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THE
ASIATIC SOCIETY OF BOMBAY
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Das

tareya Brāhmaṇa.

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AITAREYA BRAHMAṆA.

1 Agnir vai devānām avamo Vishṇuḥ paramas, tadantareṇa sarvā anyā devatā 2 āgnāvaishṇavam puroḷāśam nirvapanti dīkshaṇīyam ekādaśakapālam 3 sarvābhya evainam tad devatābhyo 'nantarāyam nirvapanty 4 Agnir vai sarvā devatā, Vishṇuḥ sarvā devatā 5 ete vai yajñasyāntye tanvau yad Agniś ca Vishṇuś ca. tad yad āgnāvaishṇavam puroḷāśam nirvapanty, antata eva tad devān ridhnuvanti 6 tad āhur: yad ekādaśakapālaḥ puroḷāśo dvāv Agnāvishṇū, kainayos tatra kḷiptiḥ kā vibhaktir ity 7 ashṭākapāla āgneyo, 'shṭāksharā vai gāyatrī, gāyatram Agneś chandas; trikapālo vaishṇavas, trir hīdam Vishṇur vyakramata: sainayos tatra kḷiptiḥ sā vibhaktir 8 ghṛite caruṃ nirvapeta yo 'pratishṭhito manyetā 9 syām vāva sa na pratitishṭhati yo na pratitishṭhati 10 tad yad ghṛitam tat striyai payo, ye taṇḍulās te puṃsas, tan mithunam: mithunenaivainam tat prajayā paśubhiḥ prajanayati prajātyai 11 prajāyate prajayā paśubhir ya evam vedā 12 rabdhayajño vā esha ārabdhadevato yo darśapūrṇamāsābhyām yajata. āmāvāsyena vā havisheshṭvā paurṇamāsena vā tasminn eva havishi tasmin barhishi dīkshetaisho ekā dīkshā 13 saptadaśa sāmidhenīr anubrūyāt 14 saptadaśo vai Prajāpatir: dvādaśa māsāḥ pañcartavo hemantaśiśirayoḥ samāsena. tāvān saṃvatsaraḥ, saṃvatsaraḥ Prajāpatiḥ 15 prajāpatyāyatanābhir evābhī rādhnoti ya evam veda || 1 || 1 ||

1 Yajño vai devebhya udakrāmat, tam ishṭibhiḥ praisham aichan. yad ishṭibhiḥ praisham aichaṅs, tad ishṭīnām ishṭitvaṃ. tam anvavindann 2 anuvittayajño rādhnoti ya evaṃ vedā 3 hūtayo vai nāmaitā yad āhutaya, etābhir vai devān yajamāno hvayati, tad āhutīnām āhutitvam 4 ūtayaḥ khalu vai tā nāma yābhir devā yajamānasya havam āyanti. ye vai panthāno yāḥ srutayas tā vā ūtayas; ta u evaitat svargayāṇā yajamānasya bhavanti 5 tad āhur: yad anyo juhoty, atha yo 'nu cāha yajati ca kasmāt taṃ hotety ācakshata iti 6 yad vāva sa tatra yathābhājanaṃ devatā amum āvahāmum āvahety āvāhayati, tad eva hotur hotṛitvaṃ 7 hotā bhavati, hotety enam ācakshate ya evaṃ veda ‖ 2 ‖ 2 ‖

1 Punar vā etam ṛitvijo garbhaṃ kurvanti yaṃ dīkshayanty 2 adbhir abhishiñcanti 3 reto vā āpaḥ, saretasam evainaṃ tat kṛitvā dīkshayanti 4 navanītenābhyañjanty 5 ājyaṃ vai devānāṃ, surabhi ghṛitam manushyāṇām, āyutam pitṛīṇāṃ, navanītaṃ garbhāṇāṃ. tad yan navanītenābhyañjanti, svenaivainaṃ tad bhāgadheyena samardhayanty 6 āñjanty enaṃ 7 tejo vā etad akshyor yad āñjanaṃ, satejasam evainaṃ tat kṛitvā dīkshayanty 8 ekaviṃsatyā darbhapiñjūlaiḥ pāvayanti 9 śuddham evainaṃ tat pūtaṃ dīkshayanti 10 dīkshitavimitam prapādayanti 11 yonir vā eshā dīkshitasya yad dīkshitavimitaṃ, yonim evainaṃ tat svām prapādayanti 12 tasmād dhruvād yoner āste ca carati ca 13 tasmād dhruvād yoner garbhā dhīyante ca pra ca jāyante 14 tasmād dīkshitaṃ nānyatra dīkshitavimitād ādityo 'bhyudiyād vābhyastamiyād vāpi vābhyāśrāvayeyur 15 vāsasā prorṇuvanty 16 ulbaṃ vā etad dīkshitasya yad vāsa, ulbenaivainaṃ tat prorṇuvanti 17 kṛishṇājinam uttaram bhavaty 18 uttaraṃ vā ulbāj jarāyu, jarāyuṇaivainaṃ tat prorṇuvanti 19 mushṭī kurute 20 mushṭī vai kṛitvā garbho 'ntaḥ śete, mushṭī kṛitvā

kumāro jāyate. tad yan mushṭī kurute, yajñaṃ caiva tat sarvāṣ ca devatā mushṭyoḥ kurute 21 tad āhur: na pūrvadīkshiṇaḥ saṃsavo 'sti, parigṛihīto vā etasya yajñaḥ, parigṛihītā devatā, naitasyārtir asty aparadīkshiṇa eva yathā tathety 22 unmucya kṛishṇājinam avabhṛitham abhyavaiti, tasmān muktā garbhā jarāyor jāyante 23 sahaiva vāsasābhyavaiti, tasmāt sahaivolbena kumāro jāyate || 3 || 3 ||

1 Tvam agne sapratha̱ā asi, soma yās te mayobhuva ity ājyabhāgayoḥ puronuvākye anubrūyād, yaḥ pūrvaṃ anījānaḥ syāt tasmai 2 tvayā yajñaṃ vi tanvata iti, yajñam evāsmā etad vitanoty 3 agniḥ pratnena manmanā, soma gīrbhish ṭvā vayam iti, yaḥ pūrvam ījānaḥ syāt tasmai 4 pratnam iti pūrvaṃ karmābhivadati 5 tat-tan nādṛityam 6 agnir vṛitrāṇi jaṅghanat, tvaṃ somāsi satpatir iti vārtraghnāv eva kuryād 7 vṛitraṃ vā esha hanti yaṃ yajña upanamati, tasmād vārtraghnāv eva kartavyāv 7 agnir mukham prathamo devatānām, agniṣ ca vishṇo tapa uttamam maha ity āgnāvaishṇavasya havisho yājyānuvākye bhavata 9 āgnāvaishṇavyau rūpasamṛiddhe. etad vai yajñasya samṛiddhaṃ yad rūpasamṛiddhaṃ, yat karma kriyamāṇaṃ ṛig abhivadaty 10 Agniṣ ca ha vai Vishṇuṣ ca devānāṃ dīkshāpālau, tau dīkshāyā īṣate. tad yad āgnāvaishṇavaṃ havir bhavati yau dīkshāyā īṣate tau prītau dīkshām prayachatāṃ, yau dīkshayitārau tau dīkshayetām iti 11 trishṭubhau bhavataḥ sendriyatvāya || 4 || 4 ||

1 Gāyatryau svishṭakṛitaḥ saṃyājye kurvīta tejaskāmo brahmavarcasakāmas 2 tejo vai brahmavarcasaṃ gāyatrī 3 tejasvī brahmavarcasī bhavati ya evaṃ vidvān gāyatryau kuruta 4 ushṇihāv āyushkāmaḥ kurvīta 5 yur vā ushṇik 6 sarvam āyur eti ya evaṃ vidvān ushṇihau kurute 7 'nushṭubhau svargakāmaḥ kurvīta 8 dvayor vā anushṭubhos catuḥshashṭir

aksharāṇi, traya ima ūrdhvā ekaviṅśā lokā; ekaviṅśatyaikaviṅśatyaivemāṁl lokān rohati, svarga eva loke catuḥshashṭitamena pratitishṭhati 9 pratitishṭhati ya evaṃ vidvān anushṭubhau kurute 10 bṛihatyau śrīkāmo yaśaskāmaḥ kurvīta 11 śrīr vai yaśaś chandasām bṛihatī 12 śriyam eva yaśa ātman dhatte ya evaṃ vidvā nbṛihatyau kurute 13 pañktī yajñakāmaḥ kurvīta 14 pāṅkto vai yajña 15 upainaṃ yajño namati ya evaṃ vidvān pañktī kurute 16 trishṭubhau vīryakāmaḥ kurvītau17jo vā indriyaṃ vīryaṃ trishṭub 18ojasvīndriyavān vīryavān bhavati ya evaṃ vidvāṅs trishṭubhau kurute 19jagatyau paśukāmaḥ kurvīta 20 jāgatā vai paśavaḥ 21 paśumān bhavati ya evaṃ vidvāñ jagatyau kurute 22 virājāv annādyakāmaḥ kurvītā 23nnaṃ vai virāṭ 24tasmād yasyaiveha bhūyishṭham annam bhavati sa eva bhūyishṭhaṃ loke virājati, tad virājo virāṭṭvaṃ 25 vi sveshu rājati, śreshṭhaḥ svānām bhavati ya evaṃ veda ||5||6||

1 Atho pañcavīryaṃ vā etac chando yad virāḍ 2 yat tripadā tenoshṇihāgāyatryau, yad asyā ekādaśāksharāṇi padāni tena trishṭub, yat trayastriṅśadaksharā tenānushṭum. na vā ekenākshareṇa chandāṅsi viyanti na dvābhyāṃ. yad virāṭ tat pañcamaṃ 3 sarveshāṃ chandasāṃ vīryam avarunddhe, sarveshāṃ chandasāṃ vīryam aśnute, sarveshāṃ chandasāṃ sāyujyaṃ sarūpatāṃ salokatām aśnute, 'nnādo 'nnapatir bhavaty, aśnute prajayānnādyaṃ ya evaṃ vidvān virājau kurute 4 tasmād virājāv eva kartavye 5 preddho agna, imo agna ity ete 6 ṛitaṃ vāva dīkshā satyaṃ dīkshā, tasmād dīkshitena satyam eva vaditavyam 7 atho khalv āhuḥ: ko 'rhati manushyaḥ sarvaṃ satyaṃ vaditum; satyasaṃhitā vai devā, anṛitasaṃhitā manushyā iti 8 vicakshaṇavatīṃ vācaṃ vadec 9 cakshur vai vicakshaṇaṃ, vi hy enena paśyatīty 10 etad dha vai manushyeshu satyaṃ nihitaṃ yac cakshus 11 tasmād ācakshāṇam āhur: adrāg iti. sa yady ada-

ṛṣam ity āhāthāsya ṣrad dadhati. yady u vaî svayam paṣyati, na bahūnāṃ canānyeshāṃ ṣrad dadhāti 12 tasmād vicakshaṇavatīm eva vācaṃ vadet, satyottarā haivāsya vāg uditā bhavati bhavati ‖ 6 ‖ 6 ‖

Iti prathamapañcikāyām prathamo 'dhyāyaḥ.
Iti prathamādhyāye shashṭhaḥ khaṇḍaḥ.

1 Svargaṃ vā etena lokam upa prayanti yat prāyaṇīyas, tat prāyaṇīyasya prāyaṇīyatvam 2 prāṇo vai prāyaṇīya, udāna udayanīyaḥ, samāno hotā bhavati, samānau hi prāṇodānau, prāṇānāṃ kḷiptyai prāṇānām pratiprajñātyai 3 yajño vai devebhya udakrāmat, te devā na kiṃ canāṣaknuvan kartuṃ na prājānaṅs. te 'bruvann Aditiṃ: tvayemaṃ yajñam prajānâmeti. sā tathety abravīt, sā vai vo varaṃ vṛiṇā iti. vṛiṇīshveti. saitam eva varam avṛiṇīta: matprāyaṇā yajñāḥ santu madudayanā iti. tatheti. tasmād ādityaṣ caruḥ prāyaṇīyo bhavaty āditya udayanīyo, varavṛito hy asyā 4 atho etaṃ varam avṛiṇīta: mayaiva prācīṃ diṣam prajānāthāgninā dakshiṇāṃ, Somena pratīcīṃ, Savitrodīcīm iti 5 Pathyāṃ yajati 6 yat Pathyāṃ yajati, tasmād asau pura udeti, paṣcāstam eti; Pathyāṃ hy esho 'nusaṃcaraty 7 Agniṃ yajati 8 yad Agniṃ yajati, tasmād dakshiṇato 'gra oshadhayaḥ pacyamānā āyanty, āgneyyo hy oshadhayaḥ 5 Somaṃ yajati 10 yat Somaṃ yajati, tasmāt pratīcyo 'py āpo bahvyaḥ syandante, saumyā hy āpaḥ 11 Savitāram yajati 12 yat Savitāraṃ yajati, tasmād uttarataḥ paṣcād ayam bhūyishṭham pavamānaḥ pavate, savitṛiprasūto hy esha etat pavata 13 uttamām Aditiṃ yajati 14 yad uttamām Aditiṃ yajati, tasmād asāv imāṃ vṛishṭyābhyunatty abhijighrati 15 pañca devatā yajati, pāṅkto yajñaḥ. sarvā diṣaḥ kalpante, kalpate yajño 'pi 16 tasyai janatāyai kalpate yatraivaṃ vidvān hotā bhavati ‖ 7 ‖ 1 ‖

1 Yas tejo brahmavarcasam ichet prayājāhutibhiḥ prāṇ

sa iyāt, tejo vai brahmavarcasam prācī dik 2 tejasvī brahmavarcasī bhavati ya evaṃ vidvān prāñ eti 3 yo 'nnādyam ichet prayājāhutibhir dakshiṇā sa iyād, annādo vā esho 'nnapatir yad Agnir 4 annādo 'nnapatir bhavaty, aśnute prajayānnādyaṃ ya evaṃ vidvān dakshiṇaiti 5 yaḥ paśūn ichet prayājāhutibhiḥ pratyañ sa iyāt, paśavo vā ete yad āpaḥ 6 paśumān bhavati ya evaṃ vidvān pratyañ eti 7 yaḥ somapīthaṃ ichet prayājāhutibhir udañ sa iyād, uttarā ha vai somo rājā 8 pra somapīthaṃ āpnoti ya evaṃ vidvān udañ eti 9 svargyaivordhvā dik, sarvāsu dikshu rādhnoti 10 samyañco vā ime lokāḥ, samyañco 'smā ime lokāḥ śriyai dīdyati ya evaṃ veda 11 Pathyāṃ yajati. yat Pathyāṃ yajati, vācam eva tad yajñamukhe sambharati 12 prāṇāpānāv Agnīshomau, prasavāya Savitā, pratishṭhityā Aditiḥ 13 Pathyām eva yajati. yat Pathyām eva yajati, vācaiva tad yajñam panthām apinayati 14 cakshushī evāgnīshomau, prasavāya Savitā, pratishṭhityā Aditiś 15 cakshushā vai devā yajñam prājānaṅś, cakshushā vā etat prajñāyate yad aprajñeyaṃ; tasmād api mugdhaś caritvā yadaivānushṭhyā cakshushā prajānāty atha prajānāti 16 yad vai tad devā yajñam prājānann asyāṃ vāva tat prājānann, asyāṃ samabharann; asyai vai yajñas tāyate, 'syai kriyate, 'syai sambhriyata, iyaṃ hy Aditis. tad uttamām Aditiṃ yajati. yad uttamām Aditiṃ yajati, yajñasya prajñātyai svargasya lokasyānukhyātyai || 8 || 2 ||

1 Devaviśaḥ kalpayitavyā ity āhus, tāḥ kalpamānā anu manushyaviśaḥ kalpanta iti; sarvā viśaḥ kalpante, kalpate yajño 'pi 2 tasyai janatāyai kalpate yatraivaṃ vidvān hotā bhavati 3 svasti naḥ pathyāsu dhanvasv ity anvāha 4 svasty apsu vṛijane svarvati | svasti naḥ putrakṛitheshu yonishu svasti rāye maruto dadhātaneti 5 Maruto vai devānāṃ viśas, tā evaitad yajñamukhe

'cīkḷipat 6 sarvaiṣ chandobhir yajed ity āhuḥ. sarvair vai chandobhir ishṭvā devāḥ svargaṃ lokam ajayaṅs, tathaivaitad yajamānaḥ sarvaiṣ chandobhir ishṭvā svargaṃ lokaṃ jayati 7 svasti naḥ pathyāsu dhanvasu, svastir id dhi prapathe ṣreshṭheti pathyāyāḥ svastes trishṭubhāv. agne naya supathā rāye asmān, ā devānām api panthām aganmety Agnes trishṭubhau. tvaṃ soma pra cikito manīshā, yā te dhāmāni divi yā pṛithivyām iti Somasya trishṭubhāv. ā viṣvadevaṃ satpatiṃ, ya imā viṣvā jātānīti Savitur gāyatryau. sutrāmāṇam pṛithivīṃ dyām anehasam, mahīm ū shu mātaraṃ suvratānām ity Aditer jagatyāv 8 etāni vāva sarvāṇi chandāṅsi: gāyatraṃ traishṭubhaṃ jāgatam, anv anyāny; etāni hi yajñe pratamām iva kriyanta 9 etair ha vā asya chandobhir yajatāḥ sarvaiṣ chandobhir ishṭam bhavati ya evaṃ veda ||9||3||

Tā vā etāḥ pravatyo netṛimatyaḥ pathimatyaḥ svastimatya etasya havisho yājyānuvākyā. etābhir vā ishṭvā devāḥ svargaṃ lokam ajayaṅs, tathaivaitad yajamāna etābhir ishṭvā svargaṃ lokaṃ jayati 2 tāsu padam asti: svasti rāye maruto dadhātaneti. Maruto ha vai devaviṣo 'ntarikshabhājanās. tebhyo ha yo 'nivedya svargaṃ lokam etīṣvarā hainaṃ ni vā roddhor vi vā mathitoḥ. sa yad āha: svasti rāye maruto dadhātaneti, tam Marudbhyo devavidbhyo yajamānaṃ nivedayati; na ha vā enam Maruto devaviṣaḥ svargaṃ lokaṃ yantaṃ nirundhate, na vimathnate 3 svasti hainam atyarjanti svargaṃ lokam abhi ya evaṃ veda 4 virājāv etasya havishaḥ svishṭakṛitaḥ samyājye syātāṃ ye trayastriṅṣadakshare 5 sed agnir agnīṅr aty astv anyān, sed agnir yo vanushyato nipātīty ete 6 virāḍbhyāṃ vā ishṭvā devāḥ svargaṃ lokam ajayaṅs, tathaivaitad yajamāno virāḍbhyām ishṭvā svargaṃ

lokaṃ jayati 7 te trayastriṅśadakshare bhavatas. trayastriṅśad vai devā: ashṭau Vasava, ekādaśa Rudrā, dvādaśādityāḥ, Prajāpatiṣca Vashaṭkāraṣca. tat prathame yajñamukhe devatā aksharabhājaḥ karoty, akshareṇākshareṇaiva tad devatām prīṇāti, devapātreṇaiva tad devatās tarpayati ||10||4||

1 Prayājavad ananuyājaṃ kartavyam prāyaṇīyam ity āhur, hīnam iva vā etad īkkhitam iva yat prāyaṇīyasyānuyājā iti 2 tat-tan nādṛityam 3 prayājavad evānuyājavat kartavyam. prāṇā vai prayājāḥ prajānuyājā; yat prayājān antariyāt prāṇāṅs tad yajamānasyāntariyād, yad anuyājān antariyāt prajāṃ tad yajamānasyāntariyāt 4 tasmāt prayājavad evānuyājavat kartavyam 5 patnīr na saṃyājayet, saṃsthitayajur na juhuyāt 6 tāvataiva yajño 'saṃsthitaḥ 7 prāyaṇīyasya nishkāsaṃ nidadhyāt, tam udayanīyenābhinirvaped, yajñasya saṃtatyai yajñasyāvyavachedāyā8tho khalu yasyām eva sthālyām prāyaṇīyaṃ nirvapet tasyām udayanīyaṃ nirvapet, tāvataiva yajñaḥ saṃtato 'vyavachinno bhavaty 9 amushmin vā etenā loke rādhnuvanti nāsminn, ity āhur, yat prāyaṇīyam iti. prāyaṇīyam iti nirvapanti prāyaṇīyam iti *caranti*, prayanty evāsmāl lokād yajamānā ity 10 avidyayaiva tad āhur. vyatishajed yājyānuvākyā 11 yāḥ prāyaṇīyasya puronuvākyās tā udayanīyasya yājyāḥ kuryād, yā udayanīyasya puronuvākyās tāḥ prāyaṇīyasya yājyāḥ kuryāt. tad vyatishajaty ubhayor lokayor ṛiddhyā, ubhayor lokayoḥ pratishṭhityā. ubhayor lokayor ṛidhnoty, ubhayor lokayoḥ pratitishṭhati 12 pratitishṭhati ya evaṃ vedā13dityaṣ caruḥ prāyaṇiyo bhavaty āditya udayanīyo yajñasya dhṛityai, yajñasya barsanaddhyai, yajñasyāprasraṅsāya 14 tad *yathaivāda*, iti ha smāha, tejanyā ubhayato 'ntayor aprasraṅsāya barsau nahyaty, evam evaitad yajñasyobhayato 'ntayor aprasraṅsāya barsau nahyati yad ādityaṣ caruḥ prāyaṇīyo bhavaty āditya udayanīyaḥ 15 pathya-

yaivetaḥ svastyā prayanti, pathyāṃ svastim abhy udyanti; svasty evetaḥ prayanti, svasty udyanti svasty udyanti ‖ 11 ‖ 6 ‖

Iti prathamapañcikāyāṃ dvitīyo 'dhyāyaḥ.
Iti dvitīyādhyāye pañcamaḥ khaṇḍaḥ.

1 Prācyāṃ vai diśi devāḥ somaṃ rājānam akrīṇaṅs, tasmāt prācyāṃ diśi krīyate 2 taṃ trayodaśān māsād akrīṇaṅs, tasmāt trayodaśo māso nānuvidyate; na vai somavikrayy anuvidyate, pāpo hi somavikrayī 3 tasya krītasya manushyān abhy upāvartamānasya diśo vīryāṇīndriyāṇi vyudasīdaṅs, tāny ekayarcāvārurutsanta, tāni nāśaknuvaṅs. tāni dvābhyāṃ tāni tisṛibhis tāni catasṛibhis tāni pañcabhis tāni shadbhiś tāni saptabhir naivāvārundhata, tāny aṣṭābhir avārundhatāṣṭābhir āśnuvata. yad aṣṭābhir avārundhatāṣṭābhir āśnuvata, tad aṣṭānām aṣṭatvam 4 aśnute yad-yat kāmayate ya evaṃ veda 5 tasmād eteshu karmasv aṣṭāv-aṣṭāv anūcyanta, indriyāṇāṃ vīryāṇām avaruddhyai ‖ 12 ‖ 1 ‖

1 Somāya krītāya prohyamāṇāyānubrūhīty āhādhvaryur 2 bhadrād abhi śreyaḥ prehīty anvāhā3yaṃ vāva loko bhadras. tasmād asāv eva lokaḥ śreyān, svargam eva tal lokaṃ yajamānaṃ gamayati 4 bṛihaspatiḥ puraetā te astv iti. brahma vai Bṛihaspatir, brahmaivāsmā etat purogavam akar, na vai brahmanvad rishyaty 5 athem ava sya vara ā pṛithivyā iti. devayajanaṃ vai varam pṛithivyai, devayajana evainaṃ tad avasāyayaty. āre śatrūn kṛiṇuhi sarvavīra iti. dvishantam evāsmai tat pāpmānam bhrātṛivyam apabādhate 'dharam pādayati 6 soma yās te mayobhuva iti tṛicaṃ saumyaṃ gāyatram anvāha some rājani prohyamāṇe, svayaivainaṃ tad devatayā svena chandasā samardhayati 7 sarve nandanti yaśasāgatenety anvāha 8 yaśo vai somo rājā, sarvo ha vā etena krī-

yamāṇena nandati yaṣ ca yajñe lapsyamāno bhavati yaṣ ca na 9 sabhāsāheṇa sakhyā sakhāya ity. esha vai brāhmaṇānāṃ sabhāsāhaḥ sakhā yat somo rājā 10 kilbishaspṛid ity. esha u eva kilbishaspṛid 11 yo vai bhavati, yaḥ ṣreshṭhatām aṣnute sa kilbisham bhavati 12 tasmād āhur: mānuvoco mā pracārīḥ, kilbishaṃ nu mā yātayann iti 13 pitushaṇir ity. annaṃ vai pitu, dakshiṇā vai pitu; tām enena sanoty, annasanim evainaṃ tat karoty 14 araṃ hito bhavati vājināyetīndriyaṃ vai vīryaṃ vājinam 15 ājarasaṃ hāsmai vājinaṃ nāpachidyate ya evaṃ vedā 16 gan deva ity anvāhā 17 gato hi sa tarhi bhavaty 18 ṛitubhir vardhatu kshayam ity. ṛitavo vai somasya rājño rājabhrātaro yathā manushyasya, tair evainaṃ tat sahāgamayati 19 dadhātu naḥ savitā suprajām isham ity āṣisham āṣāste 20 sa naḥ kshapābhir ahabhiṣ ca jinvatv ity. ahāni vā ahāni rātrayaḥ kshapā, ahorātrair evāsmā etām āṣisham āṣāste. prajāvantaṃ rayim asme sam invatv ity āṣisham evāṣāste 21 yā te dhāmāni havishā yajantīty anvāha 22 tā te viṣvā paribhūr astu yajñaṃ | 23 gayasphānaḥ prataraṇaḥ suvīra iti, gavāṃ naḥ sphāvayitā pratārayitaidhīty eva tad āhā 24 vīrahā pra carā soma duryān iti. gṛihā vai duryā. bibhyati vai somād rājña āyato yajamānasya gṛihāḥ. sa yad etām anvāha ṣāntyaivainaṃ tac chamayati, so 'sya ṣānto na prajāṃ na paṣūn hinasti 25 māṃ dhiyaṃ ṣikshamāṇasya deveti vāruṇyā paridadhāti 26 varuṇadevatyo vā esha tāvad yāvad upanaddho, yāvat pariṣritāni prapadyate; svayaivainaṃ tad devatayā svena chandasā samardhayati 27 ṣikshamāṇasya deveti. ṣikshate vā esha yo yajate 28 kratuṃ dakshaṃ varuṇa saṃ ṣiṣādhīti, vīryam prajñānaṃ Varuṇa saṃ ṣiṣādhīty eva tad āha 29 yayāti viṣvā duritā tarema sutarmāṇam adhi nāvaṃ

ruhemeti. yajño vai sutarmā nauḥ, kṛishṇājinaṃ vai sutarmā naur, vāg vai sutarmā naur; vācam eva tad āruhya tayā svargaṃ lokam abhi saṃtarati 30 tā etā ashṭāv anvāha rūpasamṛiddhā 31 etad vai yajñasya samṛiddhaṃ yad rūpasamṛiddhaṃ, yat karma kriyamāṇam ṛig abhivadati 32 tāsāṃ triḥ prathamām anvāha trir uttamāṃ 33 tā dvādaśa sampadyante: dvādaśa vai māsāḥ saṃvatsaraḥ, saṃvatsaraḥ Prajāpatiḥ 34 prajāpatyāyatanābhir evābhī rādhnoti ya evaṃ veda 35 triḥ prathamāṃ trir uttamām anvāha, yajñasyaiva tad barsau nahyati sthemne balāyāvisraṅsāya ‖ 13 ‖ 2 ‖

1 Anyataro 'naḍvān yuktaḥ syād anyataro vimukto 'tha rājānam upāvahareyur 2 yad ubhayor vimuktayor upāvahareyuḥ, pitṛidevatyaṃ rājānaṃ kuryur 3 yad yuktayor, ayogakshemaḥ prajā vindet, tāḥ prajāḥ pariplaveran 4 yo 'naḍvān vimuktas tac chālāsadām prajānāṃ rūpaṃ, yo yuktas tac cakriyāṇāṃ. te ye yukte 'nye vimukte 'nya upāvaharanty, ubhāv eva te kshemayogau kalpayanti 5 devāsurā vā eshu lokeshu samayatanta. ta etasyām prācyām diśy ayatanta, tāṅs tato 'surā ajayaṅs. te dakshiṇasyām diśy ayatanta, tāṅs tato 'surā ajayaṅs. te pratīcyām diśy ayatanta, tāṅs tato 'surā ajayaṅs. ta udīcyāṃ diśy ayatanta, tāṅs tato 'surā ajayaṅs. ta udīcyām prācyāṃ diśy ayatanta, te tato na parājayanta. saishā dig aparājitā, tasmād etasyāṃ diśi yateta vā yātayed veśvaro hānṛiṇākartos 6 te devā abruvann: arājatayā vai no jayanti, rājānaṃ karavāmahā iti. tatheti. te somaṃ rājānam akurvaṅs, te somena rājñā sarvā diśo 'jayann. esha vai somarājā yo yajate. prāci tishṭhaty ādadhati, tena prācīṃ diśaṃ jayati. taṃ dakṣhiṇā parivahanti, tena dakshiṇāṃ diśaṃ jayati. tam pratyañcam āvartayanti, tena pratīcīṃ diśaṃ jayati. tam udīcas tishṭhata upāvaharanti, tenodīcīṃ diśaṃ jayati 7 somena rājñā sarvā diśo jayati ya evaṃ veda ‖ 14 ‖ 3 ‖

1 Havir ātithyaṃ nirupyate some rājany āgate 2 somo vai rājā yajamānasya gṛihān āgachati, tasmā etad dhavir ātithyaṃ nirupyate, tad ātithyasyātithyatvaṃ 3 navakapālo bhavati. nava vai prāṇāḥ, prāṇānāṃ kḷiptyai prāṇānām pratiprajñātyai 4 Vaishṇavo bhavati. Vishṇur vai yajñaḥ, svayaivainaṃ tad devatayā svena chandasā samardhayati 5 sarvāṇi vāva chandāṅsi ca pṛishṭhāni ca somaṃ rājānaṃ krītam anv āyanti, yāvantaḥ khalu vai rājānam anuyanti tebhyaḥ sarvebhya ātithyaṃ kriyate 6 'gnim manthanti some rājany āgate. tad yathaivādo manushyarāja āgate 'nyasmin vārhaty ukshāṇaṃ vā vehataṃ vā kshadanta, evam evāsmā etat kshadante yad agnim manthanty; agnir hi devānām paśuḥ || 15 || 4 ||

1 Agnaye mathyamānāyānubrūhīty āhādhvaryur 2 abhi tvā devā savitar iti sāvitrīm anvāha 3 tad āhur: yad agnaye mathyamānāyānu vācāhātha kasmāt sāvitrīm anvāheti 4 Savitā vai prasavānām īṣe, savitṛiprasūtā evainaṃ tan manthanti. tasmāt sāvitrīm anvāha 5 mahī dyauḥ pṛithivī ca na iti dyāvāpṛithivīyām anvāha 6 tad āhur: yad agnaye mathyamānāyānu vācāhātha kasmād dyāvāpṛithivīyām anvāheti. dyāvāpṛithivībhyāṃ vā etaṃ jātaṃ devāḥ paryagṛihṇaṅs, tābhyām evādyāpi parigṛihītas. tasmād dyāvāpṛithivīyām anvāha 7 tvām agne pushkarād adhīti tṛicam āgneyaṃ gāyatram anvāhāgnau mathyamāne, svayaivainaṃ tad devatayā svena chandasā samardhayaty 8 atharvā nir amanthateti rūpasamṛiddham. etad vai yajñasya samṛiddhaṃ yad rūpasamṛiddhaṃ, yat karma kriyamāṇam ṛig abhivadati 9 sa yadi na jāyeta yadi ciraṃ jāyeta, rākshoghnyo gāyatryo 'nūcyā 10 agne haṅsi ny atriṇam ity etā 11 rakshasām apahatyai 12 rakshāṅsi vā enaṃ tarhy ālabhante, yarhi na jāyate yarhi ciraṃ jāyate 13 sa yady ekasyām evānūktāyāṃ jāyeta yadi

dvayor, atho ta bruvantu jantava iti jātāya jātavatīm abhirūpām anubrūyād 14 yad yajñe 'bhirūpaṃ tat samṛiddham 15 ā yaṃ haste na khādinam iti 16 hastābhyāṃ hy enaṃ manthanti 17 śiśuṃ jātam iti. śiśur iva vā esha prathamajāto yad agnir 18 na bibhrati | viśām agniṃ svadhvaram iti 19 yad vai devānāṃ neti tad eshām o3m iti 20 pra devaṃ devavītaye bharatā vasuvittamam iti prahriyamāṇāyābhirūpā 21 yad yajñe 'bhirūpaṃ tat samṛiddham 22 ā sve yonau ni shīdatv ity 23 esha ha vā asya svo yonir yad agnir agner 24 ā jātaṃ jātavedasīti 25 jāta itaro, jātavedā itaraḥ 26 priyaṃ śiśītātithim ity. esha ha vā asya priyo 'tithir yad agnir agneḥ 27 syona ā gṛihapatim iti, śāntyām evainaṃ tad dadhāty 28 agnināgniḥ sam idhyate kavir gṛihapatir yuvā | havyavāḍ juhvāsya ity abhirūpā 29 yad yajñe 'bhirūpaṃ tat samṛiddhaṃ 30 tvaṃ hy agne agninā vipro vipreṇa san sateti 31 vipra itaro vipra itaraḥ, sann itaraḥ sann itaraḥ 32 sakhā sakhyā samidhyasa ity. esha ha vā asya svaḥ sakhā yad agnir agnes 33 tam marjayanta sukratum puroyāvānam ājishu | sveshu kshayeshu vājinam iti 34 esha ha vā asya svaḥ kshayo yad agnir agner 35 yajñena yajñam ayajanta devā ity uttamayā paridadhāti 36 yajñena vai tad devā yajñam ayajanta yad agninā gnim ayajanta, te svargaṃ lokam āyaṅs 37 tāni dharmāṇi prathamāny āsan | te ha nākam mahimānaḥ sacanta yatra pūrve sādhyāḥ santi devā iti 38 chandāṅsi vai Sādhyā devās, te 'gre 'gninā gnim ayajanta, te svargaṃ lokam āyann 39 Ādityāś caivehāsann Āṅgirasaś ca, te 'gre 'gninā gnim ayajanta, te svargaṃ lokam āyan 40 saishā svargyāhutir yad agnyāhutir. yadi ha vā apy abrāhmaṇokto yadi duruktokto yajate 'tha haishāhutir gachaty eva devān, na pāpmanā saṃsṛijyate 41 gachaty asyāhutir devān

nāsyāhutiḥ pāpmanā saṃsṛijyate ya evaṃ veda 42 tā etās trayodaśānvāha rūpasamṛiddhā 43 etad vai yajñasya samṛiddhaṃ yad rūpasamṛiddhaṃ, yat karma kriyamāṇam ṛig abhivadati 44 tāsāṃ triḥ prathamām anvāha trir uttamāṃ, tāḥ saptadaśa sampadyante. saptadaśo vai Prajāpatir: dvādaśa māsāḥ pañcartavas. tāvān saṃvatsaraḥ, saṃvatsaraḥ Prajāpatiḥ 45 prajāpatyāyatanābhir evābhī rādhnoti ya evaṃ veda 46 triḥ prathamāṃ trir uttamām anvāha, yajñasyaiva tad barsau nahyati sthemne balāyāvisraṅsāya || 16 || 5 ||

1 Samidhāgniṃ duvasyat, ā pyāyasva sam etu ta ity ājyabhāgayoḥ puronuvākye bhavata ātithyavatyau rūpasamṛiddhe 2 etad vai yajñasya samṛiddhaṃ yad rūpasamṛiddhaṃ, yat karma kriyamāṇam ṛig abhivadati 3 saishāgneyy atithimatī, na saumyātithimaty asti. yat saumyātithimatī syāc, chaśvat sā syād 4 etat tv evaishātithimatī yad āpīnavatī 5 yadā vā atithim parivevishaty āpīna iva vai sa tarhi bhavati 6 tayor jushāṇenaiva yajatī 7 daṃ vishṇur vi cakrame, tad asya priyam abhi pātho aśyām iti vaishṇavyau 8 tripadām anūcya catushpadayā yajati 9 sapta padāni bhavanti. śiro vā etad yajñasya yad ātithyaṃ, sapta vai śīrshan prāṇāḥ, śīrshann eva tat prāṇān dadhāti 10 hotāraṃ citraratham adhvarasya, pra-prāyam agnir bharatasya śṛiṇva iti svishṭakṛitaḥ saṃyājye bhavata ātithyavatyau rūpasamṛiddhe. etad vai yajñasya samṛiddhaṃ yad rūpasamṛiddhaṃ, yat karma kriyamāṇam ṛig abhivadati 11 trishṭubhau bhavataḥ sendriyatvāye 12 ḷāntam bhavatīḷāntena vā etena devā arādhnuvan yad ātithyaṃ, tasmād iḷāntam eva kartavyam 13 prayājān evātra yajanti nānuyājān 14 prāṇā vai prayājānuyājās, te ya ime śīrshan prāṇās te prayājā, ye 'vāñcas te 'nuyājāḥ. sa yo 'trānuyājān yajed, yathemān prāṇān ālupya śīrshan dhitset tādṛik tad 15 atiriktaṃ tat, sam u vā ime prāṇā vi-

dre ye ceme ye ceme 16 tad yad evātra prayājān yajanti nānuyājāṅs, tatra sa kāma upāpto yo 'nuyājeshu yo 'nuyājeshu || 17 || 6 ||

Iti prathamapañcikāyāṃ tṛitīyo 'dhyāyaḥ.
Iti tṛitīyādhyāye shashṭaḥ khaṇḍaḥ.

1 Yajño vai devebhya udakrāman: na vo 'ham annam bhavishyāmīti. neti devā abruvann, annam eva no bhavishyasīti. tāṃ devā vimethire, sa haibhyo vihṛito na prababhūva. te hocur devā: na vai na itthaṃ vihṛito 'lam bhavishyati, hantemaṃ yajñaṃ-sambharāmeti. tatheti. taṃ saṃjabhrus 2 taṃ sambhṛityocur Aṣvināv: imam bhishajyatam ity. Aṣvinau vai devānām bhishajāv, Aṣvināv adhvaryū. tasmād adhvaryū gharmaṃ sambharatas 3 taṃ sambhṛityāhatur: brahman pravargyeṇa pracarishyāmo hotar abhishṭuhīti || 18 || 1 ||

1 Brahma jajñānam prathamam purastād iti pratipadyate. brahma vai Bṛihaspatir, brahmaṇaivainaṃ tad bhishajyati 2 yaṃ vai pitre rāshṭry ety agra iti. vāg vai rāshṭrī, vācam evāsmiṅs tad dadhāti 3 mahān mahī astabhāyad vi jāta iti brāhmaṇaspatyā. brahma vai Bṛihaspatir, brahmaṇaivainaṃ tad bhishajyaty 4 abhi tyaṃ devaṃ savitāram oṇyor iti sāvitrī. prāṇo vai Savitā, prāṇam evasmiṅs tad dadhāti 5 saṃ sīdasva mahāṅ asīty evainaṃ samasādayann 6 añjanti yam prathayanto na viprā ity ajyamānāyābhirūpā. yad yajñe 'bhirūpaṃ tat samṛiddham 7 pataṃgam aktam asurasya māyayā, yo nah sanutyo abhidāsad agne, bhavā no agne sumanā upetāv iti dve-dve abhirūpe. yad yajñe 'bhirūpaṃ tat samṛiddhaṃ 8 kṛiṇushva pājaḥ prasitim na pṛithvīm iti pañca rākshoghnyo, rakshasām apahatyai 9 pari tvā girvaṇo giro, 'dhi dvayor adadhā ukthyaṃ vacaḥ, ṣukraṃ te anyad yajataṃ te anyad, apaṣyaṃ

gopām anipadyamānam iti catasra ekapātinyas 10 tā ekaviṅśatir bhavanty 11 ekaviṅśo 'yam purusho: daśa hastyā aṅgulayo daśa pādyā ātmaikaviṅśas. tam imam ātmānam ekaviṅśaṃ saṃskurute ‖ 19 ‖ 2 ‖

1 Srakve drapsasya dhamataḥ sam asvarann iti nava pāvamānyo. nava vai prāṇāḥ, prāṇān evāsmiṅs tad dadhāty 2 ayaṃ venaś codayat pṛiśnigarbhā ity 3 ayaṃ vai veno. 'smād vā ūrdhvā anye prāṇā venanty avāñco 'nye, tasmād venaḥ. prāṇo vā ayaṃ san nābher iti, tasmān nābhis, tan nābher nābhitvam. prāṇam evāsmiṅs tad dadhāti 4 pavitraṃ te vitatam brahmaṇas pate, taposh pavitraṃ vitataṃ divas pade, vi yat pavitraṃ dhishaṇā atanvateti pūtavantaḥ prāṇās. ta ime 'vāñco retasyo mūtryaḥ purīshya ity, etān evāsmiṅs tad dadhāti ‖ 20 ‖ 3 ‖

1 Gaṇānāṃ tvā gaṇapatiṃ havāmaha iti brāhmaṇaspatyam. brahma vai Bṛihaspatir, brahmaṇaivainam tad bhishajyati 2 prathaś ca yasya saprathaś ca nāmeti gharmatanvaḥ. satanum evainaṃ tat sarūpaṃ karoti 3 rathaṃtaram ā jabhārā vasishṭhaḥ ‖ bharadvājo bṛihad ā cakre agner iti. bṛihadrathaṃtaravantam evainaṃ tat karoty 4 apaśyaṃ tvā manasā cekitānam iti Prajāvān Prājāpatyaḥ. prajām evāsmiṅs tad dadhāti 5 kā rādhad dhotrāśvinā vām iti nava vichandasas. tad etad yajñasyāntastyaṃ. vikshudram iva vā antastyam, aṇīya iva ca sthavīya iva ca. tasmād etā vichandaso bhavanty 6 etābhir hāśvinoḥ Kakshīvān priyaṃ dhāmopāgachat, sa paramaṃ lokam ajayad 7 upāśvinoḥ priyaṃ dhāma gachati, jayati paramaṃ lokaṃ ya evaṃ vedā 8 bhāty agnir ushasām anīkam iti sūktam 9 pīpivāṅsam aśvinā gharmam achety abhirūpaṃ. yad yajñe 'bhirūpaṃ tat samṛiddhaṃ 10 tad u traishṭubhaṃ. vīryaṃ vai

trishṭub, vīryam evāsmiṅs tad dadhāti 11 grāvāṇeva tad id artham jarethe iti sūktam. akshī iva karṇāv iva nāsevety aṅgasamākhyāyam evāsmiṅs tad indriyāṇi dadhāti 12 tad u traishṭubham. vīryaṃ vai trishṭub, vīryam evāsmiṅs tad dadhāti 13 le dyāvāpṛithivī pūrvacittaya iti sūktam 14 agniṃ gharmaṃ surucaṃ yāmann ishṭaya ity abhirūpaṃ. yad yajñe 'bhirūpaṃ tat samṛiddhaṃ 15 tad u jāgataṃ. jāgatā vai paśavaḥ, paśūn evāsmiṅs tad dadhāti 16 yābhir amum āvataṃ yābhir amum āvatam ity. etāvato hātrāśvinau kāmān dadṛiśatus, tān evāsmiṅs tad dadhāti, tair evainaṃ tat samardhayaty 17 arūrucad ushasaḥ pṛiśnir agriya iti rucitavatī, rucam evāsmiṅs tad dadhāti 18 dyubhir aktubhiḥ pari pātaṃ asmān ity uttamayā paridadhāty 19 arishṭebhir aśvinā saubhagebhiḥ | tan no mitro varuṇo māmahantām aditiḥ sindhuḥ pṛithivī uta dyaur ity etair evainaṃ tat kāmaiḥ samardhayatī 20 ti nu pūrvam paṭalam ‖ 21 ‖ 4 ‖

1 Athottaram 2 upa hvaye sudughāṃ dhenum etāṃ, hiṅkṛiṇvatī vasupatnī vasūnām, abhi tvā deva savitaḥ, sam ī vatsaṃ na mātṛibhiḥ, saṃ vatsa iva mātṛibhir, yas te stanaḥ śaśayo yo mayobhūr, gaur amīmed anu vatsam mishantaṃ, namased upa sīdata, saṃjānānā upa sīdann abhijñv, ā daśabhir vivasvato, duhanti saptaikāṃ, samiddho agnir aśvinā, samiddho agnir vṛishaṇāratir divas, tad u prayakshatamam asya karmā, tmanvan nabho duhyate ghṛitam paya, ut tishṭha brahmaṇas pate, 'dhukshat pipyushīm isham, upa drava payasā godhug osham, ā sute siñcata śriyam, ā nūnam aśvinor ṛishiḥ, sam u tye mahatīr apa ity ekaviṅśatir abhirūpā. yad yajñe 'bhirūpaṃ tat samṛiddham 3 ud

u shya devaḥ savitā hiraṇyayety anūttishṭhati, prajtu brahmaṇas patir ity anupraiti, gandharva itthā padam asya rakshatīti kharam avekshate, nāke suparṇam upa yat patantam ity upaviṣati, tapto vāṃ gharmo nakshati svahoto,bhā pibatam aṣvineti pūrvāhṇe yajaty 4 agne vīhīty anuvashaṭkaroti, svishṭakṛidbhājanaṃ 5 yad usriyāsv āhutaṃ ghṛitam payo, 'sya pibatam aṣvinety aparāhṇe yajaty, agne vīhīty anuvashaṭkaroti, svishṭakṛidbhājanaṃ 6 trayāṇāṃ ha vai havishāṃ svishṭakṛite na samavadyanti: somasya gharmasya vājinasyeti. sa yad anuvashaṭkaroty, agner eva svishṭakṛito 'nantarityai 7 viṣvā āṣā dakshiṇasād iti brahmā japati 8 svāhākṛitaḥ ṣucir deveshu gharmaḥ, samudrād ūrmim ud iyarti veno, drapsaḥ samudram abhi yaj jigāti, sakhe sakhāyam abhy ā vavṛitsvo,rdhva ū shu ṇa ūtaya, ūrdhvo naḥ pāhy aṅhasas, taṃ ghem itthā namasvina ity abhirūpā. yad yajñe 'bhirūpaṃ tat samṛiddham 9 pāvakaṣoce tava hi kshayam parīti bhaksham ākāṅkshate 10 hutaṃ havir madhu havir indratame 'gnāv aṣyāma te deva gharma | madhumataḥ pitumato vājavato 'ṅgirasvato namas te aṣtu mā mā hiṅsīr iti gharmasya bhakshayati 11 ṣyeno na yoniṃ sadanaṃ dhiyā kṛitam, ā yasmin sapta vāsavā iti saṃsādyamānāyānvāha 12 havir havishmo mahi sadma daivyam iti yad ahar utsādayishyanto bhavanti 13 sūyavasād bhagavatī hi bhūyā ity uttamayā paridadhāti 14 tad etad devamithunaṃ yad gharmaḥ. sa yo gharmas tac chiṣnaṃ, yau ṣaphau tau ṣaphau, yopayamanī te ṣroṇikapāle, yat payas tad retas. tad idam agnau devayonyām prajanane retaḥ sicyate. 'gnir vai devayoniḥ. so 'gner devayonyā āhutibhyaḥ sambhavaty 15 ṛiṅmayo yajurmayaḥ sāmamayo vedamayo brahmamayo

'mṛitamayaḥ sambhūya devatā apyeti ya evaṃ veda yaṣ caivaṃ vidvān etena yajñakratunā yajate || 22 || 5 ||

1 Devāsurā vā eshu lokeshu samayatanta. te vā asurā imān eva lokān puro 'kurvata, yathaujīyāṅso balīyāṅsa evaṃ. te vā ayasmayīm evemām akurvata rajatām antarikshaṃ hariṇīṃ divaṃ, te tathemāṅl lokān puro 'kurvata. te devā abruvan: puro vā ime 'surā imāṅl lokān akrata, pura imāṅl lokān pratikaravāmahā iti. tatheti. te sada evāsyāḥ pratyakurvatāgnīdhram antarikshād dhavirdhāne divas. te tathemāṅl lokān puraḥ pratyakurvata 2 te devā abruvann: upasada upāyāmopasadā vai mahāpuraṃ jayantīti. tatheti. te yām eva prathamām upasadam upāyaṅs tayaivainān asmāl lokād anudanta, yāṃ dvitīyāṃ tayāntarikshād, yāṃ tṛitīyāṃ tayā divas. tāṅs tathaibhyo lokebhyo 'nudanta 3 te vā ebhyo lokebhyo nuttā asurā ṛitūn aṣrayanta. te devā abruvann: upasada evopāyāmeti. tatheti. ta imās tisraḥ satīr upasado dvir-dvir ekaikām upāyaṅs, tāḥ shaṭ samapadyanta. shaḍ vā ṛitavas. tān vā ṛitubhyo 'nudanta 4 te vā ṛitubhyo nuttā asurā māsān aṣrayanta. te devā abruvann: upasada evopāyāmeti. tatheti. ta imāḥ shaṭ satīr upasado dvir-dvir ekaikām upāyaṅs, tā dvādaṣa samapadyanta. dvādaṣa vai māsās. tān vai māsebhyo 'nudanta 5 te vai māsebhyo nuttā asurā ardhamāsān aṣrayanta. te devā abruvann: upasada evopāyāmeti. tatheti. ta imā dvādaṣa satīr upasado dvir-dvir ekaikām upāyaṅs, tāṣ caturviṅṣatiḥ samapadyanta. caturviṅṣatir vā ardhamāsās. tān vā ardhamāsebhyo 'nudanta 6 te vā ardhamāsebhyo nuttā asurā ahorātre aṣrayanta. te devā abruvann: upasadāv evopāyāmeti. tatheti. te yām eva pūrvāhṇa upasadam upāyaṅs tayaivainān ahno 'nudanta, yām aparāhṇe tayā rātres; tāṅs tathobhābhyām antarāyaṅs 7 tasmāt supūrvāhṇa eva pūrvayopasadā pracaritavyaṃ svaparāhṇe

'parayā; tāvantam eva tad dvishate lokam pariśinashṭi || 23 || 6 ||

1 Jitayo vai nāmaitā yad upasado, 'sapatnāṃ vā etābhir devā vijitiṃ vyajayantā 2 sapatnāṃ vijitiṃ vijayate ya evaṃ veda 3 yāṃ devā eshu lokeshu yām ṛitushu yām māseshu yām ardhamāseshu yām ahorātrayor vijitiṃ vyajayanta, tāṃ vijitiṃ vijayate ya evaṃ veda 4 te devā abibhayur: asmākaṃ vipremāṇam anv idam asurā ābhavishyantīti. te vyutkramyāmantrayantāgnir Vasubhir udakrāmad, Indro Rudrair, Varuṇa Ādityair, Bṛihaspatir Viśvair devais 5 te tathā vyutkramyāmantrayanta. te 'bruvan: hanta yā eva na imāḥ priyatamās tanvas tā asya Varuṇasya rājño gṛihe saṃnidadhāmahai; tābhir eva naḥ sa na saṃgachātai yo na etad atikrāmād, ya ālulobhayishād iti. tatheti. te Varuṇasya rājño gṛihe tanūḥ saṃnyadadhata 6 te yad Varuṇasya rājño gṛihe tanūḥ saṃnyadadhata tat tānūnaptram abhavat, tat tānūnaptrasya tānūnaptratvaṃ 7 tasmād āhur: na satānūnaptriṇe drogdhavyam iti 8 tasmād v idam asurā nānvābhavanti || 24 || 7 ||

1 Śiro vā etad yajñasya yad ātithyaṃ, grīvā upasadaḥ. samānabarhishī bhavataḥ, samānaṃ hi śirogrīvam 2 ishuṃ vā etāṃ devāḥ samaskurvata yad upasadas. tasyā Aguir anīkam āsīt, Somaḥ śalyo, Vishṇus tejanaṃ, Varuṇaḥ parṇāni. tām ājyadhanvāno vyasṛijaṅs, tayā puro bhindanta āyaṅs 3 tasmād etā ājyahavisho bhavanti 4 caturo 'gre stanān vratam upaity upasatsu, catuḥsaṃdhir hīshur: anīkaṃ śalyas tejanam parṇāni 5 trīn stanān vratam upaity upasatsu, trishaṃdhir hīshur: anīkaṃ śalyas tejanaṃ. dvau stanau vratam upaity upasatsu, dvishaṃdhir hīshuḥ: śalyaś ca hy eva tejanaṃ caikaṃ stanaṃ vratam upaity upasatsv, ekā hy eveshur ity ākhyāyata, ekayā vīryaṃ kriyate 6 paro varīyāṅso vā ime lokā arvāg aṅhīyāṅsaḥ, parastād 'arvācīr

upasada upaity eshām eva lokānām abhijityā 7 upasadyāya mīḷhusha, imām me agne samidham imām upasadaṃ vaner iti tisras-tisraḥ sāmidhenyo rūpasamṛiddhā. etad vai yajñasya samṛiddhaṃ yad rūpasamṛiddhaṃ, yat karma kriyamāṇam ṛig abhivadati 8 jaghnivatīr yājyānuvākyāḥ kuryād 9 agnir vṛitrāṇi jaṅghanad, ya ugra iva śaryahā, tvaṃ somāsi satpatir, gayasphāno amīvahe,daṃ vishṇur vi cakrame, trīṇi padā vi cakrama ity etā 10 viparyastābhir aparāhṇe yajati 11 ghnanto vā etābhir devāḥ puro bhindanta āyan yad upasadaḥ 12 sachandasaḥ kartavyā na vichandaso 13 yad vichandasaḥ kuryād, grīvāsu tad gaṇḍaṃ dadhyād, īśvaro glāvo janitos 14 tasmāt sachandasa eva kartavyā na vichandasas 15 tad u ha smāhopāvir Jānaśruteya, upasadāṃ kila vai tad brāhmaṇe: yasmād apy aślīlasya śrotriyasya mukhaṃ vy eva jñāyate tṛiptam iva rebhatīvety. ājyahavisho hy upasado, grīvāsu mukham adhyāhitaṃ; tasmād dha sma tad āha || 25 || 8 ||

1 Devavarma vā etad yat prayājāś cānuyājāś cāprayājam ananuyājam bhavatīshvai saṃśityā apratiśarāya 2 sakṛid atikramyāśrāvayati, yajñasyābhikrāntyā anapakramāya 3 tad āhuḥ: krūram iva vā etat somasya rājño 'nte caranti yad asya ghṛitenānte caranti; ghṛitena hi vajreṇendro vṛitram ahaṅs 4 tad yad: aṅśur-aṅśush ṭe deva somāpyāyatām indrāyaikadhanavidā tubhyam indraḥ pyāyatām ā tvam indrāya pyāyasvā pyāyayāsmān sakhīn | sanyā medhayā svasti te deva soma sutyām udṛicam aśīyeti rājānam āpyāyayanti, yad evāsya tat krūram ivānte caranti tad evāsyaitenāpyāyayanty, atho enaṃ vardhayanty eva 5 dyāvāpṛithivyor vā esha garbho yat somo rājā. tad yad: eshṭā rāya eshṭā vāmāni preshe bhagāya | ṛitam ṛitavādibhyo namo dive na-

maḥ pṛithivyā iti prastare nihnavate, dyāvāpṛithivībhyām eva tan namaskurvanty, atho ene vardhayanty eva vardhayanty eva ‖ 26 ‖ 9 ‖

Iti prathamapañcikāyāṃ caturtho 'dhyāyaḥ.
Iti caturthādhyāye navamaḥ khaṇḍaḥ.

1 Somo vai rājā Gandharveshv āsīt, taṃ devāṣ ca ṛishayaṣ cābhyadhyāyan: katham ayam asmān somo rājā gached iti. sā vāg abravīt: strīkāmā vai Gandharvā, mayaiva striyā bhūtayā paṇadhvam iti. neti devā abruvan, kathaṃ vayaṃ tvad ṛite syāmeti. sābravīt: krīṇītaiva, yarhi vāva vo mayārtho bhavitā tarhy eva vo 'ham punar āgantāsmīti. tatheti. tayā mahāṇagnyā bhūtayā somaṃ rājānam akrīṇaṅs 2 tām anukṛitim askannāṃ vatsatarīm ājanti somakrayaṇīṃ, tayā somaṃ rājānaṃ krīṇanti 3 tām punar nishkrīṇīyāt, punar hi sā tān āgachat 4 tasmād upāṅṣu vācā caritavyaṃ. some rājani krīte Gandharveshu hi tarhi vāg bhavati, sāgnāv eva praṇīyamāne punar āgachati ‖ 27 ‖ 1 ‖

1 Agnaye praṇīyamānāyānubrūhīty āhādhvaryuḥ 2 pra devaṃ devyā dhiyā bharatā jātavedasam | havyā no vakshad ānushag iti gāyatrīm brāhmaṇasyānubrūyād 3 gāyatro vai brāhmaṇas, tejo vai brahmavarcasaṃ gāyatrī; tejasaivainaṃ tad brahmavarcasena samardhayati 4 mam mahe vidathyāya ṣūsham iti trishṭubhaṃ rājanyasyānubrūyāt 5 traishṭubho vai rājanya, ojo vā indriyaṃ vīryaṃ trishṭub; ojasaivainaṃ tad indriyeṇa vīryeṇa samardhayati 6 ṣaṣvat kṛitva īḍyāya pra jabhrur iti 7 svānām evainaṃ tac chraishṭhyaṃ gamayati 8 śṛiṇotu no damyebhir anīkaiḥ śṛiṇotv agnir divyair ajasra ity 9 ājarasaṃ hāsminn ajasro dīdāya ya evaṃ vedā 10 yam iha prathamo dhāyi dhātṛibhir iti jagatīṃ vaiṣyasyānubrūyāj 11 jāgato vai vaiṣyo, jāgatāḥ paṣavaḥ; paṣubhir evainaṃ tat samardhayati 12 vaneshu citraṃ vi-

bhvaṃ viṣe-viṣa ity abhirūpā. yad yajñe 'bhirūpaṃ tat samṛiddham 13 ayam u shya pra devayur ity 14 anushṭubhi vācaṃ visṛijate 15 vāg vā anushṭub, vācy eva tad vācaṃ visṛijate 16 'yam u shya iti yad āhāyam u syāgamaṃ yā purā Gandharveshv avāksam ity eva tad vāk prabrūte 17 'yam agnir urushyatīty 18 ayaṃ vā Agnir urushyaty 19 amṛitād iva janmana ity, amṛitatvam evāsmiṅs tad dadhāti 20 sahasaṣ cit sahīyān devo jīvātave kṛita iti 21 devo hy esha etaj jīvātave kṛito yad Agnir 22 iḷāyās tvā pade vayaṃ nābhā pṛithivyā adhīty 23 etad vā iḷāyās padaṃ yad uttaravedīnābhir 24 jātavedo ni dhīmahīti, nidhāsyanto hy enam bhavanty 25 agne havyāya voḷhava iti, havyaṃ hi vakshyan bhavaty 26 agne viṣvebhiḥ svanīka devair ūrṇāvantam prathamaḥ sīda yonim iti 27 viṣvair evainaṃ tad devaiḥ sahāsādayati 28 kulāyinaṃ ghṛitavantaṃ savitra iti, kulāyam iva hy etad yajñe kriyate yat paitudāravāḥ paridhayo gulgulūrṇāstukāḥ sugandhitejanānīti. yajñaṃ naya yajamānāya sādhv iti, yajñam eva tad ṛijudhā pratishṭhāpayati 29 sīda hotaḥ sva u loke cikitvān ity; Agnir vai devānāṃ hotā, tasyaisha svo loko yad uttaravedīnābhiḥ 30 sādayā yajñaṃ sukṛitasya yonāv iti; yajamāno vai yajño, yajamānāyaivaitām āṣisham āṣāste 31 devāvīr devān havishā yajāsy agne bṛihad yajamāne vayo dhā iti; prāṇo vai vayaḥ, prāṇam eva tad yajamāne dadhāti 32 ni hotā hotṛishadane vidāna ity; Agnir vai devānāṃ hotā, tasyaitad dhotṛishadanaṃ yad uttaravedīnābhis 33 tvesho dīdivāṅ asadat sudaksha ity, āsanno hi sa tarhi bhavaty 34 adabdhavratapramatir vasishṭha ity, Agnir vai devānāṃ vasishṭhaḥ 35 sahasrambharaḥ ṣucijihvo agnir ity, eshā ha vā asya sahasrambharatā yad enam ekaṃ santam ba-

hudhā viharanti 36 pra ha vai sāhasram posham āpnoti ya evaṃ veda 37 tvaṃ dūtas tvam u naḥ paraspā ity uttamayā paridadhāti 38 tvaṃ vasya ā vṛishabha praṇetā | agne tokasya nas tane tanūnām aprayuchan dīdyad bodhi gopā ity 39 Agnir vai devānāṃ gopā; Agnim eva tat sarvato goptāram paridatta ātmane ca yajamānāya ca yatraivaṃ vidvān etayā paridadhāty, atho saṃvatsarīṇām evaitāṃ svastiṃ kurute 40 tā etā ashṭāv anvāha rūpasamṛiddhā. etad vai yajñasya samṛiddhaṃ yad rūpasamṛiddhaṃ, yat karma kriyamāṇam ṛig abhivadati 41 tāsāṃ triḥ prathamām anvāha trir uttamāṃ, tā dvādaśa sampadyante: dvādaśa vai māsāḥ saṃvatsaraḥ, saṃvatsaraḥ Prajāpatiḥ. prajāpatyāyatanābhir evābhī rādhnoti ya evaṃ veda. triḥ prathamāṃ trir uttamām anvāha, yajñasyaiva tad barsau nahyati sthemne balāyāvisraṅsāya || 28 || 2 ||

1 Havirdhānābhyām prohyamāṇābhyām anubrūhīty āhādhvaryur 2 yuje vām brahma pūrvyaṃ namobhir ity anvāha. brahmaṇā vā ete devā ayuñjata yad dhavirdhāne, brahmaṇaivaine etad yuṅkte; na vai brahmaṇvad rishyati 3 pretāṃ yajñasya sambhuveti tricaṃ dyāvāpṛithivīyam anvāha 4 tad āhur: yad dhavirdhānābhyām prohyamāṇābhyām anu vācāhātha kasmāt tricaṃ dyāvāpṛithivīyam anvāheti. dyāvāpṛithivī vai devānāṃ havirdhāne āstām, te u evādyāpi havirdhāne; te hīdam antareṇa sarvaṃ havir yad idaṃ kiṃca. tasmāt tricaṃ dyāvāpṛithivīyam anvāha 5 yame iva yatamāne yad aitam iti, yame iva hy ete yatamāne prabāhug itaḥ 6 pra vām bharan mānushā devayanta iti, devayanto hy ene mānushāḥ prabharanty 7 ā sīdataṃ svam u lokaṃ vidāne svāsasthe bhavatam indave na iti, somo vai rājenduḥ, somāyaivaine etad rājña āsade 'cīkḷipad 8 adhi dvayor adadhā ukthyaṃ vaca iti 9 dvayor hy etat tṛitīyaṃ chadir adhi-

nidhīyata 10 ukthyaṃ vaca iti yad āha, yajñiyaṃ vai karmokthyaṃ vaco, yajñam evaitena samardhayati 11 yatasrucā mithunā yā saparyataḥ | asaṃyatto vrate te ksheti pushyatīti 12 yad evādaḥ pūrvaṃ yattavat padam āha tad evaitena śāntyā śamayati 13 bhadrā śaktir yajamānāya sunvata ity āśisham āśāste 14 viśvā rūpāṇi prati muñcate kavir iti viśvarūpām anvāha 15 sa rarāṭyām īkshamāṇo 'nubrūyād 16 viśvam iva hi rūpaṃ rarāṭyāḥ śuklam iva ca kṛishṇam iva ca 17 viśvaṃ rūpam avarunddha ātmane ca yajamānāya ca yatraivaṃ vidvān etāṃ rarāṭyām īkshamāṇo 'nvāha 18 pari tvā girvaṇo gira ity uttamayā paridadhāti 19 sa yadaiva havirdhāne samparisṛite manyetātha paridadhyād 20 anagnambhāvukā ha hotuś ca yajamānasya ca bhāryā bhavanti yatraivaṃ vidvān etayā havirdhānayoḥ samparisṛitayoḥ paridadhāti 21 yajushā vā ete parisṛiyete yad dhavirdhāne, yajushaivaine etat parisṛayanti 22 tau yadaivādhvaryuś ca pratiprasthātā cobhayato methyau nihanyātām atha paridadhyād 23 atra hi te samparisṛite bhavataṣ 24 tā etā ashṭāv anvāha rūpasamṛiddhā. etad vai yajñasya samṛiddhaṃ yad rūpasamṛiddhaṃ, yat karma kriyamāṇam ṛig abhivadati. tāsāṃ triḥ prathamām anvāha trir uttamāṃ, tā dvādaśa sampadyante: dvādaśa vai māsāḥ saṃvatsaraḥ, saṃvatsaraḥ Prajāpatiḥ. prajāpatyāyatanābhir evābhī rādhnoti ya evaṃ veda. triḥ prathamāṃ trir uttamām anvāha, yajñasyaiva tad barsau nahyati sthemne balāyāvisraṅsāya || 29 || 3 ||

1 Agnīshomābhyām praṇīyamānābhyām anubrūhīty āhādhvaryuḥ 2 sāvīr hi deva prathamāya pitra iti sāvitrīm anvāha 3 tad āhur: yad Agnīshomābhyām praṇīyamānābhyām anu vācāhātha kasmāt sāvitrīm anvāheti. Savitā vai prasavānām īśe, savitṛiprasūtā evainau tat praṇayanti.

tasmāt sāvitrīm anvāha 4 praitu brahmaṇas patir iti brāhmaṇaspatyām anvāha 5 tad āhur: yad Agnīshomābhyām praṇīyamānābhyām anu vācāhātha kasmād brāhmaṇaspatyām anvāheti. brahma vai Bṛihaspatir, brahmaivābhyām etat purogavam akar, ṇa vai brahmaṇvad rishyati 6 pra devy etu sūnṛiteti. sasūnṛitam eva tad yajñaṃ karoti. tasmād brāhmaṇaspatyām anvāha 7 hotā devo amartya iti tṛicam āgneyaṃ gāyatram anvāha some rājaṇi praṇiyamāne 8 somaṃ vai rājānam praṇīyamānam antareṇaiva sadohavirdhānāny asurā rakshāṅsy ajighāṅsaṅs, tam Agnir māyayātyanayat 9 purastād eti māyayeti. māyayā hi sa tam atyanayat, tasmād v asyāgnim purastād dharanty 10 upa tvāgne dive-diva, upa priyam panipnatam iti tisraṣ caikāṃ cānvāhe 11 ṣvarau ha vā etau saṃyantau yajamānaṃ hiṅsitor yaṣ cāsau pūrva uddhṛito bhavati, yam u cainam aparam praṇayanti. tad yat tisraṣ caikāṃ cānvāha saṃjānānāv evainau tat saṃgamayati, pratishṭhāyām evainau tat pratishṭhāpayaty, ātmanaṣ ca yajamānasya cāhiṅsāyā 12 agne jushasva prati harya tad vaca ity āhutyāṃ hūyamānāyām anvāhā | 13 gnaya eva taj jushṭim āhutiṃ gamayati 14 somo jigâti gātuvid iti tṛicam saumyaṃ gāyatram anvāha some rājani praṇīyamāne, svayaivainaṃ tad devatayā sveṇa chandasā samardhayati 15 somaḥ sadhastham āsadad ity. āsatsyan hi sa tarhi bhavati 16 tad atikramyaivānubrūyāt pṛishṭhata ivāgnīdhraṃ kṛitvā 17 tam asya rājā varuṇas tam aṣvineti vaishṇavīm anvāha 18 kratuṃ sacanta mārutasya vedhasaḥ | dādhāra daksham uttamam aharvidaṃ vrajaṃ ca vishṇuḥ sakhivāṅ apornuta iti 19 Vishṇur vai devānāṃ dvārapaḥ, sa evāsmā etad dvāraṃ vivṛinoty 20 antaṣ ca prāgā aditir bhavāsīti prapādyamāne 'nvāha 21 ṣyeno na yoniṃ sadanaṃ dhiyā kṛitam

ity āsanne 22 hiraṇyayam āsadaṃ deva eshatīti 23 hiraṇmayam iva ha vā esha etad devebhyaṣ chadayati yat kṛishṇājinaṃ 24 tasmād etām anvāhā25stabhnād dyām asuro viṣvavedā iti vāruṇyā paridadhāti 26 varuṇadevatyo vā esha tāvad yāvad upanaddho, yāvat pariṣritāni prapadyate; svayaivainaṃ tad devatayā svena chandasā samardhayati 27 taṃ yady upa vā dhāveyur abhayaṃ vecherann evā vandasva varuṇam bṛihantam ity etayā paridadhyād 28 yāvadbhyo hābhayam ichati yāvadbhyo hābhayaṃ dhyāyati, tāvadbhyo hābhayam bhavati yatraivaṃ vidvān etayā paridadhāti. tasmād evaṃ vidvān etayaiva paridadhyāt 29 tā etāḥ saptadaṣānvāha rūpasamṛiddhā. etad vai yajñasya samṛiddhaṃ yad rūpasamṛiddhaṃ, yat karma kriyamāṇam ṛig abhivadati. tāsāṃ triḥ prathamām anvāha trir uttamāṃ, tā ekaviṅṣatiḥ sampadyanta. ekaviṅṣo vai Prajāpatir: dvādaṣa māsāḥ pañcartavas traya ime lokā, asāv Āditya ekaviṅṣa uttamā pratishṭhā 30 tad daivaṃ kshatraṃ, sā ṣrīs, tad ādhipatyaṃ, tad bradhnasya vishṭapaṃ, tat Prajāpater āyatanaṃ, tat svārājyam 31 ṛidhnoty etam evaitābhir ekaviṅṣatyaikaviṅṣatyā || 30 || 4 ||

Iti prathamapañcikāyām pañcamo 'dhyāyaḥ.

Iti pañcamādhyāye caturthaḥ khaṇḍaḥ.

1 Yajñena vai devā ūrdhvāḥ svargaṃ lokam āyaṅs. te 'bibhayur: imaṃ no dṛishṭvā manushyāṣ ca ṛishayaṣ cānuprajñāsyantīti. taṃ vai yūpenaivāyopayaṅs, taṃ yad yūpenaivāyopayaṅs tad yūpasya yūpatvaṃ. tam avācīnāgraṃ nimityordhvā udāyaṅs. tato vai manushyāṣ ca ṛishayaṣ ca devānāṃ yajñavāstv abhyāyan: yajñasya kiṃcid eshishyāmaḥ prajñātyā iti. te vai yūpam evāvindann avācīnāgraṃ nimitaṃ. te 'vidur: anena vai devā yajñam ayūyupann iti. tam utkhāyordhvaṃ nyaminvaṅs, tato vai te pra yajñam ajānan pra svargaṃ lokaṃ 2 tad yad yūpa ūrdhvo nimīyate, yajñasya prajñātyai svargasya lokasyānukhyātyai 3 vajro vā esha yad yūpaḥ, so 'shṭāṣriḥ kartavyo. 'shṭāṣrir vai vajras. taṃ-tam praharati dvishate bhrātṛivyāya vadhaṃ, yo 'sya stṛityas tasmai startavai 4 vajro vai yūpaḥ, sa esha dvishato vadha udyatas tishṭhati. tasmād dhāpy etarhi yo dveshṭi tasyāpriyam bhavaty amushyāyaṃ yūpo 'mushyāyaṃ yūpa iti dṛishṭvā 5 khādiraṃ yūpaṃ kurvīta svargakāmaḥ. khādireṇa vai yūpena devāḥ svargaṃ lokam ajayaṅs, tathaivaitad yajamānaḥ khādireṇa yūpena svargaṃ lokaṃ jayati 6 bailvaṃ yūpaṃ kurvītānnādyakāmaḥ pushṭikāmaḥ. samāṃ-samāṃ vai bilvo gṛibhītas, tad annādyasya rūpam; ā mūlāc chākhābhir anucitas, tat pushṭeḥ 7 pushyati prajāṃ ca paśūṅṣ ca ya evaṃ vidvān bailvaṃ yūpaṃ kurute 8 yad eva bailvā3m | bilvaṃ jyotir iti vā ācakshate 9 jyotiḥ sveshu bhavati, ṣreshṭhaḥ svānām bhavati ya evaṃ veda 10 pālāśaṃ yūpaṃ kurvīta tejaskāmo brahmavarcasakāmas. tejo vai brahmavarcasaṃ vanaspatīnām

palāśas 11 tejasvī brahmavarcasī bhavati ya evaṃ vidvān pālāśaṃ yūpaṃ kurute 12 yad eva pālāśā3m | sarveshāṃ vā esha vanaspatīnāṃ yonir yat palāśas. tasmāt palāśasyaiva palāśenācakshate, 'mushya palāśam amushya palāśam iti 13 sarveshāṃ hāsya vanaspatīnāṃ kāma upāpto bhavati ya evaṃ veda || 1 || 1 ||

1 Añjmo yūpam, anubrūhīty āhādhvaryur 2 añjanti tvām adhvare devayanta ity anvāhā3dhvare hy enaṃ devayanto 'ñjanti 4 vanaspate madhunā daivyenety. etad vai madhu daivyaṃ yad ājyaṃ 5 yad ūrdhvas tishṭhā draviṇeha dhattād yad vā kshayo mātur asyā upastha iti. yadi ca tishṭhāsi yadi ca śayāsai draviṇam evāsmāsu dhattād ity eva tad āho6c chrayasva vanaspata ity ucchrīyamāṇāyābhirūpā. yad yajñe 'bhirūpaṃ tat samṛiddhaṃ 7 varshman pṛithivyā adhīty. etad vai varshma pṛithivyai yatra yūpam unminvanti 8 sumitī mīyamāno varco dhā yajñavāhasa ity āśisham āśāste 9 samiddhasya śrayamāṇaḥ purastād iti 10 samiddhasya hy esha etat purastāc chrayate 11 brahma vanvāno ajaraṃ suvīram ity āśisham evāśāsta 12 āre asmad amatim bādhamāṇa ity. aśanāyā vai pāpmāmatis, tām eva tad ārān nudate yajñāc ca yajamānāc co13c chrayasva mahate saubhagāyety āśisham evāśāsta 14 ūrdhva ū shu ṇa ūtaye tishṭhā devo na saviteti 15 yad vai devānāṃ neti tad eshām o3m iti. tishṭha deva iva Savitety eva tad āho16rdhvo vājasya saniteti. vājasanim evainaṃ tad dhanasāṃ sanoti 17 yad añjibhir vāghadbhir vihvayāmaha iti. chandāṅsi vā añjayo vāghatas, tair etad devān yajamānā vihvayante: mama yajñam āgachata mama yajñam iti 18 yadi ha vā api bahava iva yajante, 'tha hāsya devā yajñam aiva gachanti yatraivaṃ vidvān etām anvāho19rdhvo naḥ pāhy aṅhaso ni ke-

tunā viṣvaṃ sam atriṇaṃ dahati 20 rakshāṅsi vai pāpmātriṇo, rakshāṅsi pāpmānaṃ dahaty eva tad āha 21 kṛidhī na ūrdhvāñ carathāya jīvasa iti yad āha, kṛidhī na ūrdhvāñ caraṇāya jīvasa ity eva tad āha 22 yadi ha vā api nīta iva yajamāno bhavati, pari haivainaṃ tat saṃvatsarāya dadāti 23 vidā deveshu no duva ity āśisham evāśāste 24 jāto jāyate sudinatve ahnām iti 25 jāto hy esha etaj jāyate 26 samarya ā vidathe vardhamāna iti. vardhayanty evainaṃ tat 27 punanti dhīrā apaso manīsheti. punanty evainaṃ tat 28 devayā vipra ud iyarti vācam iti. devebhya evainaṃ tan nivedayati 29 yuvā suvāsāḥ parivīta āgād ity uttamayā paridadhāti 30 prāṇo vai yuvā suvāsāḥ, so 'yaṃ śarīraiḥ parivṛitaḥ 31 sa u śreyān bhavati jāyamāna iti. śreyāñchreyān hy esha etad bhavati jāyamānas 32 taṃ dhīrāsaḥ kavaya un nayanti svādhyo manasā devayanta iti. ye vā anūcānās te kavayas, ta evainaṃ tad unnayanti 33 tā etāḥ saptānvāha rūpasamṛiddhā. etad vai yajñasya samṛiddhaṃ yad rūpasamṛiddhaṃ, yat karma kriyamāṇam ṛig abhivadati. tāsāṃ triḥ prathamām anvāha trir uttamāṃ, tā ekādaśa sampadyanta. ekādaśāksharā vai trishṭup, trishṭub Indrasya vajra. indrāyatanābhir evābhī rādhnoti ya evaṃ veda. triḥ prathamāṃ trir uttamām anvāha, yajñasyaiva tad barsau nahyati sthemne balāyāvisraṅsāya || 2 || 2 ||

1 Tishṭhed yūpā3ḥ | anuprahare3t ity āhus 2 tishṭhet paśukāmasya 3 devebhyo vai paśavo 'nnādyāyālambhāya nātishṭhanta. te 'pakramya prativāvadato 'tishṭhan: nāsmān ālapsyadhve nāsmān iti. tato vai devā etaṃ yūpaṃ vajram apaśyaṅs, tam ebhya udaśrayaṅs; tasmād bibhyata upāvartanta, tam evādyāpy upāvṛittās. tato vai devebhyaḥ paśavo 'nnādyāyālambhāyatishṭhanta 4 tishṭhante 'smai paśavo 'nnādyāyālambhāya ya evaṃ veda yasya caivaṃ vidusho yū-

pas tishṭhaty 5 anupraharet svargakāmasya 6 tam u ha smaitam pūrve 'nv eva praharanti 7 yajamāno vai yūpo yajamānaḥ prastaro, 'gnir vai devayoniḥ; so 'gner devayonyā āhutibhyaḥ sambhūya hiraṇyaśarīra ūrdhvaḥ svargaṃ lokam eshyatīty 8 atha ye tebhyo 'vara āsaṅs ta etaṃ svarum apaśyan yūpaśakalaṃ. taṃ tasmin kāle 'nupraharet. tatra sa kāma upāpto yo 'nupraharaṇe, tatra sa kāma upāpto yaḥ sthāne 9 sarvābhyo vā esha devatābhya ātmānam ālabhate yo dīkshate. 'gniḥ sarvā devatāḥ, Somaḥ sarvā devatāḥ. sa yad agnīshomīyam paśum ālabhate, sarvābhya eva tad devatābhyo yajamāna ātmānaṃ nishkrīṇīte 10 tad āhur: dvirūpo 'gnīshomīyaḥ kartavyo, dvidevatyo hīti. tat-tan nādṛityam. pīva iva kartavyaḥ. pīvorūpā vai paśavaḥ, kṛiśita iva khalu vai yajamāno bhavati. tad yat pīvā paśur bhavati, yajamānam eva tat svena medhena samardhayati 11 tad āhur: nāgnīshomīyasya paśor aśnīyāt, purushasya vā esho 'śnāti yo 'gnīshomīyasya paśor aśnāti; yajamāno hy etenātmānaṃ nishkrīṇīta iti 12 tat-tan nādṛityaṃ. vārtraghnaṃ vā etad dhavir yad agnīshomīyo. 'gnīshomābhyāṃ vā Indro vṛitram ahaṅs, tāv enam abrūtām: āvābhyāṃ vai vṛitram avadhīr, varaṃ te vṛiṇāvahā iti. vṛiṇāthām iti. tāv etam eva varam avṛiṇātām: śvaḥsutyāyām paśuṃ. sa enayor esho 'cyuto, varavṛito hy enayos. tasmāt tasyāśitavyaṃ caiva līpsitavyaṃ ca ‖ 3 ‖ 3 ‖

1 Āprībhir āprīṇāti 2 tejo vai brahmavarcasam āprīyas, tejasaivainaṃ tad brahmavarcasena samardhayati 3 samidho yajati 4 prāṇā vai samidhaḥ, prāṇā hīdaṃ sarvaṃ samindhate yad idaṃ kiṃca; prāṇān eva tat prīṇāti, prāṇān yajamāne dadhāti 5 Tanūnapātaṃ yajati. prāṇo vai Tanūnapāt, sa hi tanvaḥ pāti; prāṇam eva tat prīṇāti, prāṇaṃ yajamāne dadhāti 6 Narāśaṅsaṃ yajati. prajā vai naro, vāk śaṅsaḥ; prajāṃ caiva tad vācaṃ ca prīṇāti, prajāṃ ca vā-

caṃ ca yajamāne dadhātī 7 ḷo yajaty. annaṃ vā iḷo; 'nnam eva tat prīṇāty, annaṃ yajamāne dadhāti 8 barhir yajati. paśavo vai barhiḥ; paśūn eva tat prīṇāti, paśūn yajamāne dadhāti 9 duro yajati. vṛishṭir vai duro; vṛishṭim eva tat prīṇati, vṛishṭim annādyaṃ yajamāne dadhāty 10 ushāsānaktā yajaty. ahorātre vā ushāsānaktāhorātre eva tat prīṇāty, ahorātrayor yajamānaṃ dadhāti 11 daivyā hotārā yajati. prāṇāpānau vai daivyā hotārā; prāṇāpānāv eva tat prīṇāti, prāṇāpānau yajamāne dadhāti 12 tisro devīr yajati. prāṇo vā apāno vyānas tisro devyas; tā eva tat prīṇāti, tā yajamāne dadhāti 13 Tvashṭāraṃ yajati. vāg vai Tvashṭā, vāg ghīdaṃ sarvaṃ tāshṭīva; vācam eva tat prīṇāti, vācaṃ yajamāne dadhāti 14 vanaspatiṃ yajati. prāṇo vai vanaspatiḥ; prāṇam eva tat prīṇāti, prāṇaṃ yajamāne dadhāti 15 svāhākṛitīr yajati. pratishṭhā vai svāhākṛitayaḥ, pratishṭhāyām eva tad yajñam antataḥ pratishṭhāpayati 16 tābhir yatharishy āprīṇīyād. yad yatharishy āprīṇāti, yajamānam eva tad bandhutāyā notsṛijati || 4 || 4 ||

1 Paryagnaye kriyamāṇāyānubrūhīty āhādhvaryur 2 agnir hotā no adhvara iti tricam āgneyaṃ gāyatram anvāha paryagni kriyamāṇe, svayaivainaṃ tad devatayā svena chandasā samardhayati 3 vājī san pari ṇīyata iti. vājinam iva hy enaṃ santam pariṇayanti 4 1 pari trivishṭy adhvaraṃ yāty agnī rathīr ivety. esha hi rathīr ivādhvaram pariyāti 5 pari vājapatiḥ kavir ity. esha hi vājānam patir 6 ata upapreshya hotar havyā devebhya ity āhādhvaryur 7 ajaid agnir asanad vājam iti maitrāvaruṇa upapraisham pratipadyate 8 tad āhur: yad adhvaryur hotāram upapreshyaty, atha kasmān maitrāvaruṇa upapraisham pratipadyata iti 9 mano vai yajñasya maitrāvaruṇo, vāg yajñasya hotā. manasā vā ishitā vāg vadati. yāṃ hy anyamanā vācaṃ vadaty, asuryā vai sā vāg adeva-

jushṭā. tad yan maitrāvaruṇa upapraisham pratipadyate manasaiva tad vācam īrayati, tan manaseritayā vācā devebhyo havyaṃ sampādayati || 5 || 5 ||

1 Daivyāḥ śamitāra ārabhadhvam uta manushyā ity āha 2 ye caiva devānāṃ śamitāro ye ca manushyāṇāṃ tān eva tat saṃśāsty 3 upanayata medhyā dura āśāsānā medhapatibhyām medham iti 4 paśur vai medho, yajamāno medhapatir; yajamānam eva tat svena medhena samardhayaty 5 atho khalv āhur: yasyai vāva kasyai ca devatāyai paśur ālabhyate saiva medhapatir iti 6 sa yady ekadevatyaḥ paśuḥ syān medhapataya iti brūyād, yadi dvidevatyo medhapatibhyām iti, yadi bahudevatyo medhapatibhya ity. etad eva sthitam 7 prāsmā agnim bharateti 8 paśur vai nīyamānaḥ sa mṛityum prāpaśyat, sa devān nānvakāmayataitum. taṃ devā abruvann: ehi, svargaṃ vai tvā lokaṃ gamayishyāma iti. sa tathety abravīt, tasya vai me yushmākam ekaḥ purastād aitv iti. tatheti. tasyāgniḥ purastād ait, so 'gnim anuprācyavata 9 tasmād āhur: āgneyo vāva sarvaḥ paśur, Agniṃ hi so 'nuprācyavateti 10 tasmād v asyāgnim purastād dharanti 11 striṇīta barhir ity. oshadhyātmā vai paśuḥ, paśum eva tat sarvātmānaṃ karoty 12 anv enam mātā manyatām anu pitānu bhrātā sagarbhyo 'nu sakhā sayūthya iti. janitrair evainaṃ tat samanumataṃ ālabhanta 13 udīcīnāṅ asya pado ni dhattāt, sūryaṃ cakshur gamayatād, vātam prāṇam anvavasṛijatād, antarikshaṃ asuṃ, diśaḥ śrotram, pṛithivīṃ śarīram ity. eshv evainaṃ tal lokeshv ādadhāty 14 ekadhāsya tvacam ācchyatāt, purā nābhyā apiśaso vapām utkhidatād, antar evoshmāṇaṃ vārayadhvād iti. paśushv eva tat prāṇān dadhāti 15 śyenam asya vakshaḥ kṛiṇutāt, praśasā bāhū, śalā doshaṇī, kaśyapevāṅsāchidre

ṣroṇī, kavashorū, srekaparṇāshṭhīvantā. shaḍviṅṣatir asya vaṅkrayas, tā anushṭhyoccyāvayatād, gātraṃ-gatram asyānūnaṃ kṛiṇutād ity aṅgāny evāsya tad gātrāṇi prīṇāty 16 ūvadhyagoham pārthivaṃ khanatād ity āhaushadhaṃ vā ūvadhyam, iyaṃ vā oshadhīnām pratishṭhā, tad enat svāyām eva pratishṭhāyām antataḥ pratishṭhāpayati ‖ 6 ‖ 6 ‖

1 Asnā rakshaḥ saṃsṛijatād ity āha. tushair vai phalīkaraṇair devā haviryajñebhyo rakshāṅsi nirabhajann, asnā mahāyajñāt. sa yad asnā rakshaḥ saṃsṛijatād ity āha, rakshāṅsy eva tat svena bhāgadheyena yajñān niravadayate 2 tad āhur: na yajñe rakshasāṃ kīrtayet, kāni rakshāṅsy, ṛiterakshā vai yajña iti 3 tad u vā āhuḥ: kīrtayed eva 4 yo vai bhāginam bhāgān nudate, cayate vainaṃ, sa yadi vainaṃ na cayate 'tha putram atha pautraṃ, cayate tv evainam iti 5 sa yadi kīrtayed, upāṅṣu kīrtayet. tira iva vā etad vāco yad upāṅṣu, tira ivaitad yad rakshāṅsy 6 atha yad uccaiḥ kīrtayed, īṣvaro hāsya vāco rakshobhāsho janitor 7 yo 'yaṃ rākshasīṃ vācaṃ vadati sa 8 yāṃ vai dṛipto vadati yām unmattaḥ, sā vai rākshasī vāṅ 9 nātmanā dṛipyati, nāsya prajāyāṃ dṛipta ājāyate ya evaṃ veda 10 vanishṭhum asya mā rāvishṭorūkam manyamānā, ned vās toke tanaye ravitā ravac chamitāra iti. ye caiva devānāṃ ṣamitāro ye ca manushyāṇāṃ, tebhya evainaṃ tat paridadāty 11 adhrigo ṣamīdhvaṃ, suṣami ṣamīdhvaṃ, ṣamīdhvam adhrigā3u iti trir brūyād apāpeti cādhrigur vai devānāṃ ṣamitāpāpo nigrabhītā, ṣamitṛibhyaṣ caivainaṃ tan nigrabhītṛibhyaṣ ca samprayachati 12 ṣamitāro yad atra sukṛitaṃ kṛiṇavathāsmāsu tad, yad dushkṛitam anyatra tad ity āhāgnir vai devānāṃ hotāsīt, sa enaṃ vācā vyaṣād; vācā vā enaṃ hotā viṣāsti. tad yad arvāg yat paraḥ kṛintanti

yad ulbaṇaṃ yad vithuraṃ kriyate, ṣamitṛibhyas caivainat tan nigrabhītṛibhyaṣ ca samanudiṣati, svasty eva hotonmucyate sarvāyuḥ sarvāyutvāya 13 sarvam āyur eti ya evaṃ veda || 7 || 7 ||

1 Puruṣhaṃ vai devāḥ paṣum ālabhanta. tasmād ālabdhān medha udakrāmat, so 'ṣvam prāviṣat, tasmād aṣvo medhyo 'bhavad. athainam utkrāntamedham atyārjanta, sa kimpurusho 'bhavat 2 te 'ṣvam ālabhanta. so 'ṣvād ālabdhād udakrāmat, sa gām prāviṣat, tasmād gaur medhyo 'bhavad. athainam utkrāntamedham atyārjanta, sa gauramṛigo 'bhavat 3 te gām ālabhanta. sa gor ālabdhād udakrāmat, so 'vim prāviṣat, tasmād avir medhyo 'bhavad. athainam utkrāntamedham atyārjanta, sa gavayo 'bhavat. te 'vim ālabhanta. so 'ver ālabdhād udakrāmat, so 'jam prāviṣat, tasmād ajo medhyo 'bhavad. athainam utkrāntamedham atyārjanta, sa ushṭro 'bhavat 4 so 'je jyoktamām ivāramata, tasmād esha eteshām paṣūnām prayuktatamo yad ajas 5 te 'jam ālabhanta. so 'jād ālabdhād udakrāmat, sa imām prāviṣat, tasmād iyam medhyābhavad. athainam utkrāntamedham atyārjanta, sa ṣarabho 'bhavat 6 ta eta utkrāntamedhā amedhyāḥ paṣavas, tasmād eteshāṃ nāṣnīyāt 7 tam asyām anvagachan, so 'nugato vrīhir abhavat. tad yat paṣau puroḷāṣam anunirvapanti: samedhena naḥ paṣuneshṭam asat, kevalena naḥ paṣuneshṭam asad iti 8 samedhena hāsya paṣuneshṭam bhavati, kevalena hāsya paṣuneshṭam bhavati ya evaṃ veda || 8 || 8 ||

1 Sa vā esha paṣur evālabhyate yat puroḷāṣas 2 tasya yāni kiṃṣārūṇi tāni romāṇi, ye tushāḥ sā tvag, ye phalīkaraṇās tad asṛig, yat pishṭaṃ kiknasās tan māṅsaṃ, yat kiṃcitkaṃ sāraṃ tad asthi 3 sarveshāṃ vā esha paṣūnām medhena yajate, yaḥ puroḷāṣena yajate 4 tasmād āhuḥ: puroḷāṣasatraṃ lokyam iti 5 yuvam etāni divi roca-

nāny agniṣ ca soma sakratū adhattam | yuvaṃ sindhūñr abhiṣaster avadyād agnīshomāv amuñcataṃ gṛibhītān iti vapāyai yajati 6 sarvābhir vā esha devatābhir ālabdho bhavati, yo dīkshito bhavati. tasmād āhur: na dīkshitasyāṣnīyād iti. sa yad agnīshomāv amuñcataṃ gṛibhītān iti vapāyai yajati, sarvābhya eva tad devatābhyo yajamānam pramuñcati. tasmād āhur: aṣitavyaṃ vapāyāṃ hutāyāṃ, yajamāno hi sa tarhi bhavatīty 7 ānyaṃ divo mātariṣvā jabhāreti puroḷāṣasya yajaty 8 amathnād anyam pari ṣyeno adrer itīta iva ca hy esha, ita iva ca medhaḥ samāhṛito bhavati 9 svadasva havyā sam isho didīhīti puroḷaṣasvishṭakṛito yajati 10 havir evāsmā etat svadayatīsham ūrjam ātman dhatta 11 iḷām upahvayate. paṣavo vā iḷā, paṣūn eva tad upahvayate, paṣūn yajamāne dadhāti || 9 || 9 ||

1 Manotāyai havisho 'vadīyamānasyānubrūhīty ābādhvaryus 2 tvaṃ hy agne prathamo manoteti sūktam anvāha 3 tad āhur: yad anyadevatya uta paṣur bhavaty, atha kasmād āgneyīr eva Manotāyai havisho 'vadīyamānasyānvāheti 4 tisro vai devānām Manotās, tāsu hi teshām manāṅsy otāni. vāg vai devānām Manotā, tasyāṃ hi teshām manāṅsy otāni; gaur vai devānām Manotā, tasyāṃ hi teshām manāṅsy otāny; Agnir vai devānām Manotā, tasmin hi teshām manāṅsy otāny. Agniḥ sarvā Manotā, Agnau Manotāḥ saṃgachante. tasmād āgneyīr eva Manotāyai havisho 'vadīyamānasyānvāhā 5 gnīshomā havishaḥ prasthitasyeti havisho yajati 6 havisha iti rūpasamṛiddhā, prasthitasyeti rūpasamṛiddhā 7 sarvābhir hāsya samṛiddhibhiḥ samṛiddhaṃ havyaṃ devān apyeti ya evaṃ veda 8 vanaspatiṃ yajati. prāṇo vai vanaspatir 9 jīvaṃ hāsya havyaṃ devān apyeti yatraivaṃ vidvān vanaspatiṃ yajati 10 svishṭakṛitaṃ yajati. pratishṭhā vai svishṭakṛit,

pratishṭhāyām eva tad yajñam antataḥ pratishṭhāpayatīllām upahvayate. paśavo vā iḷā, paśūn eva tad upahvayate, paśūn yajamāne dadhāti dadhāti || 10 || 10 ||

Iti dvitīyapañcikāyām prathamo 'dhyāyaḥ.
Iti shashṭhādhyāye daśamaḥ khaṇḍaḥ.

1 Devā vai yajñam atanvata. tāṅs tanvānān asurā abhyāyan: yajñaveśasam eshāṃ karishyāma iti; tān āprīte paśau pura iva paryagner yūpam prati purastād upāyaṅs. te devāḥ pratiṣudhyāgnimayīḥ puras tripuram paryāsyanta yajñasya cātmanaś ca guptyai. tā eshām imā agnimayyaḥ puro dīpyamānā bhrājamānā atishṭhaṅs. tā asurā anapadhṛishyaivāpādravaṅs. te 'gninaiva purastād asurarakshāṅsy apāghnatāgninā paścāt 2 tathaivaitad yajamānā yat paryagni kurvanty, agnimayīr eva tat puras tripuram paryasyante yajñasya cātmanaś ca guptyai. tasmāt paryagni kurvanti, tasmāt paryagnaye 'nvāha 3 taṃ vā etam paśum āprītaṃ santam paryagnikṛitam udañcaṃ nayanti 4 tasyolmukam purastād dharanti 5 yajamāno vā esha nidānena yat paśur, anena jyotishā yajamānaḥ purojyotiḥ svargaṃ lokam eshyatīti tena jyotishā yajamānaḥ purojyotiḥ svargaṃ lokam eti 6 taṃ yatra nihanishyanto bhavanti, tad adhvaryur barhir adhastād upāsyati 7 yad evainam ada āprītaṃ santam paryagnikṛitam bahirvedi nayanti, barhishadaṃ evainaṃ tat kurvanti 8 tasyovadhyagohaṃ khananty 9 aushadhaṃ vā ūvadhyam, iyaṃ vā oshadhīnām pratishṭhā, tad enat svāyām eva pratishṭhāyām antataḥ pratishṭhāpayanti 10 tad āhur: yad esha havir eva yat paśur, athāsya bahv apaiti lomāni tvag asṛik kushṭhikāḥ śaphā vishāṇe, skandati piśitaṃ: kenāsya tad āpūryata iti 11 yad evaitat paśau puroḷāśam anunirvapanti, tenaivāsya tad āpūryate 12 paśubhyo vai medhā udakrāmaṅs, tau vrīhiṣ caiva yavaś ca bhūtāv ajāyetāṃ. tad yat paśau puroḷāśam

anunirvapanti: samedhena naḥ paśuneshṭam asat, kevalena naḥ paśuneshṭam asad iti 13 samedhena hāsya paśuneshṭam bhavati, kevalena hāsya paśuneshṭam bhavati ya evaṃ veda || 11 || 1 ||

1 Tasya vapām utkhidyāharanti. tām adhvaryuḥ sruveṇābhighārayann āha: stokebhyo 'nubrūhīti 2 tad yat stokāḥ ṣcotanti, sarvadevatyā vai stokā: nen ma ime 'nabhiprītā devān gachān iti 3 jushasva saprathastamam ity anvāha 4 vaco devapsarastamam | havyā juhvāna āsanīty 5 Agner evaināṅs tad āsye juhotī 6 mam no yajñam amṛiteshu dhehīti sūktam anvāhe 7 mā havyā jātavedo jushasveti havyajushṭim āṣāste 8 stokānām agne medaso ghṛitasyeti, medasaṣ ca hi ghṛitasya ca bhavanti 9 hotaḥ prāṣāna prathamo nishadyety. Agnir vai devānāṃ hotāgne prāṣāna prathamo nishadyety eva tad āha 10 ghṛitavantaḥ pāvaka te stokā ṣcotanti medasa iti, medasaṣ ca hy eva hi ghṛitasya ca bhavanti 11 svadharman devavītaye ṣreshṭhaṃ no dhehi vāryam ity āṣisham āṣāste 12 tubhyaṃ stokā ghṛitaṣcuto 'gne viprāya santyeti, ghṛitaṣcuto hi bhavanty 13 ṛishiḥ ṣreshṭhaḥ sam idhyase yajñasya prāvitā bhaveti yajñasamṛiddhim āṣāste 14 tubhyaṃ ṣcotanty adhrigo ṣacīva stokāso agne medaso ghṛitasyeti, medasaṣ ca hy eva hi ghṛitasya ca bhavanti 15 kaviṣasto bṛihatā bhānunāgā havyā jushasva medhīreti havyajushṭim evāṣāsta 16 ojishṭhaṃ te madhyato meda udbhṛitam pra te vayaṃ dadāmahe | ṣcotanti te vaso stokā adhi tvaci prati tān devaṣo vihīty 17 abhy evaināṅs tad vashaṭkaroti, yathā somasyāgne vīhīti 18 tad yat stokāḥ ṣcotanti, sarvadevatyā vai stokās, tasmād iyaṃ stokaṣo vṛishṭir vibhaktopācarati || 12 || 2 ||

1 Tad āhuḥ: kā svāhākṛitīnām puronuvākyāḥ kaḥ praishaḥ kā yājyeti 2 yā evaitā anvāhaitāḥ puronuvākyā, yaḥ praishaḥ sa praisho, yā yājyā sā yājyā 3 tad āhuḥ: kā devatāḥ svāhākṛitaya iti 4 Viśve devā iti brūyāt 5 tasmāt svāhākṛitaṃ havir adantu devā iti yajantīti 6 devā vai yajñena śrameṇa tapasāhutibhiḥ svargaṃ lokam ajayaṅs, teshāṃ vapāyām eva hutāyāṃ svargo lokaḥ prākhyāyata, te vapām eva hutvānādṛityetarāṇi karmāṇy ūrdhvāḥ svargaṃ lokam āyaṅs. tato vai manushyāś ca ṛishayaś ca devānām yajñavāstv abhyāyan: yajñasya kiṃcid eshishyāmaḥ prajñātyā iti. te 'bhitaḥ paricaranta ait paśum eva nirāntraṃ śayānaṃ, te vidur: iyān vāva kila paśur yāvatī vapeti 7 sa etāvān eva paśur yāvatī vapā 8 tha yad enaṃ tṛitīyasavane śrapayitvā juhvati: bhūyasībhir na āhutibhir ishṭam asat, kevalena naḥ paśuneshṭam asad iti 9 bhūyasībhir hāsyāhutibhir ishṭam bhavati, kevalena hāsya paśuneshṭam bhavati ya evaṃ veda || 13 || 3 ||

1 Sā vā eshāmṛitāhutir eva yad vapāhutir, amṛitāhutir agnyāhutir, amṛitāhutir ājyāhutir, amṛitāhutiḥ somāhutir. etā vā aśarīrā āhutayo. yā vai kāścāśarīrā āhutayo, 'mṛitatvam eva tābhir yajamāno jayati 2 sā vā eshā reta eva yad vapā. preva vai reto līyate preva vapā līyate, śuklaṃ vai retaḥ śuklā vapāśarīraṃ vai reto 'śarīrā vapā. yad vai lohitaṃ yan māṅsaṃ, tac charīraṃ. tasmād brūyād: yāvad alohitaṃ tāvat parivāsayeti 3 sā pañcāvattā bhavati. yady api caturavattī yajamānaḥ syād, atha pañcāvattaiva vapā 4 jyasyopastṛiṇāti, hiraṇyaśalko, vapā, hiraṇyaśalka, ājyasyoparishṭād abhighārayati 5 tad āhur: yad dhiraṇyaṃ na vidyeta kathaṃ syād iti. dvir ājyasyopastīrya vapām avadāya dvir uparishṭād abhighārayaty 6 amṛitaṃ vā ājyam, amṛitaṃ hiraṇyaṃ. tatra sa kāma upāpto ya ājye, tatra sa kāma upāpto yo hiraṇye. tat pañca sampadyante 7 pā-

ūkto 'yam purushaḥ pañcadhā vihito: lomāni tvañ māṅsam asthi majjā. sa yāvān eva purushas tāvantaṃ yajamānaṃ saṃskṛityāgnau devayonyāṃ juhoty. Agnir vai devayoniḥ. so 'gner devayonyā āhutibhyaḥ sambhūya hiraṇyaśarīra ūrdhvaḥ svargaṃ lokam eti || 14 || 4 ||

1 Devebhyaḥ prātaryāvabhyo hotar anubrūhīty āhādhvaryur 2 ete vāva devāḥ prātaryāvāṇo yad Agnir Ushā Aśvinau. ta ete saptabhiḥ-saptabhiṣ chandobhir āgachanty 3 āsya devāḥ prātaryāvāṇo havaṃ gachanti ya evaṃ veda 4 Prajāpatau vai svayaṃ hotari prātaranuvākam anuvakshyaty ubhaye devāsurā yajñam upāvasann: asmabhyam anuvakshyaty asmabhyam iti. sa vai devebhya evānvabravīt 5 tato vai devā abhavan, parāsurā 6 bhavaty ātmanā, parāsya dvishan pāpmā bhrātṛivyo bhavati, ya evaṃ veda 7 prātar vai sa taṃ devebhyo 'nvabravīd. yat prātar anvabravīt, tat prātaranuvākasya prātaranuvākatvam 8 mahati rātryā anūcyaḥ sarvasyai vācaḥ sarvasya brahmaṇaḥ parigṛihītyai. yo vai bhavati yaḥ śreshṭhatām aśnute, tasya vācam proditām anupravadanti. tasmān mahati rātryā anūcyaḥ 9 purā vācaḥ pravaditor anūcyo 10 yad vāci proditāyām anubrūyād, anyasyaivainam uditānuvādinaṃ kuryāt 11 tasmān mahati rātryā anūcyaḥ 12 purā śakunivādād anubrūyān 13 Nirṛiter vā etan mukhaṃ yad vayāṅsi yac chakunayas. tad yat purā śakunivādād anubrūyān: māyajñiyāṃ vācam proditām anupravadishmeti. tasmān mahati rātryā anūcyo 14 'tho khalu yadaivādhvaryur upākuryād, athānubrūyād 15 yadā vā adhvaryur upākaroti, vācaivopākaroti, vācā hotānvāha; vāg ghi brahma. tatra sa kāma upāpto yo vāci ca brahmaṇi ca || 15 || 5 ||

1 Prajāpatau vai svayaṃ hotari prātaranuvākam anuvakshyati sarvā devatā āśaṅsanta: mām abhi pratipatsyati mām abhīti. sa Prajāpatir aikshata: yady ekāṃ devatām

ādishṭām abhi pratipatsyāmītarā me kena devatā upāptā bhavishyantīti. sa etām ṛicam apaśyad: āpo revatīr ity. āpo vai sarvā devatā, revatyaḥ sarvā devatāḥ. sa etayarcā prātaranuvākam pratyapadyata. tāḥ sarvā devatāḥ prāmodanta: mām abhi pratyapādi mām abhīti 2 sarvā hāsmin devatāḥ prātaranuvākam anubruvati pramodante 3 sarvābhir hāsya devatābhiḥ prataranuvākaḥ pratipanno bhavati ya evaṃ veda 4 te devā abibhayur: ādātāro vai na imam prātaryajñam asurā yatbaujīyāṅso balīyāṅsa evam iti. tān abravīd Indro: mā bibhīta, trishamṛiddham ebhyo 'ham prātar vajram prahartāsmīty, etāṃ vāva tad ṛicam abravīd. vajras tena yad aponaptrīyā, vajras tena yat trishṭub, vajras tena yad vāk. tam ebhyaḥ prāharat, tenainān ahaṅs. tato vai devā abhavan, parā asurā 5 bhavaty. ātmanā, parāsya dvishan pāpmā bhrātṛivyo bhavati, ya evaṃ veda 6 tad āhuḥ: sa vai hotā syād ya etasyām ṛici sarvāṇi chandāṅsi prajanayed ity. eshā vāva trir anūktā sarvāṇi chandāṅsi bhavaty, eshā chandasām prajātiḥ || 16 || 6 ||

1 Śatam anūcyam āyushkāmasya. śatāyur vai purushaḥ śatavīryaḥ śatendriya, āyushy evainaṃ tad vīrya indriye dadhāti 2 trīṇi ca śatāni shashṭiś cānūcyāni yajñakāmasya. trīṇi ca vai śatāni shashṭiś ca saṃvatsarasyāhāni, tāvān saṃvatsaraḥ, saṃvatsaraḥ Prajāpatiḥ, Prajāpatir yajña 3 upainaṃ yajño namati yasyaivaṃ vidvāṅs trīṇi ca śatāni shashṭiṃ cānvāha 4 sapta ca śatāni viṅśatiś cānūcyāni prajāpaśukāmasya. sapta ca vai śatāni viṅśatiś ca saṃvatsarasyāhorātrās, tāvān saṃvatsaraḥ, saṃvatsaraḥ Prajāpatir yam prajāyamānaṃ viśvaṃ rūpam idam anuprajāyate. Prajāpatim eva tat prajāyamānam prajayā paśubhir anuprajāyate prajātyai 5 prajāyate prajayā paśubhir ya evaṃ vedā6shṭau śatāny anūcyāny abrāhmaṇoktasya, yo vā duroktoktaḥ śamalagṛihīto yajetāshṭāksharā vai gā-

yatrī, gāyatryā vai devāḥ pāpmānaṃ śamalam apāghnata. gāyatryaivāsya tat pāpmānaṃ śamalam apahanty 7 apa pāpmānaṃ hate ya evaṃ veda 8 sahasram anūcyaṃ svargakāmasya. sahasrāśvīne vā itaḥ svargo lokaḥ, svargasya lokasya samashṭyai sampattyai saṃgatyā 9 aparimitam anūcyam. aparimito vai Prajāpatiḥ. Prajāpater vā etad uktham yat prātaranuvākas, tasmin sarve kāmā avarudhyante. sa yad aparimitam anvāha, sarveshāṃ kāmānām avaruddhyai 10 sarvān kāmān avarunddhe ya evaṃ veda 11 tasmād aparimitam evānūcyaṃ 12 saptāgneyāni chandāṅsy anvāha. sapta vai devalokāḥ 13 sarveshu devalokeshu rādhnoti ya evaṃ veda 14 saptoshasyāni chandāṅsy anvāha. sapta vai grāmyāḥ paśavo 15 'va grāmyān paśūn runddhe ya evaṃ veda 16 saptāśvināni chandāṅsy anvāha. saptadhā vai vāg avadat, tāvad vai vāg avadat, sarvasyai vācaḥ sarvasya brahmaṇaḥ parigṛihītyai 17 tisro devatā anvāha. trayo vā ime trivṛito lokā, eshāṁ eva lokānām abhijityai || 17 || 7 ||

1 Tad āhuḥ: katham anūcyaḥ prātaranuvāka iti 2 yathāchandasam anūcyaḥ prātaranuvākaḥ. Prajāpater vā etāny aṅgāni yac chandāṅsy, esha u eva Prajāpatir yo yajate. tad yajamānāya hitam 3 paccho 'nūcyaḥ prātaranuvākaś. chatushpādā vai paśavaḥ, paśūnām avaruddhyā 4 ardharcaśa evānūcyo, yathaivainam etad anvāha; pratishṭhāyā eva. dvipratishṭho vai purushaś catushpādāḥ paśavo, yajamānam eva tad dvipratishṭhaṃ catushpātsu paśushu pratishṭhāpayati. tasmād ardharcaśa evānūcyas 5 tad āhur: yad vyūḷhaḥ prātaranuvakaḥ, katham avyūḷho bhavatīti. yad evāsya bṛihatī madhyān naitīti brūyāt tenety 6 āhutibhāgā vā anyā devatā anyāḥ stomabhāgāś chandobhāgās. tā yā agnāv āhutayo hūyante tābhir āhutibhāgāḥ prīṇāty, atha yat stuvanti ca śaṅsanti ca tena stomabhāgāś chandobhāgā 7 ubhayyo hāsyaitā devatāḥ prītā abhīshṭā

bhavanti ya evaṃ veda 8 trayastriṅśad vai devāḥ somapās, trayastriṅśad asomapā. ashṭau Vasava ekādaśa Rudrā dvādaśādityāḥ Prajāpatiṣ ca Vashaṭkāraṣ caite devā somapā, ekādaśa prayājā ekādaśānuyājā ekādaśopayājā ete 'somapāḥ paśubhājanāḥ. somena somapān prīṇāti, paśunāsomapān 9 ubhayyo hāsyaitā devatāḥ prītā abhīshṭā bhavanti ya evaṃ vedā10bhūd ushā ruśatpaśur ity uttamayā paridadhāti 11 tad āhur: yat trīn kratūn anvāhāgneyam ushasyam āśvinaṃ, katham asyaikayarcā paridadhataḥ sarve trayaḥ kratavaḥ parihitā bhavantīty 12 abhūd ushā ruśatpaśur ity Ushaso rūpam, āgnir adhāyy ṛitviya ity Agner, ayoji vāṃ vṛishaṇvasū ratho dasrāv amartyo mādhvī mama śrutaṃ havam ity Aśvinor. evam u hāsyaikayarcā paridadhataḥ sarve trayaḥ kratavaḥ parihitā bhavanti bhavanti || 18 || 8 ||

Iti dvitīyapañcikāyāṃ dvitīyo 'dhyāyaḥ.
Iti saptamādhyāye 'shṭamaḥ khaṇḍaḥ.

1 Ṛishayo vai Sarasvatyāṃ satram āsata. te Kavasham Ailūshaṃ somād anayan: dāsyāḥ putraḥ kitavo 'brāhmaṇaḥ kathaṃ no madhye 'dīkshishṭeti. tam bahir dhanvodavahann: atrainam pipāsā hantu, Sarasvatyā udakam mā pād iti. sa bahir dhanvodūḍhaḥ pipāsayā vitta etad aponaptrīyam apaśyat: pra devatrā brahmaṇe gātur etv iti, tenāpām priyaṃ dhāmopāgachat. tam āpo 'nūdāyaṅs, taṃ Sarasvatī samantam paryadhāvat 2 tasmād dhāpy etarhi Parisārakam ity ācakshate, yad enaṃ Sarasvatī samantam parisasāra 3 te vā ṛishayo 'bruvan: vidur vā imaṃ devā, upemaṃ hvayāmahā iti. tatheti. tam upāhvayanta, tam upahūyaitad aponaptrīyam akurvata: pra devatrā brahmaṇe gātur etv iti, tenāpām priyaṃ dhāmopāgachann upa devānām 4 upāpām priyaṃ dhāma gachaty upa devānāṃ, jayati paramaṃ lokaṃ ya evam veda yaś caivaṃ

vidvān etad aponaptrīyaṃ kurute 5 tat saṃtatam anubrūyāt 6 saṃtatavarshī ha prajābhyaḥ parjanyo bhavati yatraivaṃ vidvān etat saṃtatam anvāha 7 yad avagrāham anubrūyāj, jīmūtavarshī ha prajābhyaḥ parjanyaḥ syāt. tasmāt tat saṃtatam evānūcyaṃ 8 tasya triḥ prathamāṃ saṃtatam anvāha, tenaiva tat sarvaṃ saṃtatam anūktam bhavati ‖ 19 ‖ 1 ‖

1 Tā etā navānantarāyam anvāha 2 hinotā no adhvaraṃ devayajyeti daśamīm 3 āvarvṛitatīr adha nu dvidhārā ity avṛittāsv ekadhanāsu 4 prati yad āpo adṛiśram āyatīr iti pratidṛiśyamānāsv 5 ā dhenavaḥ payasā tūrṇyarthā ity upāyatīshu 6 sam anyā yanty upa yanty anyā iti samāyatīshv 7 āpo vā aspardhanta: vayam pūrvaṃ yajñaṃ vakshyāmo vayam iti yāṣ cemāḥ pūrvedyur vasatīvaryo gṛihyante yāṣ ca prātar ekadhanās. tā Bhṛigur apaśyad: āpo vai spardhanta iti. tā etayarcā samajñapayat: sam anyā yanty upa yanty anyā iti., tāḥ samajānata 8 saṃjānānā hāsyāpo yajñaṃ vahanti ya evaṃ vedā9po na devīr upa yanti hotriyam iti hotṛicamase samavanīyamānāsv anvāha vasatīvarīshv ekadhanāsu cā10ver apo 'dhvaryā3u iti hotādhvaryum pṛichaty 11 āpo vai yajño, 'vido yajnā3m ity eva tad āho 12tem anannamur ity adhvaryuḥ pratyāho 13temāḥ paśyety eva tad āha 14tāsv adhvaryo Indrāya somaṃ sotā madhumantam | vṛishṭivaniṃ tīvrāntam bahuramadhyaṃ vasumate rudravata ādityavata ṛibhumate vibhumate vājavate bṛihaspativate viśvadevyāvate | yasyendraḥ pītvā vṛitrāṇi jaṅghanat pra sa janyāni tārisho3m iti pratyuttishṭhati 15 pratyuttheyā vā āpaḥ, prati vai śreyāṅsam āyantam uttishṭhanti, tasmāt pratyuttheyā 16 anuparyāvṛityā 17 anu vai śreyāṅsam paryāvartante, tasmād anuparyāvṛityā. anubruvataivānuprapatta-

vyam 18 īṣvaro ha yady apy anyo yajetātha hotāraṃ yaṣo 'rtos, tasmād anubruvataivānuprapattavyam 19 ambayo yanty adhvabhir ity etām anubruvann anuprapadyeta 20 jāmayo adhvarīyatām | pṛiñcatīr madhunā paya iti 21 yo 'madhavyo yaṣo 'rtor bubhūshed 22 amūr yā upa sūrye yābhir vā sūryaḥ saheti tejaskāmo brahmavarcasakāmo 23 'po devīr upa hvaye yatrā gāvaḥ pibanti na iti paṣukāmas 24 tā etāḥ sarvā evānubruvann anuprapadyetaiteshāṃ kāmānām avaruddhyā 25 etān kāmān avarunddhe ya evaṃ vedai 26 mā agman revatīr jīvadhanyā iti sādyamānāsv anvāha vasatīvarīshv ekadhanāsu cā 27 gmann āpa uṣatīr barhir edam iti sannāsu. sa etayā paridadhāti || 20 || 2 ||

1 Ṣiro vā etad yajñasya yat prātaranuvākaḥ, prāṇāpānā upāṅṣvantaryāmau, vajra eva vāṅ. nāhutayor upāṅṣvantaryāmayor hotā vācaṃ visṛijeta 2 yad ahutayor upāṅṣvantaryāmayor hotā vācaṃ visṛijeta, vācā vajreṇa yajamānasya prāṇān vīyād. ya enaṃ tatra brūyād: vācā vajreṇa yajamānasya prāṇān vyagāt, prāṇa enaṃ hāsyatīti, ṣaṣvat tathā syāt. tasmān nāhutayor upāṅṣvantaryāmayor hotā vācaṃ visṛijeta 3 prāṇaṃ yacha svāhā tvā suhava sūryāyety upāṅṣum anumantrayeta, tam abhiprānet: prāṇa prāṇam me yachety. apānaṃ yacha svāhā tvā suhava sūryāyety antaryāmam anumantrayeta, tam abhyapāned: apānāpānam me yacheti. vyānāya tvety upāṅṣusavanaṃ grāvāṇam abhimṛiṣya vācaṃ visṛijata 4 ātmā vā upāṅṣusavana, ātmany eva tad dhotā prāṇān pratidhāya vācaṃ visṛijate sarvāyuḥ sarvāyutvāya 5 sarvam āyur eti ya evaṃ veda || 21 || 3 ||

1 Tad āhuḥ: sarpe3t | na sarpe3t iti | sarped iti haika āhur, ubhayeshāṃ vā esha devamanushyāṇām bhaksho yad bahishpavamānas, tasmād enam abhisaṃgachanta iti va-

dantas 2 tat-tan nādṛityaṃ 3 yat sarped, ṛicam eva tat sāmno 'nuvartmānaṃ kuryād. ya enaṃ tatra brūyād: anuvartmā nvā ayaṃ hotā sāmagasyābhūd, udgātari yaṣo 'dhād, acyoshṭāyatanāc, cyoshyata āyatanād iti, ṣaṣvat tathā syāt 4 tasmāt tatraivāsīno 'numantrayeta 5 yo devānām iha somapītho yajñe barhishi vedyā3m | tasyāpi bhakshayāmasīty 6 evam u hāsyātmā somapīthād anantarito bhavaty 7 atho brūyān: mukham asi mukham bhūyāsam iti 8 mukhaṃ vā etad yajñasya yad bahishpavamāno 9 mukhaṃ sveshu bhavati, ṣreshṭhaḥ svānām bhavati ya evaṃ vedā 10 surī vai Dīrghajihvī devānām prātaḥsavanam avāleṭ, tad vyamādyat. te devāḥ prājijñāsanta, te Mitrāvaruṇāv abruvan: yuvam idaṃ nishkurutam iti. tau tathety abrūtāṃ, tau vai vo varaṃ vṛiṇāvahā iti. vṛiṇāthām iti. tāv etam eva varam avṛiṇātām: prātaḥsavane payasyāṃ. sainayor eshācyutā, varavṛitā hy enayos. tad yad asyai vimattam iva tad asyai samṛiddhaṃ, vimattam iva hi tau tayā nirakurutām || 22 || 4 ||

1 Devānāṃ vai savanāni nādhriyanta. ta etān puroḷāṣān apaṣyaṅs, tān anusavanaṃ niravapan savanānāṃ dhṛityai, tato vai tāni teshām adhriyanta 2 tad yad anusavanam puroḷāṣā nirupyante, savanānām eva dhṛityai; tathā hi tāni teshām adhriyanta 3 puro vā etān devā akrata yat puroḷāṣās, tat puroḷāṣānām puroḷāṣatvaṃ 4 tad āhur: anusavanam puroḷāṣān nirvaped, ashṭākapālam prātaḥsavana, ekādaṣakapālam mādhyaṃdine savane, dvādaṣakapālaṃ tṛitīyasavane; tathā hi savanānāṃ rūpaṃ tathā chandasām iti 5 tat-tan nādṛityam. aindrā vā ete sarve nirupyante yad anusavanam puroḷāṣās, tasmāt tān ekādaṣakapālān eva nirvapet 6 tad āhur: yato ghṛitenānaktaṃ syāt tataḥ puroḷāṣasya prāṣnīyāt somapīthasya guptyai, ghṛitena hi vajre-

ṇendro Vṛitram ahann iti 7 tat-tan nādṛityaṃ. havir vā etad yad utpūtaṃ, somapīthо vā esha yad utpūtam. tasmāt tasya yata eva kutaṣ ca prāṣnīyāt. sarvato vā etāḥ svadhā yajamānam upaksharanti yad etāni havīṅshy: ājyaṃ dhānāḥ karambhaḥ parivāpaḥ puroḷāṣaḥ payasyeti 8 sarvata evainaṃ svadhā upaksharanti ya evaṃ veda || 23 || 5 ||

1 Yo vai yajñaṃ havishpaṅktiṃ veda, havishpaṅktinā yajñena rādhnoti. dhānāḥ karambhaḥ parivāpaḥ puroḷāṣaḥ payasyety esha vai yajño havishpaṅktir, havishpaṅktinā yajñena rādhnoti ya evaṃ veda 2 yo vai yajñam aksharapaṅktiṃ vedākṣharapaṅktinā yajñena rādhnoti. su mat pad vag da ity esha vai yajño 'ksharapaṅktir, aksharapaṅktinā yajñena rādhnoti ya evaṃ veda 3 yo vai yajñaṃ narāṣaṅsapaṅktiṃ veda, narāṣaṅsapaṅktinā yajñena rādhnoti. dvinārāṣaṅsam prātaḥsavanaṃ dvinārāṣaṅsam mādhyaṃdinaṃ savanaṃ sakṛinnārāṣaṅsaṃ tṛitīyasavanam, esha vai yajño narāṣaṅsapaṅktir. narāṣaṅsapaṅktinā yajñena rādhnoti ya evaṃ veda 4 yo vai yajñaṃ savanapaṅktiṃ veda, savanapaṅktinā yajñena rādhnoti. paṣur upavasathe trīṇi savanāni paṣur anūbandhya ity esha vai yajñaḥ savanapaṅktiḥ, savanapaṅktinā yajñena rādhnoti ya evaṃ veda 5 harivāṅ Indro dhānā attu, pūshaṇvān karambhaṃ, sarasvatīvān bhāratīvān, parivāpa, Indrasyāpūpa iti havishpaṅktyā yajaty 6 ṛiksāme vā Indrasya harī 7 paṣavaḥ Pūshānnaṃ karambhaḥ 8 sarasvatīvān bhāratīvan iti, vāg eva Sarasvatī prāṇo Bharataḥ 9 parivāpa Indrasyāpūpa ity, annam eva parivāpa, indriyam apūpa 10 etāsām eva tad devatānāṃ yajamānaṃ sāyujyaṃ sarūpatāṃ salokatāṃ gamayati. gachati śreyasaḥ sāyujyaṃ, gachati śreshṭhatāṃ ya evaṃ veda 11 havir Agne vīhīty anusasavanam puroḷāṣasvishṭakṛito yajaty 12 Avatsāro vā etenāgneḥ priyaṃ dhāmopāgachat, sa paramaṃ lokam ajayad

13 upāgneḥ priyaṃ dhāma gachati, jayati paramaṃ lokaṃ ya evaṃ veda yaṣ caivaṃ vidvān etayā havishpaṅktyā yajate yajatīti ca yajatīti ca || 24 || 6 ||

Iti dvitīyapañcikāyāṃ tṛitīyo 'dhyāyaḥ.
Ity ashṭamādhyāye shashṭhaḥ khaṇḍaḥ.

1 Devā vai somasya rājño 'grapeye na samapādayann. aham prathamaḥ pibeyam aham prathamaḥ pibeyam ity evākāmayanta. te sampādayanto 'bruvan: hantājim ayāma, sa yo na ujjeshyati sa prathamaḥ somasya pāsyatīti. tatheti. ta ājim ayuṣ, teshām ājiṃ yatām abhisṛishṭānāṃ Vāyur mukham prathamaḥ pratyapadyatāthendro 'tha Mitrāvaruṇāv athāṣvinau 2 so 'ved Indro Vāyum ud vai jayatīti, tam anuparāpatat: saha nāv, athojjayāveti. sa nety abravīd, aham evojjeshyāmīti. tṛitīyam me, 'thojjayāveti. neti haivābravīd, aham evojjeshyāmiti. turīyam me, 'thojjayāveti. tatheti. taṃ turīye 'tyārjata, tat turīyabhāg Indro 'bhavat tribhāg Vāyus 3 tau sahaivendravāyū udajayatāṃ saha Mitrāvaruṇau sahāṣvinau, ta eshām ete yathojjitam bhakshā: Indravāyvoḥ prathamo 'tha Mitrāvaruṇayor athāṣvinoḥ 4 sa esha indraturīyo graho gṛihyate yad aindravāyavas 5 tad etad ṛishiḥ paṣyann abhyanūvāca: niyutvāñ indrasārathir iti 6 tasmād dhāpy etarhi bharatāḥ satvanāṃ vittim prayanti, turīye haiva saṃgrahītāro vadante 'munaivānūkāṣena, yad ada Indraḥ sārathir iva bhūtvodajayat || 25 || 1 ||

1 Te vā ete prāṇā eva yad dvidevatyā 2 vāk ca prāṇaṣ caindravāyavaṣ, cakshuṣ ca manaṣ ca maitrāvaruṇaḥ, ṣrotraṃ cātmā cāṣvinas 3 tasya haitasyaindravāyavasyāpy eke 'nushṭubhau puronuvākye kurvanti gāyatryau yājye 4 vāk ca vā esha prāṇaṣ ca graho yad aindravāyavas, tad api chandobhyāṃ yathāyathaṃ klapsyete iti 5 tat-tan nādṛityaṃ. vyṛiddhaṃ vā etad yajñe kriyate yatra puronu-

vākyā jyāyasī yājyāyai. yatra vai yājyā jyāyasī, tat samriddham, atho yatra same. yasyo tat kāmāya tathā kuryāt prāṇasya ca vācaṣ cātraiva tad upāptaṃ 6 vāyavyā pūrvā puronuvākyaindravāyavy uttaraivaṃ yājyayoḥ. sā yā vāyavyā tayā prāṇaṃ kalpayati, Vāyur hi prāṇo. 'tha yaindravāyavī tasyai yad aindram padaṃ tena vācaṃ kalpayati, vāg ghy aindry. upo taṃ kāmam āpnoti yaḥ prāṇe ca vāci ca, na yajñe vishamaṃ karoti ‖ 26 ‖ 2 ‖

1 Prāṇā vai dvidevatyā, ekapātrā gṛihyante taṣmāt prāṇā ekaṇāmāno, dvipātrā hūyante tasmāt prāṇā dvandvaṃ 2 yenaivādhvaryur yajushā prayachati, tena hotā pratigṛihṇāty 3 esha vasuḥ purūvasur iha vasuḥ purūvasur mayi vasuḥ purūvasur vākpā vācam me pāhīty aindravāyavam bhakshayaty 4 upahūtā vāk saha prāṇenopa māṃ vāk saha prāṇena hvayatām; upahūtā ṛishayo daivyāsas tanūpāvānas tanvas tapojā, upa mām ṛishayo daivyāso hvayantāṃ tanūpāvānas tanvas tapojā iti 5 prāṇā vā ṛishayo daivyāsas tanūpāvānas tanvas tapojās, tān eva tad upahvayata 6 esha vasur vidadvasur iha vasur vidadvasur mayi vasur vidadvasuṣ cakshushpāṣ cakshur me pāhīti maitrāvaruṇam bhakshayaty. upahūtaṃ cakshuḥ saha manasopa māṃ cakshuḥ saha manasā hvayatām; upahūtā ṛishayo daivyāsas tanūpāvānas tanvas tapojā, upa mām ṛishayo daivyāso hvayantāṃ tanūpāvānas tanvas tapojā iti. prāṇā vā ṛishayo daivyāsas tanūpāvānas tanvas tapojās, tān eva tad upahvayata 7 esha vasuḥ saṃyadvasur iha vasuḥ saṃyadvasur mayi vasuḥ saṃyadvasuḥ ṣrotrapāḥ ṣrotram me pāhīty āṣvinam bhakshayaty. upahūtaṃ ṣrotraṃ sahātmanopa māṃ ṣrotraṃ sahātmanā hvayatām; upahūtā ṛishayo daivyāsas tanūpāvānas

tanvas tapojā, upa mām ṛishayo daivyāso hvayantām tanūpāyānas tanvas tapojā iti. prāṇā vā ṛishayo daivyāsas tanūpāvānas tanvas tapojās, tān eva tad upahvayate 8 purastāt pratyañcam aindravāyavam bhakshayati, tasmāt purastāt prāṇāpānau. purastāt pratyañcam maitrāvaruṇam bhakshayati, tasmāt purastāc cakshushī. sarvataḥ parihāram āśvinam bhakshayati, tasmān manushyāś ca paśavaś ca sarvato vācam vadantīm śriṇvanti || 27 || 3 ||

1 Prāṇā vai dvidevatyā, anavānam dvidevatyān yajet prāṇānām saṃtatyai prāṇānām avyavachedāya 2 prāṇā vai dvidevatyā, na dvidevatyāṇām anuvashaṭkuryād 3 yad dvidevatyānām anuvashaṭkuryād asaṃsthitān prāṇān saṃsthāpayet, saṃsthā vā eshā yad anuvashaṭkāro. ya enaṃ tatra brūyād: asaṃsthitān prāṇān samatishṭhipat prāṇa enam hāsyatīti, śaśvat tathā syāt. tasmān na dvidevatyānām anuvashaṭkuryāt 4 tad āhur: dvir āgūrya maitrāvaruṇo dviḥ preshyati, sakṛid āgūrya hotā dvir vashaṭkaroti: kā hotur āgūr iti 5 prāṇā vai dvidevatyā, āgūr vajras. tad yad hotāntareṇāguretāgurā vajreṇa yajamānasya prāṇān vīyād. ya enaṃ tatra brūyād: āgurā vajreṇa yajamānasya prāṇān vyagāt prāṇa enaṃ hāsyatīti, śaśvat tathā syāt. tasmāt tatra hotāntareṇa nāguretā 6 tho mano vai yajñasya maitrāvaruṇo, vāg yajñasya hotā. manasā vā ishitā vāg vadati; yāṃ hy anyamanā vācam vadaty, asuryā vai sā vāg adevajushṭā. tad yad evātra maitrāvaruṇo dvir āgurate, saiva hotur āgūḥ || 28 || 4 ||

1 Prāṇā vā ṛituyājās. tad yad ṛituyājaiś caranti, prāṇān eva tad yajamāne dadhati 2 shaḷ ṛituneti yajanti, prāṇam eva tad yajamāne dadhati 3 catvāra ṛitubhir iti yajanty, apānam eva tad yajamāne dadhati 4 dvir ṛitunety uparishṭād, vyānam eva tad yajamāne dadhati 5 sa vā ayam prāṇas tredhā vihitaḥ: prāṇo 'pāno vyāna iti. tad yad ṛi-

tuna ṛitubhir ṛituneti yajanti, prāṇānāṃ saṃtatyai prāṇānām avyavachedāya 6 prāṇā vā ṛituyājā. nartuyājānām anuvashaṭkuryād, asaṃsthitā vā ṛitava, ekaika eva 7 yad ṛituyājānām anuvashaṭkuryād asaṃsthitān ṛitūn saṃsthāpayet, saṃsthā vā eshā yad anuvashaṭkāro. ya enaṃ tatra brūyād: asaṃsthitān ṛitūn samatishṭhipad dushshamam bhavishyatīti, ṣaṣvat tathā syāt. tasmān nartuyājānām anuvashaṭkuryāt || 29 || 5 ||

1 Prāṇā vai dvidevatyāḥ, paṣava iḷā. dvidevatyān bhakshayitveḷām upahvayate. paṣavo vā iḷā, paṣūn eva tad upahvayate, paṣūn yajamāne dadhāti 2 tad āhur: avāntareḷām pūrvām prāṣnīyā3t | hotṛicamasam bhakshaye3t iti | 3 avāntareḷām eva pūrvām prāṣnīyād, atha hotṛicamasam bhakshayed 4 yad vāva dvidevatyān pūrvān bhakshayati, tenāsya somapīthaḥ pūrvo bhakshito bhavati. tasmād avantareḷām eva pūrvām prāṣnīyād, atha hotṛicamasam bhakshayet. tad ubhayato 'nnādyam parigṛihṇāti somapīthābhyām, annādyasya parigṛihītyai 5 prāṇā vai dvidevatyā, ātmā hotṛicamaso. dvidevatyānāṃ saṃsravān hotṛicamase samavanayaty, ātmany eva tad dhotā prāṇān samavanayate sarvāyuḥ sarvāyutvāya 6 sarvam āyur eti ya evaṃ veda || 30 || 6 ||

1 Devā vai yad eva yajñe 'kurvaṅs tad asurā akurvaṅs, te samāvadvīryā evāsan na vyāvartanta. tato vai devā etaṃ tūshṇīṃsaṅsam apaṣyaṅs, tam eshām asurā nānvavāyaṅs. tūshṇīṃsāro vā esha yat tūshṇīṃsaṅso 2 devā vai yaṃ-yam eva vajram asurebhya udayachaṅs, taṃ-tam eshām asurāḥ pratyabudhyanta. tato vai devā etaṃ tūshṇīṃsaṅsaṃ vajram apaṣyaṅs, tam ebhya udayachaṅs, tam eshām asurā na pratyabudhyanta. tam ebhyaḥ prāharaṅs, tenainān apratibuddhenāghnaṅs. tato vai devā abhavan, parāsurā 3 bhavaty ātmanā, parāsya dvishan pāpmā bhrātṛivyo bhavati, ya evaṃ veda 4 te vai devā viji-

tino manyamānā yajñam atanvata, tam eshām asurā abhyāyan: yajñaveṣasam eshāṃ karishyāma iti. tān samantam evodārān pariyattān udapaśyaṅs, te 'bruvan: saṃsthāpayāmemaṃ yajñaṃ, yajñaṃ no 'surā mā vadhishur iti. tatheti. taṃ tūshṇīṃśaṅse saṃsthāpayan: bhūr Agnir jyotirjyotir Agnir ity ājyapraüge saṃsthāpayann: Indro jyotir bhuvo jyotir Indra iti nishkevalyamarutvatīye saṃsthāpayan: Sūryo jyotir jyotiḥ svaḥ Sūrya iti vaiśvadevāgnimārute saṃsthāpayaṅs. tam evaṃ tūshṇīṃśaṅse saṃsthāpayaṅs, tam evaṃ tūshṇīṃśaṅse saṃsthāpya tenārishṭenodṛicam āśnuvata 5 sa tadā vāva yajñaḥ saṃtishṭhate, yadā hotā tūshṇīṃśaṅsaṃ śaṅsati 6 sa ya enaṃ śaste tūshṇīṃśaṅsa upa vā vaded anu vā vyāharet, tam brūyād: esha evaitām ārtim ārishyati. prātar vāva vayam adyemaṃ śaste tūshṇīṃśaṅse saṃsthāpayāmas. taṃ yathā gṛihān itaṃ karmaṇānusamiyād, evam evainam idam anusamima iti. sa ha vāva tām ārtim ṛichati, ya evaṃ vidvān saṃśaste tūshṇīṃśaṅsa upa vā vadaty anu vā vyāharati. tasmād evaṃ vidvān saṃśaste tūshṇīṃśaṅse nopavaden, nānuvyāharet ‖ 31 ‖ 7 ‖

1 Cakshūṅshi vā etāni savanānāṃ yat tūshṇīṃśaṅso. bhūr Agnir jyotir jyotir Agnir iti prātaḥsavanasya cakshushī, Indro jyotir bhuvo jyotir Indra iti mādhyaṃdinasya savanasya cakshushī, Sūryo jyotir jyotiḥ svaḥ Sūrya iti tṛitīyasavanasya cakshushī 2 cakshushmadbhiḥ savanai rādhnoti, cakshushmadbhiḥ savanaiḥ svargaṃ lokam eti ya evaṃ veda 3 cakshur vā etad yajñasya yat tūshṇīṃśaṅsa. ekā satī vyāhṛitir dvedhocyate, tasmād ekaṃ sac cakshur dvedhā 4 mūlaṃ vā etad yajñasya yat tūshṇīṃśaṅso. yaṃ kāmayetānāyatanavān syād iti, nāsya yajñe tūshṇīṃśaṅsaṃ śaṅsed, unmūlam eva tad yajñam parābhavantam anu parābhavati 5 tad u vā āhuḥ: śaṅsed

evāpi vai tad ṛitvije 'hitaṃ, yad dhotā tūshṇīṃsaṅsaṃ na saṅsaty. ṛitviji hi sarvo yajñaḥ pratishṭhito yajñe yajamānas, tasmāc chaṅstavyaḥ saṅstavyaḥ || 32 || 8 ||

Iti dvitīyapañcikāyāṃ caturtho 'dhyāyaḥ.

Iti navamādhyāye 'shṭamaḥ khaṇḍaḥ.

1 Brahma vā āhāvaḥ, kshatraṃ nivid, viṭ sūktam. āhvayate 'tha nividaṃ dadhāti, brahmaṇy eva tat kshatram anuniyunakti. nividaṃ śastvā sūktaṃ saṅsati. kshatraṃ vai nivid viṭ sūktaṃ, kshatra eva tad viśam anuniyunakti 2 yaṃ kāmayeta: kshatreṇainaṃ vyardhayānīti, madhya etasyai nividaḥ sūktaṃ saṅset. kshatraṃ vai nivid viṭ sūktaṃ, kshatreṇaivainaṃ tad vyardhayati 3 yaṃ kāmayeta: viśainaṃ vyardhayānīti, madhya etasya sūktasya nividaṃ saṅset. kshatraṃ vai nivid viṭ sūktaṃ, viśaivainaṃ tad vyardhayati 4 yam u kāmayeta: sarvam evāsya yathāpūrvam ṛiju kḷiptaṃ syād ity, āhvayetātha nividaṃ dadhyād atha sūktaṃ saṅset. so sarvasya kḷiptiḥ 5 Prajāpatir vā idam eka evāgra āsa. so 'kāmayata: prajāyeya bhūyān syām iti. sa tapo 'tapyata, sa vācam ayachat, sa saṃvatsarasya parastād vyāharad dvādaśakṛitvo. dvādaśapadā vā eshā nivid, etāṃ vāva tāṃ nividaṃ vyāharat, tāṃ sarvāṇi bhūtāny anvasṛijyanta 6 tad etad ṛishiḥ paśyann abhyanūvāca: sa pūrvaýā nividā kavyatāyor imāḥ prajā ajanayan manūnām iti 7 tad yad etām purastāt sūktasya nividaṃ dadhāti, prajātyai 8 prajāyate prajayā paśubhir ya evaṃ veda || 33 || 1 ||

1 Agnir deveddha iti saṅsaty. asau vā Agnir deveddha, etaṃ hi devā indhata. etam eva tad etasmiṅl loka āyātayaty 2 Agnir manviddha iti saṅsaty. ayaṃ vā Agnir manviddha, imaṃ hi manushyā indhate. 'gnim eva tad asmiṅl loka āyātayaty 3 Agniḥ sushamid iti saṅsati. Vāyur vā Agniḥ sushamid, Vāyur hi svayam ātmānaṃ

saminddhe svayam idaṃ sarvaṃ yad idaṃ kiṃca. Vāyum eva tad antarikshaloka āyātayati 4 hotā devavṛita iti śaṅsaty. asau vai hotā devavṛita, esha hi sarvato devair vṛita, etam eva tad etasmiṅl loka āyātayati 5 hotā manuvṛita iti śaṅsaty. ayaṃ vā Agnir hotā manuvṛito, 'yaṃ hi sarvato manushyair vṛito. 'gnim eva tad asmiṅl loka āyātayati 6 praṇīr yajñānām iti śaṅsati. Vāyur vai praṇīr yajñānāṃ. yadā hi prāṇity, atha yajño 'thāgnihotraṃ. Vāyum eva tad antarikshaloka āyātayati 7 rathīr adhvarāṇām iti śaṅsaty. asau vai rathīr adhvarāṇām, esha hi yathaitac carati rathīr ivaitam eva tad etasmiṅl loka āyātayaty 8 atūrto hoteti śaṅsaty. ayaṃ vā Agnir atūrto hotemaṃ ha na kaś cana tiryañcaṃ taraty. Agnim eva tad asmiṅl loka āyātayati 9 tūrṇir havyavāḷ iti śaṅsati. Vāyur vai tūrṇir havyavāḍ, Vāyur hīdaṃ sarvaṃ sadyas tarati yad idaṃ kiṃca, Vāyur devebhyo havyaṃ vahati. Vāyum eva tad antarikshaloka āyātayaty 10 ā devo devān vakshad iti śaṅsaty. asau vai devo devān āvahaty, etam eva tad etasmiṅl loka āyātayati 11 yakshad Agnir devo devān iti śaṅsaty. ayaṃ vā Agnir devo devān yajaty, Agnim eva tad asmiṅl loka āyātayati 12 so 'dhvarā karati jātavedā iti śaṅsati. Vāyur vai jātavedā, Vāyur hīdaṃ sarvaṃ karoti yad idaṃ kiṃca. Vāyum eva tad antarikshaloka āyātayati || 34 || 2 ||

1 Pra vo devāyāgnaya ity anushṭubhaḥ 2 prathame pade viharati, tasmāt stry ūrū viharati 3 samasyaty uttare pade, tasmāt pumān ūrū samasyati. tan mithunam, mithunam eva tad ukthamukhe karoti prajātyai 4 prajāyate prajayā paśubhir ya evaṃ veda 5 pra vo devāyāgnaya ity evānushṭubhaḥ. prathame pade viharati, vajram eva tat parovarīyāṅsaṃ karoti. samasyaty evottare pade. ārambhaṇato vai vajrasyāṇimātho daṇḍasyātho paraśor. vajram

eva tat praharati dvishate bhrātṛivyāya vadhaṃ, yo 'sya stṛityas tasmai startavai || 35 || 3 ||

1 Devāsurā vā eshu lokeshu samayatanta. te vai devāḥ sada evāyatanam akurvata, tān sadaso 'jayaṅs. ta āgnīdhraṃ samprāpadyanta, te tato na parājayanta. tasmād āgnīdhra upavasanti na sadasy, āgnīdhre hy adhārayanta. yad āgnīdhre 'dhārayanta tad āgnīdhrasyāgnīdhratvaṃ 2 teshāṃ vai devānām asurāḥ sadasyān agnīn nirvāpayāṃ cakrus. te devā āgnīdhrād eva sadasyān agnīn viharanta, tair asurarakshāṅsy apāghnata. tathaivaitad yajamānā āgnīdhrād eva sadasyān agnīn viharanty, asurarakshāṅsy eva tad apaghnate 3 te vai prātar ājyair evājayanta āyan. yad ājyair evājayanta āyaṅs tad ājyānām ājyatvaṃ 4 tāsāṃ vai hotrāṇām āyatīnām ājayantīnām achāvākīyāhīyata. tasyām Indrāgnī adhyāstām. Indrāgnī vai devānām ojishṭhau balishṭhau sahishṭhau sattamau pārayishṇutamau. tasmād aindrāgnam achāvākaḥ prātaḥsavane ṣaṅsatīndragnī hi tasyām adhyāstāṃ 5 tasmād u purastād anye hotrakāḥ sadaḥ prasarpanti paṣcāchāvākaḥ, paṣceva hi hīno 'nusaṃjigamishati 6 tasmād yo brāhmaṇo bahvṛico vīryavān syāt so 'syāchākīyāṃ kuryāt, tenaiva sāhīnā bhavati || 36 || 4 ||

1 Devaratho vā esha yad yajñas, tasyaitāv antarau raṣmī yad ājyapraüge. tad yad ājyena pavamānam anuṣaṅsati praügeṇājyaṃ, devarathasyaiva tad antarau raṣmī viharaty alobhāya 2 tām anukṛitim manushyarathasyaivāntarau raṣmī viharanty alobhāya 3 nāsya devaratho lubhyati na manushyaratho ya evaṃ veda 4 tad āhur: yathā vāva stotram evaṃ ṣastram. pāvamānīshu sāmagāḥ stuvata, āgneyaṃ hotājyaṃ ṣaṅsati: katham asya pāvamānyo 'nuṣastā bhavantīti 5 yo vā Agniḥ sa Pavamānas 6 tad apy etad ṛishiṇoktam: agnir ṛishiḥ pavamāna ity 7 evam u hāsyāgneyībhir eva pratipadyamānasya pāvamānyo 'nuṣa-

stā bhavanti 8 tad āhur: yathā vāva stotram evaṃ śastraṃ. gāyatrīshu sāmagāḥ stuvata, ānushṭubhaṃ hotājyaṃ śaṁsati: katham asya gāyatryo 'nuśastā bhavantīti 9 sampadeti brūyāt 10 saptaitā anushṭubhas, tās triḥ prathamayā trir uttamayaikādaśa bhavanti. virāḍ yājyā dvādaśī. na vā ekenākshareṇa chandāṁsi viyanti na dvābhyāṃ. tāḥ shoḍaśa gāyatryo bhavanty 11 evam u hāsyānushṭubbhir eva pratipadyamānasya gāyatryo 'nuśastā bhavanty 12 agna indraś ca dāśusho duroṇa ity āgnendryā yajati 13 na vā etāv Indrāgnī santau vyajayetām, āgnendrau vā etau santau vyajayetāṃ. tad yad āgnendryā yajati, vijityā eva 14 sā virāṭ trayastriṁsadakṣharā bhavati. trayastriṁśad vai devāḥ: ashṭau Vasava, ekādaśa Rudrā, dvādaśādityāḥ, Prajāpatiś ca Vashaṭkāraś ca. tat prathama ukthamukhe devatā aksharabhājaḥ karoty, aksharam-aksharam eva tad devatā anuprapibanti, devapātreṇaiva tad devatās tṛipyanti 15 tad āhur: yathā vāva śastram evaṃ yājyāgneyaṃ hotājyaṃ śaṁsaty, atha kasmād āgnendryā yajatīti 16 yā vā āgnendry aindrāgnī vai sā, sendrāgnam etad ukthaṃ graheṇa ca tūshṇīṁśaṁsena ce17ndrāgnī ā gataṃ sutaṃ gīrbhir nabho vareṇyam | asya pātaṃ dhiyeshitety aindrāgnam adhvaryur grahaṃ gṛihṇāti, bhūr Agnir jyotir jyotir Agnir Indro jyotir bhuvo jyotir Indraḥ Sūryo jyotir jyotiḥ svaḥ Sūrya iti hotā tūshṇīṁśaṁsaṃ śaṁsati: tad yathaiva śastram evaṃ yājyā ‖ 37 ‖ 5 ‖

1 Hotṛijapaṃ japati, retas tat siñcaty 2 upāṁśu japaty, upāṁśv iva vai retasaḥ siktiḥ 3 purāhāvāj japati. yad vai kiṃcordhvam āhāvāc, chastrasyaiva tat 4 parāñcaṃ catushpady āsīnam abhyāhvayate, tasmāt parāṅco bhūtvā catushpādo retaḥ siñcanti 5 samyañ dvipād bhavati, tasmāt samyañco bhūtvā dvipādo retaḥ siñcanti 6 pitā Mātariśvety āha. prāṇo vai pitā prāṇo Mātariśvā prāṇo

reto, retas tat siñcaty 7 achidrā padā dhā iti. reto vā achidram, ato hy achidraḥ sambhavaty 8 achidrokthā kavayaḥ śaṅsann iti. ye vā anūcānās te kavayas, ta idam achidraṃ retaḥ prajanayann ity eva tad āha 9 somo viṣvavin nīthāni neshad bṛihaṣpatir ukthāmadāni śaṅsishad iti. brahma vai Bṛihaspatiḥ. kshatraṃ Somaḥ, stutaśastrāṇi nīthāni cokthamadāni ca. daivena caivaitad brahmaṇā prasūto daivena ca kshatreṇokthāni śaṅsaty 10 etau ha vā asya sarvasya prasavasyeśāte yad idaṃ kiṃca 11 tad yad etābhyām aprasūtaḥ karoty, akṛitaṃ tad. akṛitam akar iti vai nindanti 12 kṛitam asya kṛitam bhavati, nāsyākṛitaṃ kṛitam bhavati ya evaṃ veda 13 vāg āyur viṣvāyur viṣvam āyur ity āha. prāṇo vā āyuḥ, prāṇo reto, vāg yonir; yoniṃ tad upasaṃdhāya retaḥ siñcati 14 ka idaṃ śaṅsishyati sa idaṃ śaṅsishyatīty āha. Prajāpatir vai kaḥ, Prajāpatiḥ prajanayishyatīty eva tad āha || 38 || 6 ||

1 Āhūya tūshṇīṃśaṅsaṃ śaṅsati, retas tat siktaṃ vikaroti. siktir vā agre 'tha vikṛitir 2 upāṅśu tūshṇīṃśaṅsaṃ śaṅsaty, upāṅśv iva vai retasaḥ siktis 3 tira iva tūshṇīṃśaṅsaṃ śaṅsati, tira iva vai retāṅsi vikriyante 4 shaṭpadaṃ tūshṇīṃśaṅsaṃ śaṅsati. shaḍvidho vai purushaḥ shaḷaṅga, ātmānam eva tat shaḍvidhaṃ shaḷaṅgaṃ vikaroti 5 tushṇīṃśaṅsaṃ śastvā pururucaṃ śaṅsati, retas tad vikṛitam prajanayati. vikṛitir vā agre 'tha jātir 6 uccaiḥ pururucaṃ śaṅsaty, uccair evainaṃ tat prajanayati 7 dvādaśapadām pururucaṃ śaṅsati. dvādaśa vai māsāḥ saṃvatsaraḥ, saṃvatsaraḥ Prajāpatiḥ, so 'sya sarvasya prajanayitā. sa yo 'sya sarvasya prajanayitā, sa evainaṃ tat prajayā paśubhiḥ prajanayati prajātyai 8 prajāyate prajayā paśubhir ya evaṃ veda 9 jātavedasyām pururucaṃ śaṅsati jātavedonyaṅgāṃ 10 tad āhur: yat tṛitīyasavanam eva jātavedasa āyatanam,

atha kasmāt prātaḥsavane jātavedasyām pururucaṃ śaṁsatīti 11 prāṇo vai jātavedāḥ, sa hi jātānāṃ veda. yāvatāṃ vai sa jātānāṃ veda te bhavanti, yeshām u na veda kim u te syur. yo vā ājya ātmasaṃskṛitiṃ veda, tat suviditam ||39||7||

1 Pra vo devāyāgnaya iti śaṁsati. prāṇo vai pra, prāṇaṃ hīmāni sarvāṇi bhūtāny anuprayanti. prāṇam eva tat sambhāvayati, praṇaṃ saṃskurute 2 dīdivāṁsam apūrvyam iti śaṁsati. mano vai dīdāya, manaso hi na kiṃ cana pūrvam asti. mana eva tat sambhāvayati, manaḥ saṃskurute 3 sa naḥ śarmāṇi vītaya iti śaṁsati. vāg vai śarma, tasmād vācānuvadantam āha: śarmavad āsmā ayāṁsīti. vācam eva tat sambhāvayati, vācaṃ saṃskuruta 4 uta no brahmann avisha iti śaṁsati. śrotraṃ vai brahma, śrotreṇa hi brahma śṛiṇoti, śrotre brahma pratishṭhitaṃ. śrotram eva tat sambhāvayati, śrotraṃ saṃskurute 5 sa yantā vipra eshām iti śaṁsaty. apāno vai yantāpānena hy ayaṃ yataḥ prāṇo na parāṅ bhavaty. apānam eva tat sambhāvayaty, apānaṃ saṃskuruta 6 ṛitāvā yasya rodasī iti śaṁsati. cakshur vā ṛitaṃ. tasmād yataro vivadamānayor āhāham anuṣṭhyā cakshushādarśam iti, tasya śrad dadhati. cakshur eva tat sambhāvayati, cakshuḥ saṃskurute 7 nū no rāsva sahasravat tokavat pushṭimad vasv ity uttamayā paridadhāty. ātmā vai samastaḥ sahasravāṁs tokavān pushṭimān. ātmānam eva tat samastaṃ sambhāvayaty, ātmānaṃ samastaṃ saṃskurute 8 yājyayā yajati. prattir vai yājyā, puṇyaiva lakshmīḥ. puṇyām eva tal lakshmīṃ sambhāvayati, puṇyāṃ lakshmīṃ saṃskurute 9 sa evaṃ vidvāṁś chandomayo devatāmayo brahmamayo 'mṛitamayaḥ sambhūya devatā apyeti ya evaṃ veda 10 yo vai tad veda yathā chandomayo devatāmayo brahmamayo 'mṛitamayaḥ sambhūya devatā

apyeti, tat suviditam 11 ity adhyātmam, athādhidaivatam ‖ 40 ‖ 8 ‖

1 Shaṭpadaṃ tūshṇīṃśaṅsaṃ śaṅsati. shaḍ vā ṛitava. ṛitūn eva tat kalpayaty, ṛitūn apyeti 2 dvādaśapadām purorucaṃ śaṅsati. dvādaśa vai māsā. māsān eva tat kalpayati, māsān apyeti 3 pra vo devāyāgnaya iti śaṅsaty. antarikshaṃ vai prāntarikshaṃ hīmāni sarvāṇi bhūtāny anuprayanty. antariksham eva tat kalpayaty, antariksham apyeti 4 dīdivāṅsam apūrvyam iti śaṅsaty. asau vai dīdāya yo 'sau tapaty, etasmād dhi na kiṃ cana pūrvam asty. etam eva tat kalpayaty, etam apyeti 5 sa naḥ śarmāṇi vītaya iti śaṅsaty. Agnir vai śarmāṇy annādyāni yachaty. Agnim eva tat kalpayaty, Agnim apyety 6 uta no brahmann avisha iti śaṅsati. candramā vai brahma. candramasam eva tat kalpayati, candramasam apyeti 7 sa yantā vipra eshām iti śaṅsati. Vāyur vai yantā, Vāyunā hīdaṃ yatam antarikshaṃ na samṛichati. Vāyuṁ eva tat kalpayati, Vāyum apyety 8 ṛitāvā yasya rodasī iti śaṅsati. dyāvāpṛithivī vai rodasī. dyāvāpṛithivī eva tat kalpayati, dyāvāpṛithivī apyeti 9 nū no rāsva sahasravat tokavat pushṭimad vasv ity uttamayā paridadhāti. saṃvatsaro vai samastaḥ sahasravāṅs tokavān pushṭimān. saṃvatsaram eva tat samastaṃ kalpayati, saṃvatsaraṃ samastam apyeti 10 yājyayā yajati. vṛishṭir vai yājyā vidyud eva, vidyud dhīdaṃ vṛishṭim annādyaṃ samprayachati. vidyutam eva tat kalpayati, vidyutam apyeti 11 sa evaṃ vidvān etanmayo devatāmayo bhavati bhavati ‖ 41 ‖ 9 ‖

Iti dvitīyapañcikāyām pañcamo 'dhyāyaḥ.

Iti daśamādhyāye navamaḥ khaṇḍaḥ.

1 Grahokthaṃ vā etad yat praügaṃ. nava prātar grahā gṛihyante, navabhir bahishpavamāne stuvate. stute ṣtome daṣamaṃ gṛihṇāti, hiṃkāra itarāsāṃ daṣamaḥ. so sā sammā 2 vāyavyaṃ ṣaṅsati, tena vāyavya ukthavān 3 aindravāyavaṃ ṣaṅsati, tenaindravāyava ukthavān 4 maitrāvaruṇaṃ ṣaṅsati, tena maitrāvaruṇa ukthavān 5 āṣvinaṃ ṣaṅsati, tenāṣvina ukthavān 6 aindraṃ ṣaṅsati, tena ṣukrāmanthinā ukthavantau 7 vaiṣvadevaṃ ṣaṅsati, tenāgrayaṇa ukthavān 8 sārasvataṃ ṣaṅsati 9 na sārasvato graho 'sti 10 vāk tu Sarasvatī. ye tu keca vācā grahā gṛihyante, te 'sya sarve ṣastokthā 11 ukthino bhavanti ya evaṃ veda || 1 || 1 ||

1 Annādyaṃ vā etenāvarunddhe yat praügam. anyānyā devatā praüge ṣasyate, 'nyad-anyad uktham praüge kriyate 2 'nyad-anyad asyānnādyaṃ graheshu dhriyate ya evaṃ vedai3tad dha vai yajamānasyādhyātmatamam ivokthaṃ yat praügaṃ. tasmād enainaitad upekshyatamam ivety āhur, etena hy enaṃ hotā saṃskarotīti 4 vāyavyaṃ ṣaṅsati. tasmād āhur: Vāyuḥ prāṇaḥ prāṇo reto, retaḥ purushasya prathamaṃ sambhavataḥ sambhavatīti. yad vāyavyaṃ ṣaṅsati, prāṇam evāsya tat saṃskaroty 5 aindravāyavaṃ ṣaṅsati. yatra vāva prāṇas tad apāno. yad aindravāyavaṃ ṣaṅsati, prāṇāpānāv evāsya tat saṃskaroti 6 maitrāvaruṇaṃ ṣaṅsati. tasmād āhuṣ: cakshuḥ purushasya prathamaṃ sambhavataḥ sambhavatīti. yan maitrāvaruṇaṃ ṣaṅsati, cakshur evāsya tat saṃskaroty 7 āṣvinaṃ ṣaṅsati. tasmāt kumāraṃ jātaṃ saṃvadanta: upa vai ṣuṣrūshate, ni vai dhyāyatīti. yad āṣvinaṃ ṣaṅsati, ṣrotram evāsya tat saṃskaroty 8 aindraṃ ṣaṅsati. tasmāt kumāraṃ jātaṃ saṃva-

dante: pratidhārayati vai grīvā atho ṣira iti. yad aindraṃ ṣaṅsati, vīryam evāsya tat saṃskaroti 9 vaiṣvadevaṃ ṣaṅsati. tasmāt kumāro jātaḥ paṣceva pracarati, vaiṣvadevāni hy aṅgāni. yad vaiṣvadevaṃ ṣaṅsaty, aṅgāny evāsya tat saṃskaroti 10 sārasvataṃ ṣaṅsati. tasmāt kumāraṃ jātaṃ jaghanyā vāg āviṣati, vāg ghi Sarasvatī. yat sārasvataṃ ṣaṅsati, vācam evāsya tat saṃskaroty 11 esha vai jāto jāyate sarvābhya etābhyo devatābhyaḥ sarvebhya ukthebhyaḥ sarvebhyaṣ chandobhyaḥ sarvebhyaḥ praügebhyaḥ sarvebhyaḥ savanebhyo ya evaṃ veda yasya caivaṃ vidusha etac chaṅsanti || 2 || 2 ||

1 Prāṇānāṃ vā etad ukthaṃ yat praügaṃ. sapta devatāḥ ṣaṅsati. sapta vai ṣīrshan prāṇāḥ, ṣīrshann eva tat prāṇān dadhāti 2 kiṃ sa yajamānasya pāpabhadram ādriyeteti ha smāha yo 'sya hotā syād ity. atraivainaṃ yathā kāmayeta tathā kuryād 3 yaṃ kāmayeta: prāṇenainaṃ vyardhayānīti, vāyavyam asya lubdhaṃ ṣaṅsed. ṛicaṃ vā padaṃ vātīyāt, tenaiva tal lubdham. praṇenaivainaṃ tad vyardhayati 4 yaṃ kāmayeta: prāṇāpānābhyām enaṃ vyardhayānīty, aindravāyavam asya lubdhaṃ ṣaṅsed. ṛicaṃ vā padaṃ vātīyāt, tenaiva tal lubdham. prāṇāpānābhyām evainaṃ tad vyardhayati 5 yaṃ kāmayeta: cakshushainaṃ vyardhayānīti, maitrāvaruṇam asya lubdhaṃ ṣaṅsed. ṛicaṃ vā padaṃ vātīyāt, tenaiva tal lubdhaṃ. cakshushaivainaṃ tad vyardhayati 6 yaṃ kāmayeta: ṣrotreṇainaṃ vyardhayānīty, āṣvinam asya lubdhaṃ ṣaṅsed. ṛicaṃ vā padaṃ vatīyāt, tenaiva tal lubdhaṃ. ṣrotreṇaivainaṃ tad vyardhayati 7 yaṃ kāmayeta: vīryeṇainaṃ vyardhayānīty, aindram asya lubdhaṃ ṣaṅsed. ṛicaṃ vā padaṃ vātīyāt, tenaiva tal lubdhaṃ. vīryeṇaivainaṃ tad vyardhayati 8 yaṃ kāmayetāṅgair enaṃ vyardhayānīti, vaiṣvadevam asya lubdhaṃ ṣaṅsed. ṛicaṃ vā padaṃ vātīyāt, tenaiva tal lubdham.

aṅgair evainaṃ tad vyardhayati 9 yaṃ kāmayeta: vācainaṃ vyardhayānīti, sārasvatam asya lubdhaṃ ṣaṅsed. ṛicaṃ vā padaṃ vātīyāt, tenaiva tal lubdhaṃ. vācaivainaṃ tad vyardhayati 10 yam u kāmayeta: sarvair enam aṅgaiḥ sarveṇātmanā samardhayānīty, etad evāsya yathāpūrvam ṛiju kḷiptaṃ ṣaṅset. sarvair evainaṃ tad aṅgaiḥ sarveṇātmanā samardhayati 11 sarvair aṅgaiḥ sarveṇātmanā samṛidhyate ya evaṃ veda || 3 || 3 ||

1 Tad āhur: yathā vāva stotram evaṃ ṣastram. āgneyīshu sāmagāḥ stuvate, vāyavyayā hotā pratipadyate: katham asya āgneyyo 'nuṣastā bhavantīty 2 Agner vā etāḥ sarvās tanvo yad etā devatāḥ 3 sa yad Agniḥ pravān iva dahati, tad asya vāyavyaṃ rūpaṃ. tad asya tenānuṣaṅsaty 4 atha yad dvaidham iva kṛitvā dahati, dvau vā Indravāyū, tad asyaindravāyavaṃ rūpaṃ. tad asya tenānuṣaṅsaty 5 atha yad uc ca hṛishyati ni ca hṛishyati, tad asya maitrāvaruṇaṃ rūpaṃ. tad asya tenānuṣaṅsati 6 sa yad Agnir ghorasaṃsparṣas tad asya vāruṇaṃ rūpaṃ, taṃ yad ghorasaṃsparṣaṃ santam mitrakṛityevopāsate tad asya maitraṃ rūpaṃ. tad asya tenānuṣaṅsaty 7 atha yad enaṃ dvābhyāṃ bāhubhyāṃ dvābhyām araṇībhyām manthanti, dvau vā Aṣvinau, tad asyāṣvinaṃ rūpaṃ. tad asya tenānuṣaṅsaty 8 atha yad uccairghoshaḥ stanayan bababākurvann iva dahati yasmād bhūtāni vijante, tad asyaindraṃ rūpaṃ. tad asya tenānuṣaṅsaty 9 atha yad enam ekaṃ santam bahudhā viharanti, tad asya vaiṣvadevaṃ rūpaṃ. tad asya tenānuṣaṅsaty 10 atha yat sphūrjayan vācam iva vadan dahati, tad asya sārasvataṃ rūpaṃ. tad asya tenānuṣaṅsaty 11 evam u hāsya vāyavyayaiva pratipadyamānasya tricena-tricenaivaitābhir devatābhiḥ stotriyo 'nuṣasto bhavati 12 viṣvebhiḥ somyam madhv agna indreṇa vāyunā | pibā mitrasya dhāmabhir iti vaiṣvade-

vam ukthaṃ śastvā vaiśvadevyā yajati, yathābhāgaṃ tad devatāḥ prīṇāti || 4 || 4 ||

1 Devapātraṃ vā etad yad vashaṭkāro. vashaṭkaroti, devapātreṇaiva tad devatās tarpayaty 2 anuvashaṭkaroti. tad yathādo 'śvān vā gā vā punarabhyākāraṃ tarpayanty, evam evaitad devatāḥ punarabhyākāraṃ tarpayanti yad anuvashaṭkarotī3mān evāgnīn upāsata ity āhur dhishṇyān, atha kasmāt pūrvasminn eva juhvati pūrvasmin vashaṭkurvantīti 4 yad eva somasyāgne vīhīty anuvashaṭkaroti, tena dhishṇyān prīṇāty 5 asaṃsthitān somān bhakshayantīty āhur yeshāṃ nānuvashaṭkaroti, ko nu somasya svishṭakṛidbhāga iti 6 yad vāva somasyāgne vīhīty anuvashaṭkaroti, tenaiva saṃsthitān somān bhakshayanti; sa u eva somasya svishṭakṛidbhāgo. vashaṭkaroti || 5 || 5 ||

1 Vajro vā esha yad vashaṭkāro. yaṃ dvishyāt taṃ dhyāyed vashaṭkarishyaṅs, tasminn eva taṃ vajram āsthāpayati 2 shaḷ iti vashaṭkaroti. shaḍ vā ṛitava. ṛitūn eva tat kalpayaty, ṛitūn pratishṭhāpayaty. ṛitūn vai pratitishṭhata idaṃ sarvam anupratitishṭhati yad idaṃ kiṃca 3 pratitishṭhati ya evaṃ veda 4 tad u ha smāha Hiraṇyadan Baida: etāni vā etena shaṭ pratishṭhāpayati. dyaur antarikshe pratishṭhitāntariksham pṛithivyām pṛithivy apsv āpaḥ satye satyam brahmaṇi brahma tapasīty. etā eva tat pratishṭhāḥ pratitishṭhantīr idaṃ sarvam anupratitishṭhati yad idaṃ kiṃca. pratitishṭhati ya evaṃ veda 5 vaushaḷ iti vashaṭkaroty. asau vāva vāv, ṛitavaḥ shaḷ. etam eva tad ṛitushv ādadhāty, ṛitushu pratishṭhāpayati. yādṛig iva vai devebhyaḥ karoti, tādṛig ivāsmai devāḥ kurvanti || 6 || 6 ||

1 Trayo vai vashaṭkārā:. vajro dhāmachad riktaḥ 2 sa yam evoccair bali vashaṭkaroti sa vajras 3 taṃ-tam praharati dvishate bhrātṛivyāya vadhaṃ, yo 'sya stṛityas tasmai startavai. tasmāt sa bhrātṛivyavatā vashaṭkṛityo 4 'tha yaḥ

samaḥ saṃtato nirbāṇarcaḥ sa dhāmachat 5 taṃ-tam prajāś ca paśavaś cānūpatishṭhante. tasmāt sa prajākāmena paśukāmena vashaṭkṛityo 6 'tha yenaiva shaḷ avarādbnoti sa rikto 7 riṇakty ātmānaṃ riṇakti yajamānam, pāpīyāṅ vashaṭkartā bhavati pāpīyān yasmai vashaṭkaroti. tasmāt tasyāśāṃ neyāt 8 kiṃ sa yajamānasya pāpabhadram ādriyeteti ha smāha yo 'sya hotā syād ity. atraivainaṃ yathā kāmayeta tathā kuryād 9 yaṃ kāmayeta: yathaivānījāno 'bhūt tathaivejānaḥ syād iti, yathaivāsya ṛicam brūyāt tathaivāsya vashaṭkuryāt. sadṛiśam evainaṃ tat karoti 10 yaṃ kāmayeta: pāpīyān syād ity, uccaistarām asya ṛicam uktvā śanaistarāṃ vashaṭkuryāt. pāpīyāṅsam evainaṃ tat karoti 11 yaṃ kāmayeta: śreyān syād iti, śanaistarām asya ṛicam uktvoccaistarāṃ vashaṭkuryāc. chriya evainaṃ tac chriyām ādadhāti 12 saṃtatam ṛicā vashaṭkṛityaṃ, saṃtatyai 13 saṃdhīyate prajayā paśubhir ya evaṃ veda || 7 || 7 ||

1 Yasyai devatāyai havir gṛihītaṃ syāt, tāṃ dhyāyed vashaṭkarishyan. sākshād eva tad devatām prīṇāti, pratyakshād devatāṃ yajati 2 vajro vai vashaṭkāraḥ, sa esha prahṛito 'śānto dīdāya. tasya haitasya na sarva iva śāntiṃ veda na pratishṭhāṃ. tasmād dhāpy etarhi bhūyān iva mṛityus. tasya haishaiva śāntir eshā pratishṭhā vāg ity eva. tasmād vashaṭkṛitya-vashaṭkṛitya vāg ity anumantrayeta, sa enaṃ śānto na hinasti 3 vashaṭkāra mā mām pramṛikṣho māhaṃ tvām pramṛikṣham, bṛihatā mana upahvaye vyānena śarīram, pratishṭhāsi pratishṭhāṃ gacha pratishṭhām mā gamayeti vashaṭkāram anumantrayeta 4 tad u ha smāha: dīrgham etat sad aprabhv, ojaḥ saha oja 5 ity eva vashaṭkāram anumantrayetau 6 jaś ca ha vai sahaś ca vashaṭkārasya priyatame tanvau 7 priyeṇaivainaṃ tad dhāmnā samardhayati 8 priyeṇa dhāmnā samṛidhyate ya evaṃ veda 9 vāk ca vai

prāṇāpānau ca vashaṭkāras, ta ete vashaṭkṛite-vashaṭkṛite vyutkrāmanti. tān anumantrayeta: vāg ojaḥ saha ojo mayi prāṇāpānāv ity, ātmany eva tad dhotā vācaṃ ca prāṇāpānau ca pratishṭhāpayati sarvāyuḥ sarvāyutvāya 10 sarvam āyur eti ya evaṃ veda || 8 || 8 ||

1 Yajño vai devebhya udakrāmat, tam praishaiḥ praisham aichan. yat praishaiḥ praisham aichaṅs, tat praishāṇām praishatvaṃ 2 tam purorugbhiḥ prārocayan. yat purorugbhiḥ prārocayaṅs, tat purorucām puroruktvaṃ 3 taṃ vedyām anvavindan. yad vedyām anvavindaṅs, tad veder veditvaṃ 4 taṃ vittaṃ grahair vyagṛihṇata. yad vittaṃ grahair vyagṛihṇata, tad grahāṇāṃ grahatvaṃ 5 taṃ vittvā nividbhir nyavedayan. yad vittvā nividbhir nyavedayaṅs, tan nividāṃ nivittvam 6 mahad vāva nashṭaishy abhy alpaṃ vechati, yataro vāva tayor jyāya ivābhīchati sa eva tayoḥ sādhīya ichati 7 ya u eva praishān varshīyasovarshīyaso veda sa u eva tān sādhīyo veda, nashṭaishyaṃ hy etad yat praishās 8 tasmāt prahvas tishṭhan preshyati || 9 || 9 ||

1 Garbhā vā eta ukthānāṃ yan nividas. tad yat purastād ukthānām prātaḥsavane dhīyante, tasmāt parāñco garbhā dhīyante parāñcaḥ sambhavanti 2 yan madhyato madhyaṃdine dhīyante, tasmān madhye garbhā dhṛitā 3 yad antatas tṛitīyasavane dhīyante, tasmād amuto 'rvāñco garbhāḥ prajāyante prajātyai 4 prajāyate prajayā paśubhir ya evaṃ veda 5 peśā vā eta ukthānāṃ yan nividas. tad yat purastād ukthānām prātaḥsavane dhīyante, yathaiva pravayaṇataḥ peśaḥ kuryāt tādṛik tad. yan madhyato madhyaṃdine dhīyante, yathaiva madhyataḥ peśaḥ kuryāt tādṛik tad. yad antatas tṛitīyasavane dhīyante, yathaivāvaprajjanataḥ peśaḥ kuryāt tādṛik tat 6 sarvato yajñasya peśasā śobhate ya evaṃ veda || 10 || 10 ||

1 Sauryā vā etā devatā yan nividas. tad yat purastād ukthānām prātaḥsavane dhīyante madhyato madhyaṃdine 'ntatas tṛtīyasavana, Ādityasyaiva tad vratam anuparyāvartante 2 paccho vai devā yajñaṃ samabharaṅs, tasmāt paccho nividaḥ śasyante 3 yad vai tad devā yajñaṃ samabharaṅs, tasmād aśvaḥ samabhavat. tasmād āhur: aśvaṃ nividāṃ śaṅstre dadyād iti, tad u khalu varam eva dadati 4 na nividaḥ padam atīyād 5 yan nividaḥ padam atīyād, yajñasya tac chidraṃ kuryād, yajñasya vai chidraṃ sravad yajamāno 'nu pāpīyān bhavati. tasmān na nividaḥ padam atīyān 6 na nividaḥ pade viparihared. yan nividaḥ pade vipariharen, mohayed yajñam, mugdho yajamānaḥ syāt. tasmān na nividaḥ pade vipariharen 7 na nividaḥ pade samasyed. yan nividaḥ pade samasyed, yajñasya tad āyuḥ saṃharet, pramāyuko yajamānaḥ syāt. tasmān na nividaḥ pade samasyet 8 predam brahma predaṃ kshatram ity ete eva samasyed, brahmakshatrayoḥ saṃsṛityai. tasmād brahma ca kshatraṃ ca saṃsṛite 9 na tṛicaṃ na caturṛicam ati manyeta nividdhānam, ekaikaṃ vai nividaḥ padam ṛicaṃ sūktam prati. tasmān na tṛicaṃ na caturṛicam ati manyeta nividdhānaṃ, nividā hy eva stotram atiśastam bhavaty 10 ekām pariśishya tṛitīyasavane nividaṃ dadhyād 11 yad dve pariśishya dadhyāt, prajananaṃ tad upahanyād, garbhais tat prajā vyardhayet. tasmād ekām eva pariśishya tṛitīyasavane nividaṃ dadhyān 12 na sūktena nividam atipadyeta 13 yena sūktena nividam atipadyeta, na tat punar upanivarteta, vāstuham eva tad 14 anyat taddaivataṃ tacchandasaṃ sūktam āhṛitya tasmin nividaṃ dadhyān 15 mā pra gāma patho vayam iti purastāt sūktasya śaṅsati 16 patho vā esha praiti yo yajñe muhyati. mā yajñād indra somina iti, yajñād eva tan na pracyavate 17 mānta sthur no arātaya ity, arātīyata eva

tad apahanti 18 yo yajñasya prasādhanas tantur deveshv ātataḥ | tam āhutaṃ naśīmahīti 19 prajā vai tantuḥ, prajām evāsmā etat saṃtanoti 20 mano nv ā huvāmahe nārāśaṅsena someneti 21 manasā vai yajñas tāyate, manasā kriyate 22 saiva tatra prāyaścittiḥ prāyaścittiḥ || 11 || 11 ||

Iti tṛitīyapañcikāyām prathamo 'dhyāyaḥ.
Ity ekādaśādhyāya ekādaśaḥ khaṇḍaḥ.

1 Devaviśaḥ kalpayitavyā, ity āhuś, chandas chandasi pratishṭhāpyam iti. śoṅsāvom ity āhvayate prātaḥsavane tryakshareṇa, śaṅsāmodaivom ity adhvaryuḥ pratigṛiṇāti pañcākshareṇa. tad ashṭāksharaṃ sampadyate. 'shṭāksharā vai gāyatrī, gāyatrīm eva tat purastāt prātaḥsavane 'cīkḷipatām 2 ukthaṃ vācīty āha śastvā caturaksharam, om ukthaśā ity adhvaryuś caturaksharaṃ. tad ashṭhāksharaṃ sampadyate. 'shṭāksharā vai gāyatrī, gāyatrīm eva tad ubhayataḥ prātaḥsavane 'cīkḷipatām 3 adhvaryo śoṅsāvom ity āhvayate madhyaṃdine shaḷakshareṇa, śaṅsāmodaivom ity adhvaryuḥ pratigṛiṇāti pañcākshareṇa. tad ekādaśāksharaṃ sampadyata. ekādaśāksharā vai trishṭup, trishṭubham eva tat purastān madhyaṃdine 'cīkḷipatām. ukthaṃ vācīndrāyety āha śastvā saptāksharam, om ukthaśā ity adhvaryuś caturaksharaṃ. tad ekādaśāksharaṃ sampadyata. ekādaśāksharā vai trishṭup, trishṭubham eva tad ubhayato madhyaṃdine 'cīkḷipatām 4 adhvaryo śośoṅsāvom ity āhvayate tṛitīyasavane saptākshareṇa, śaṅsāmodaivom ity adhvaryuḥ pratigṛiṇāti pañcākshareṇa. tad dvādaśāksharaṃ sampadyate. dvādaśāksharā vai jagatī, jagatīm eva tat purastāt tṛitīyasavane 'cīkḷipatām. ukthaṃ vācīndrāya devebhya 'ity āha śastvaikādaśāksharam, om ity adhvaryur ekāksharaṃ. tad dvādaśāksharaṃ sampadyate. dvādaśāksharā vai jagatī, jagatīm

eva tad ubhayatas tṛitīyasavane 'cīkḷipatāṃ 5 tad etad ṛishiḥ paśyann abhyanūvāca 6 yad gāyatre adhi gāyatram āhitaṃ traishṭubhād vā traishṭubhaṃ niratakshata | yad vā jagaj jagaty āhitam padaṃ ya it tad vidus te amṛitatvam ānaśur ity 7 etad vai tac chandas chandasi pratishṭhāpayati 8 kalpayati devaviśo ya evaṃ veda || 12 || 1 ||

1 Prajāpatir vai yajñaṃ chandāṅsi devebhyo bhāgadheyāni vyabhajat. sa gāyatrīm evāgnaye Vasubhyaḥ prātaḥsavane 'bhajat, trishṭubham Indrāya Rudrebhyo madhyaṃdine, jagatīṃ Viśvebhyo devebhya Ādityebhyas tṛitīyasavane 2 'thāsya yat svaṃ chanda āsīd anushṭup, tām udantam abhy udauhad achāvākīyām abhi. sainam abravīd anushṭup: tvaṃ nv eva devānām pāpishṭho 'si, yasya te 'haṃ svaṃ chando 'smi, yām modantam abhy udauhīr achāvākīyām abhīti. tad ajānāt, sa svaṃ somam āharat, sa sve some 'gram mukham abhi paryāharad anushṭubhaṃ. tasmād v anushṭub agriyā mukhyā yujyate sarveshāṃ savanānām 3 agriyo mukhyo bhavati, śreshṭhatām aśnute ya evaṃ veda 4 sve vai sa tat some 'kalpayat. tasmād yatra kva ca yajamānavaśo bhavati, kalpata eva yajño 'pi 5 tasyai janatāyai kalpate yatraivaṃ vidvān yajamāno vaśī yajate || 13 || 2 ||

1 Agnir vai devānāṃ hotāsīt, tam mṛityur babishpavamāne 'sīdat. so 'nushṭubhājyam pratyapadyata, mṛityum eva tat paryakrāmat. tam ājye 'sīdat. sa praügeṇa pratyapadyata, mṛityum eva tat paryakrāmat 2 tam mādhyaṃdine pavamāne 'sīdat. so 'nushṭubhā marutvatīyam pratyapadyata, mṛityum eva tat paryakrāmat. tam mādhyaṃdine bṛihatīshu nāśaknot sattum. prāṇā vai bṛihatyaḥ, prāṇān eva tan nāśaknod vyavaitum. tasmān mādhyaṃdine hotā bṛihatīshu stotriyeṇaiva pratipadyate. prāṇā vai bṛihatyaḥ,

prāṇān eva tad abhi pratipadyate 3 taṃ tṛitīyapavamāne 'sīdat. so 'nushṭubhā vaiśvadevam pratyapadyata, mṛityum eva tat paryakrāmat. taṃ yajñāyajñīye 'sīdat. sa vaiśvānarīyeṇāgnimārutam pratyapadyata, mṛityum eva tat paryakrāmad. vajro vai vaiśvānarīyam pratishṭhā yajñāyajñīyaṃ, vajreṇaiva tat pratishṭhāyā mṛityuṃ nudate. sa sarvān pāśān sarvān sthāṇūn mṛityor atimucya svasty evodamucyata, svasty eva hotonmucyate sarvāyuḥ sarvāyutvāya 4 sarvam āyur eti ya evaṃ veda ‖ 14 ‖ 3 ‖

1 Indro vai Vṛitraṃ hatvā nāstṛishīti manyamānaḥ parāḥ parāvato 'gachat, sa paramām eva parāvatam agachad. anushṭub vai paramā parāvad, vāg vā anushṭup. sa vācam praviśyāśayat, taṃ sarvāṇi bhūtāni vibhajyānvaichaṅs. tam pūrvedyuḥ pitaro 'vindann, uttaram ahar devās. tasmāt pūrvedyuḥ pitṛibhyaḥ kriyata, uttaram ahar devān yajante 2 te 'bruvann: abhishuṇavāmaiva, tathā vāva na āśishṭham āgamishyatīti. tatheti. te 'bhyashuṇvaṅs, ta ā tvā ratham yathotaya ity evainam āvartayann, idaṃ vaso sutam andha ity evaibhyaḥ sutakīrtyām āvir abhavad, indra nedīya ed ihīty evainam madhyam prāpādayantā3 gatendreṇa yajñena yajate, sendreṇa yajñena rādhnoti ya evaṃ veda ‖ 15 ‖ 4 ‖

1 Indraṃ vai Vṛitraṃ jaghnivāṅsaṃ nāstṛiteti manyamānāḥ sarvā devatā ajahus, tam Maruta eva svāpayo nājahuḥ. prāṇā vai Marutaḥ svāpayaḥ, prāṇā haivainaṃ tan nājahus. tasmād esho 'cyutaḥ svāpimān pragāthaḥ śasyata: ā svāpe svāpibhir ity 2 api ha yady aindram evāta ūrdhvaṃ chandaḥ śasyate, tad dha sarvam marutvatīyam bhavaty, esha ced acyutaḥ svāpimān pragāthaḥ śasyata: ā svāpe svāpibhir iti ‖ 16 ‖ 5 ‖

1 Brāhmaṇaspatyam pragāthaṃ śaṅsati 2 bṛihaspatipurohitā vai devā ajayan svargaṃ lokaṃ, vy asmiṅl loke

'jayanta. tathaivaitad yajamāno bṛihaspatipurohita eva jayati svargaṃ lokaṃ, vy asmiṁl loke jayate 3 tau vā etau pragāthāv astutau santau punarādāyaṃ śasyete. tad āhur: yan na kiṃ canāstutaṃ sat punarādāyaṃ śasyate, 'tha kasmād etau pragāthāv astutau santau punarādāyaṃ śasyete iti 4 pavamānoktham vā etad yan marutvatīyaṃ. shaṭsu vā atra gāyatrīshu stuvate shaṭsu bṛihatīshu tisṛishu trishṭupsu, sa vā esha trichandāḥ pañcadaśo mādhyaṃdinaḥ pavamānas. tad āhuḥ: kathaṃ ta esha trichandāḥ pañcadaśo mādhyaṃdinaḥ pavamāno 'nuśasto bhavatīti 5 ye eva gāyatryā uttare pratipado yo gāyatro 'nucaras, tābhir evāsya gāyatryo 'nuśastā bhavanty; etābhyām evāsya pragāthābhyām bṛihatyo 'nuśastā bhavanti 6 tāsu vā etāsu bṛihatīshu sāmagā rauravayaudhājayābhyām punarādāyaṃ stuvate. tasmād etau pragāthāv astutau santau punarādāyaṃ śasyete, tac chastreṇa stotram anvaiti 7 ye eva trishṭubhau dhāyye yat traishṭubham nividdhānaṃ, tābhir evāsya trishṭubho 'nuśastā bhavanty 8 evam u hāsyaisha trichandāḥ pañcadaśo mādhyaṃdinaḥ pavamāno 'nuśasto bhavati ya evaṃ veda || 17 || 6 ||

1 Dhāyyāḥ śaṁsati 2 dhāyyābhir vai Prajāpatir imāṁl lokān adhayad yaṃ-yaṃ kāmam akāmayata 3 tathaivaitad yajamāno dhāyyābhir evemāṁl lokān dhayati yaṃ-yaṃ kāmaṃ kāmayate ya evaṃ veda yad eva dhāyyā3ḥ | 4 yatra-yatra vai devā yajñasya chidraṃ nirajānaṁs, tad dhāyyābhir apidadhus, tad dhāyyānāṃ dhāyyātvam 5 achidreṇa hāsya yajñeneshṭam bhavati ya evaṃ veda yad v eva dhāyyā3ḥ | 6 syūma haitad yajñasya yad dhāyyās. tad yathā sūcyā vāsaḥ saṃdadhad iyād, evam evaitābhir yajñasya chidraṃ saṃdadhad eti ya evaṃ veda yad v eva dhāyyā3ḥ | 7 tāny u vā etāny upasadām evokthāni yad dhāyyā. agnir netety āgneyī prathamopasat, tasyā etad uktham. tvaṃ

soma kratubhir iti saumyā dvitīyopasat, tasyā etad uktham. pinvanty apa iti vaishṇavī tṛitīyopasat, tasyā etad ukthaṃ 8 yāvantaṃ ha vai saumyenādhvareṇeshṭvā lokaṃ jayati, tam ata ekaikayopasadā jayati ya evaṃ veda yaṣ caivaṃ vidvān dhāyyāḥ ṣaṅsati 9 tad dhaika āhus: tān vo maha iti ṣaṅsed, etāṃ vāva vayam Bharateshu ṣasyamānām abhivyajānīma iti vadantas 10 tat-tan nādṛityaṃ 11 yad etāṃ ṣaṅsed, īṣvaraḥ parjanyo 'varshṭoḥ 12 pinvanty apa ity eva ṣaṅsed 13 vṛishṭivani padam, Maruta iti mārutam, atyaṃ na mihe vi nayantīti vinītavad. yad vinītavat tad vikrāntavad, yad vikrāntavat tad vaishṇavaṃ. vājinam itīndro vai vājī. tasyāṃ vā etasyāṃ catvāri padāni: vṛishṭivani mārutaṃ vaishṇavam aindraṃ 14 sā vā eshā tṛitīyasavanabhājanā satī madhyaṃdine ṣasyate. tasmād dhedam Bharatānām paṣavaḥ sāyaṃgoshṭhāḥ santo madhyaṃdine saṃgavinīm āyanti. so jagatī, jāgatā hi paṣava, ātmā yajamānasya madhyaṃdinas, 'tad yajamāne paṣūṇ dadhāti || 18 || 7 ||

1 Marutvatīyam pragātham ṣaṅsati. paṣavo vai Marutaḥ, paṣavaḥ pragāthaḥ, paṣūnām avaruddhyai 2 janishṭhā ugraḥ sahase turāyeti sūktaṃ ṣaṅsati. tad vā etad yajamānajananam eva sūktaṃ, yajamānaṃ ha vā etena yajñād devayonyai prajanayati 3 tat saṃjayam bhavati. saṃ ca jayati vi ca jayata 4 etad gaurivītam. Gaurivītir ha vai Ṣāktyo nedishṭhaṃ svargasya lokasyāgachat, sa etat sūktam apaṣyat, tena svargaṃ lokam ajayat. tathaivaitad yajamāna etena sūktena svargaṃ lokaṃ jayati 5 tasyārdhāḥ ṣastvārdhāḥ pariṣishya madhye nividam dadhāti 6 svargasya haisha lokasya roho yan nivit 7 svargasya haital lokasyākramaṇaṃ yan nivit. tām ākramamāṇa iva ṣaṅsed, upaiva yajamānaṃ nigṛihṇīta yo 'ṣya priyaḥ syād. iti nu svargakāmasyā8thābhicarato. yaḥ kāmayeta: kshatreṇa

viṣaṃ hanyām iti, tris tarhi nividā sūktaṃ viṣaṅset. kshatraṃ vai nivid viṭ sūktaṃ, kshatreṇaiva tad viṣaṃ hanti 9 yaḥ kāmayeta: viṣā kshatraṃ hanyām iti, tris tarhi sūktena nividaṃ viṣaṅset. kshatraṃ vai nivid viṭ sūktaṃ, viṣaiva tat kshatraṃ hanti 10 ya u kāmayetobhayata enaṃ viṣaḥ paryavachinadānīty, ubhayatas tarhi nividaṃ vyāhvayītobhayata evainaṃ tad viṣaḥ paryavachinattī11ti nv abhicarata, itarathā tv eva svargakāmasya 12 vayaḥ suparṇā upa sedur indram ity uttamayā paridadhāti 13 priyamedhā ṛishayo nādhamānāḥ | 14 apa dhvāntam ūrṇuhīti. yena tamasā prāvṛito manyeta tan manasā gached, apa haivāsmāt tal lupyate 15 pūrdhi cakshur iti cakshushī marīmṛijyetā16jarasaṃ ha cakshushmān bhavati ya evaṃ veda 17 mumugdhy asmān nidhayeva baddhān iti. pāṣā vai nidhā, mumugdhy asmān pāṣād iva baddhān ity eva tad āha || 19 || 8 ||

• 1 Indro vai Vṛitraṃ hanishyan sarvā devatā abravīd: anu mopatishṭhadhvam, upa mā hvayadhvam iti. tatheti. taṃ hanishyanta ādravan. so 'ven: māṃ vai hanishyanta ādravanti, hantemān bhīshayā iti. tān abhi prāṣvasīt, tasya ṣvasathād īshamāṇā viṣve devā adravan. Maruto hainaṃ nājahuḥ: prahara bhagavo jahi vīrayasvety evainam etāṃ vācaṃ vadanta upātishṭhanta. tad etad ṛishiḥ paṣyann abhyanūvāca: vṛitrasya tvā ṣvasathād īshamāṇā viṣve devā ajahur ye sakhāyaḥ | marudbhir indra sakhyaṃ te astv athemā viṣvāḥ pṛitanā jayāsīti. so 'ved: ime vai kila me sacivā, ime mākāmayanta, hantemān asminn uktha ābhajā iti. tān etasminn uktha ābhajad, atha haite tarhy ubhe eva nishkevalye ukthe āsatur 2 marutvatīyaṃ grahaṃ gṛihṇāti, marutvatīyam pragāthaṃ ṣaṅsati, marutvatīyaṃ sūktaṃ ṣaṅsati, marutvatīyāṃ nividaṃ dadhāti: Marutāṃ sā bhaktir 3 marutvatīyam uktham ṣastvā

marutvatīyayā yajati, yathābhāgaṃ tad devatāḥ prīṇāti 4ye tvāhihatye maghavann avardhan ye ṣāmbare harivo ye gavishṭau | ye tvā nūnam anumadanti viprāḥ pibendra somaṃ saganḍo marudbhir iti 5 yatra-yatraivaibhir vyajayata yatra-yatra vīryam akarot, tad evaitat samanuvedyendreṇainān sasomapīthān karoti || 20 || 9 ||

1 Indro vai Vṛitraṃ hatvā sarvā vijitīr vijityābravīt Prajāpatim: aham etad asāni yat tvam, aham mahān asānīti. sa Prajāpatir abravīd: atha ko 'ham iti. yad evaitad avoca, ity abravīt. tato vai Ko nāma Prajāpatir abhavat; Ko vai nāma Prajāpatir. yan mahān Indro 'bhavat, tan Mahendrasya mahendratvaṃ 2 sa mahān bhūtvā devatā abravīd: uddhāram ma uddharateti. yathāpy etarhīchati, yo vai bhavati yaḥ ṣreshṭhatām aṣnute (sa mahān bhavati). taṃ devā abruvan: svayam eva brūshva yat te bhavishyatīti. sa etam māhendraṃ graham abrūta, mādhyaṃdinaṃ savanānāṃ, nishkevalyam ukthānāṃ, trishṭubhaṃ chandasām, pṛishṭhaṃ sāmnāṃ. tam asmā uddhāram udaharann. 3 ud asmā uddhāraṃ haranti ya evaṃ veda 4 taṃ devā abruvan: sarvaṃ vā avocathā, api no 'trāstv iti. sa nety abravīt, kathaṃ vo 'pisyād iti. tam abruvann: apy eva no 'stu maghavann iti. tān īkshataiva || 21 || 10 ||

1 Te devā abruvann: iyaṃ vā Indrasya priyā jāyā vāvātā Prāsahā nāmāsyām evechāmahā iti. tatheti. tasyām aichanta. sainān abravīt: prātar vaḥ prativaktāsmīti. tasmāt striyaḥ patyāv ichante, tasmād u stry anurātram patyāv ichate. tām prātar upāyan, saitad eva pratyapadyata: 2yad vāvāna purutamam purāshāḷ ā vṛitrahendro nāmāny aprāḥ | aceti prāsahas patis tuvishmān iti3ndro vai prāsahas patis tuvishmān 4yadīm uṣmasi kartave karat tad iti. yad evaitad avocāmākarat tad ity evaināṅs tad abravīt 5 te devā abruvann: apy asyā ihā-

stu, yā no 'smin na vai kam avidad iti. tatheti. tasyā apy atrākurvaṅs 6 tasmād eshātrāpi ṣasyate: yad vāvāna purutamam purāshāḷ iti 7 senā vā Indrasya priyā jāyā vāvātā Prāsahā nāma, Ko nāma Prajāpatiḥ ṣvaṣuras. tad yāsya kāme senā jayet, tasyā ardhāt tishṭhaṅs triṇam ubhayataḥ parichidyetarāṃ senām abhy asyet: Prāsahe Kas tvā paṣyatīti. tad yathaivādaḥ snushā ṣvaṣurāl lajjamānā nilīyamānaity, evam eva sā senā bhajyamānā nilīyamānaiti yatraivaṃ vidvāṅs triṇam ubhayataḥ parichidyetarāṃ senām abhy asyati: Prāsahe Kas tvā paṣyatīti 8 tān Indra uvācāpi vo 'trāstv iti. te devā abruvan: virāḍ yājyāstu nishkevalyasya yā trayastriṅṣadakṣharā 9 trayastriṅṣad vai devāḥ: ashṭau Vasava, ekādaṣa Rudrā, dvādaṣādityāḥ, Prajāpatiṣ ca Vashaṭkāraṣ ca. devatā akṣharabhājaḥ karoty, akṣharam-akṣharam eva tad devatā anuprapibanti, devapātreṇaiva tad devatās tṛipyanti 10 yaṃ kāmayetānāyatanavān syād ity, avirājāsya yajed gāyatryā vā trishṭubhā vānyena vā chandasā, vashaṭkuryād: anāyatanavantam evainaṃ tat karoti 11 yaṃ kāmayetāyatanavān syād iti, virājāsya yajet: pibā somam indra mandatu tvety etayāyatanavantam evainaṃ tat karoti || 22 || ıı ||

1 Ṛik ca vā idam agre sāma cāstāṃ, saiva nāma ṛig āsīd amo nāma sāma. sā vā ṛik sāmopāvadan: mithunaṃ sambhavāva prajātyā iti. nety abravīt sāma, jyāyān vā ato mama mahimeti. te dve bhūtvopāvadatāṃ, te na prati cana samavadata. tās tisro bhūtvopāvadaṅs, tat tisṛibhiḥ samabhavad. yat tisṛibhiḥ samabhavat tasmāt tisṛibhiḥ stuvanti, tisṛibhir udgāyanti; tisṛibhir hi sāma sammitaṃ. tasmād ekasya bahvyo jāyā bhavanti, naikasyai bahavaḥ saha patayo. yad vai tat sā cāmaṣ ca samabhavatāṃ, tat sāmābhavat, tat sāmnaḥ sāmatvaṃ 2 sāman bhavati ya evaṃ veda 3 yo vai bhavati yaḥ ṣreshṭhatām aṣnute sa

sāman bhavaty, asāmanya iti hi nindanti 4 te vai pañcānyad bhūtvā pañcānyad bhūtvākalpetām: āhāvāṣ ca himkāraṣ ca prastāvaṣ ca prathamā ca ṛig udgīthaṣ ca, madhyamā ca pratihāraṣ cottamā ca nidhanaṃ ca vashaṭkāraṣ ca 5 te yat pañcānyad bhūtvā pañcānyad bhūtvākalpetāṃ, tasmād āhuḥ: pāṅkto yajñaḥ pāṅktāḥ paṣava iti 6 yad u virājaṃ daṣinīṃ abhisamapadyetāṃ, tasmād āhur: virāji yajño daṣinyām pratishṭhita ity 7 ātmā vai stotriyaḥ, prajānurūpaḥ, patnī dhāyyā, paṣavaḥ pragātho, gṛihāḥ sūktaṃ 8 sa vā asmiṅṣ ca loke 'mushmiṅṣ ca prajayā ca paṣubhiṣ ca gṛiheshu vasati ya evaṃ veda || 23 || 12 ||

1 Stotriyaṃ ṣaṅsaty, ātmā vai stotriyas 2 tam madhyamayā vācā ṣaṅsaty, ātmānam eva tat saṃskurute 3 'nurūpaṃ ṣaṅsati, prajā vā anurūpaḥ 4 sa uccaistarām ivānurūpaḥ ṣaṅstavyaḥ, prajām eva tac chreyasīm ātmanaḥ kurute 5 dhāyyāṃ ṣaṅsati, patnī vai dhāyyā 6 sā nīcaistarām iva dhāyyā ṣaṅstavyā 7 prativādinī hāsya gṛiheshu patnī bhavati yatṛaivaṃ vidvān nīcaistarāṃ dhāyyāṃ ṣaṅsati 8 pragāthaṃ ṣaṅsati 9 sa svaravatyā vācā ṣaṅstavyaḥ. paṣavo vai svaraḥ, paṣavaḥ pragāthaḥ, paṣūnām avaruddhyā 10 indrasya nu vīryāṇi pra vocam iti sūktaṃ ṣaṅsati 11 tad vā etat priyam Indrasya sūktaṃ nishkevalyaṃ hairaṇyastūpam. etena vai sūktena Hiraṇyastūpa Āṅgirasa Indrasya priyaṃ dhāmopāgachat, sa paramaṃ lokam ajayad 12 upendrasya priyaṃ dhāma gachati, jayati paramaṃ lokaṃ ya evaṃ veda 13 gṛihā vai pratishṭhā sūktaṃ. tat pratishṭhitatamayā vācā ṣaṅstavyaṃ. tasmād yady api dūra iva paṣūṅl labhate, gṛihān evainān ājigamishati; gṛihā hi paṣūnām pratishṭhā pratishṭhā || 24 || 13 ||

Iti tṛitīyapañcikāyāṃ dvitīyo 'dhyāyaḥ.
Iti dvādaṣe 'dhyāye trayodaṣaḥ khaṇḍaḥ.

1 Somo vai rājāmushmiṅl loka āsīt, taṃ devāṣ ca ṛi-

shayaṣ cābhyadhyāyan: katham ayam asmān somo rājāgached iti. te 'bruvaṅs chandāṅsi: yūyaṃ na imaṃ somaṃ rājānam āharateti. tatheti. te suparṇā bhūtvodapataṅs. te yat suparṇā bhūtvodapataṅs, tad etat Sauparṇam ity ākhyānavida ācakshate 2 chandāṅsi vai tat somaṃ rājānam achācaraṅs. tāni ha tarhi caturaksharāṇi-caturaksharāṇy eva chandāṅsy āsan. sā jagatī caturaksharā prathamodapatat. sā patitvārdham adhvano gatvāśrāmyat, sā parāsya trīṇy akṣharāṇy ekāksharā bhūtvā dīkshāṃ ca tapaṣ ca harantī punar abhyavāpatat. tasmāt tasya vittā dīkshā vittaṃ tapo yasya paṣavaḥ santi. jāgatā hi paṣavo, jagatī hi tān āharad 3 atha trishṭub udapatat. sā patitvā bhūyo 'rdhād adhvano gatvāśrāmyat, sā parāsyaikam akṣharaṃ tryaksharā bhūtvā dakshiṇā harantī punar abhyavāpatat. tasmān madhyaṃdine dakshiṇā nīyante trishṭubho loke, trishṭub bhi tā āharat || 25 || 1 ||

1 Te devā abruvan gāyatrīṃ: tvaṃ na imaṃ somaṃ rājānam āhareti. sā tathety abravīt, tāṃ vai mā sarveṇa svastyayanenānumantrayadhvam iti. tatheti. sodapatat, tāṃ devāḥ sarveṇa svastyayanenānvamantrayanta: preti ceti cety. etad vai sarvaṃ svastyayanaṃ yat preti ceti ceti. tad yo 'sya priyaḥ syāt tam etenānumantrayeta: preti ceti ceti, svasty eva gachati, svasti punar āgachati 2 sā patitvā somapālān bhīshayitvā padbhyāṃ ca mukhena ca somaṃ rājānaṃ samagṛibhṇād, yāni cetare chandasī aksharāṇy ajahitāṃ tāni copasamagṛibhṇāt 3 tasyā anuvisṛijya Kṛiṣānuḥ somapālaḥ savyasya pado nakham achidat, tac chalyako 'bhavat, tasmāt sa nakham iva. yad vaṣam asravat sā vaṣābhavat, tasmāt sā havir ivātha yaḥ ṣalyo yad anīkam āsīt sa sarpo nirdaṅsy abhavat, sahasaḥ svajo. yāni parṇāni te manthāvalā, yāni snāvāni te gaṇḍūpadā, yat tejanaṃ so 'ndhāhiḥ. so sā tatheshur abhavat || 26 || 2 ||

1 Sâ yad dakshiṇena padâ samagṛibhṇât, tat prâtaḥsavanam abhavat. tad gâyatrî svam âyatanam akuruta, tasmât tat samṛiddhatamam manyante sarveshâṃ savanânâm. agriyo mukhyo bhavati, śreshṭhatâm aśnute ya evaṃ vedâtha yat savyena padâ samagṛibhṇât, tan mâdhyaṃdinaṃ savanam abhavat. tad visraṅsata, tad visrastaṃ nânvâpnot pûrvaṃ savanaṃ. te devâḥ prâjijñâsanta, tasmiṅs trishṭubhaṃ chandasâm adadhur Indraṃ devatânâṃ, tena tat samâvadvîryam abhavat pûrveṇa savanenobhâbhyâṃ savanâbhyâṃ samâvadvîryâbhyâṃ samâvajjâmîbhyaṃ râdhnoti ya evaṃ vedâtha yan mukhena samagṛibhṇât, tat tṛitîyasavanam abhavat 2 tasya patantî rasam adhayat, tad dhîtarasaṃ nânvâpnot pûrve savane. te devâḥ prâjijñâsanta, tat paśushv apaśyaṅs. tad yad âśiram avanayanty, âjyena paśunâ caranti, tena tat samâvadvîryam abhavat pûrvâbhyâṃ savanâbhyâṃ 3 sarvaiḥ savanaiḥ samâvadvîryaiḥ samâvajjâmibhî râdhnoti ya evaṃ veda || 27 || 3 ||

1 Te vâ ime itare chandasî gâyatrîm abhyavadetâṃ: vittaṃ nâv aksharâṇy anuparyâgur iti. nety abravîd gâyatrî, yathâvittam eva na iti. te deveshu praśnam aitâṃ, te devâ abruvan: yathâvittam eva va iti. tasmâd dhâpy etarhi vittyâṃ vyâhur: yathâvittam eva na iti. tato vâ ashṭâksharâ gâyatry abhavat, tryaksharâ trishṭub, ekâksharâ jagatî 2 śâshṭâksharâ gâyatrî prâtaḥsavanam udayachan, nâśaknot trishṭup tryaksharâ mâdhyaṃdinaṃ savanam udyantuṃ. tâṃ gâyatry abravîd: âyâny, api me 'trâstv iti. sâ tathety abravît trishṭup, tâṃ vai maitair ashṭâbhir aksharair upasaṃdhehîti. tatheti. tâm upasamadadhâd. etad vai tad gâyatryai madhyaṃdine yan marutvatîyasyottare pratipado yaś cânucaraḥ. saikâdaśâksharâ bhûtvâ mâdhyaṃdinaṃ savanam udayachan 3 nâśaknoj jagaty ekâksharâ tṛitîyasavanam udyantuṃ. tâṃ gâyatry abravîd:

āyāny, api me 'trāstv iti. sā tathety abravīj jagatī, tām vai maitair ekādaśabhir aksharair upasaṃdhehīti. tatheti. tām upasamadadhād. etad vai tad gāyatryai tṛtīyasavane yad vaiśvadevasyottare pratipado yaś cānucaraḥ. sā dvādaśāksharā bhūtvā tṛtīyasavanam udayachat 4 tato vā ashṭāksharā gāyatry abhavad, ekādaśāksharā trisbṭub, dvādaśāksharā jagatī 5 sarvaiś chandobhiḥ samāvadvīryaiḥ samāvajjāmibhī rādhnoti ya evaṃ vedai6kaṃ vai sat tat tredhābhavat. tasmād āhur: dātavyam evaṃ vidusha ity, ekaṃ hi sat tat tredhābhavat || 28 || 4 ||

1 Te devā abruvann Ādityān: yushmābhir idaṃ savanam udyachāmeti. tatheti. tasmād ādityārambhaṇaṃ tṛtīyasavanam, ādityagrahaḥ purastāt tasya 2 yajaty: ādityāso aditir mādayantām iti madvatyā rūpasamṛiddhayā. madvad vai tṛtīyasavanasya rūpaṃ 3 nānuvashaṭkaroti, na bhakshayati. saṃsthā vā eshā yad anuvashaṭkāraḥ, saṃsthā bhakshaḥ, prāṇā Ādityā: net prāṇān saṃsthāpayāmīti 4 ta Ādityā abruvan Savitāraṃ: tvayedaṃ saha savanam udyachāmeti. tatheti. tasmāt sāvitrī pratipad bhavati vaiśvadevasya, sāvitragrahaḥ purastāt tasya. yajati: damūnā devaḥ savitā vareṇya iti madvatyā rūpasamṛiddhayā. madvad vai tṛtīyasavanasya rūpaṃ. nānuvashaṭkaroti, na bhakshayati. saṃsthā vā eshā yad anuvashaṭkāraḥ, saṃsthā bhakshaḥ, prāṇaḥ Savitā: net prāṇaṃ saṃsthāpayānīty 5 ubhe vā esha ete savane vipibati yat Savitā: prātaḥsavanaṃ ca tṛtīyasavanaṃ ca. tad yat pibavat sāvitryai nividaḥ padam purastād bhavati madvad uparishṭād, ubhayor evainaṃ tat savanayor ābhajati: prātaḥsavane ca tṛtīyasavane ca 6 bahvyaḥ prātar vāyavyāḥ śasyanta, ekā tṛtīyasavane. tasmād ūrdhvāḥ purushasya bhūyāṅsaḥ prāṇā yac cāvāñco 7 dyāvāpṛithivīyaṃ śaṅsati. dyāvāpṛithivī vai pratishṭhe: iyam eveha pratishṭhāsāv amutra. tad yad

dyāvāpṛithivīyaṃ śaṁsati, pratishṭhayor evainaṃ tat pratishṭhāpayati || 29 || 5 ||

1 Ārbhavaṃ śaṁsaty 2 Ṛibhavo vai deveshu tapasā somapītham abhyajayaṁs. tebhyaḥ prātaḥsavane vāci kalpayishaṁs, tān Agnir Vasubhiḥ prātaḥsavanād anudata. tebhyo mādhyaṃdine savane vāci kalpayishaṁs, tān Indro Rudrair mādhyaṃdināt savanād anudata. tebhyas tṛitīyasavane vāci kalpayishaṁs, tān Viśve devā anonudyanta: neha pāsyanti neheti. sa Prajāpatir abravīt Savitāraṃ: tava vā ime 'ntevāsās, tvam evaibhiḥ sampibasveti. sa tathety abravīt Savitā, tāu vai tvam ubhayataḥ paripibeti. tān Prajāpatir ubhayataḥ paryapibat 3 te ete dhāyye anirukte prājāpatye śasyete abhita ārbhavaṃ: surūpakṛitnum ūtaye, 'yáṃ venaś codayat pṛiśnigarbhā iti. Prajāpatir evaināṁs tad ubhayataḥ paripibati. tasmād u śreshṭhī pātre rocayaty eva yaṃ kāmayate taṃ 4 tebhyo vai devā apaivābībhatsanta manushyagandhāt, ta ete dhāyye antaradadhata: yebhyo mātai,vā pitra iti || 30 || 6 ||

1 Vaiśvadevaṃ śaṁsati 2 yathā vai prajā evaṃ vaiśvadevaṃ. tad yathāntaraṃ janatā evaṃ sūktāni, yathāraṇyāny evaṃ dhāyyās. tad ubhayato dhāyyām paryāhvayate. tasmāt tāny araṇyāni santy anaraṇyāni mṛigaiś ca vayobhiś ceti ha smāha 3 yathā vai purusha evaṃ vaiśvadevaṃ. tasya yathāvantaram aṅgāny evaṃ sūktāni, yathā parvāṇy evaṃ dhāyyās. tad ubhayato dhāyyām paryāhvayate. tasmāt purushasya parvāṇi śithirāṇi santi dṛiḷhāni, brahmaṇā hi tāni dhṛitāni 4 mūlaṃ vā etad yajñasya yad dhāyyāś ca yājyāś ca. tad yad anyā-anyā dhāyyāś ca yājyāś ca kuryur, unmūlam eva tad yajñaṃ kuryus. tasmāt tāḥ samānya eva syuḥ 5 pāñcajanyaṃ vā etad ukthaṃ yad vaiśvadevaṃ. sarveshāṃ vā etat pañcajanānām ukthaṃ: devamanushyāṇāṃ gandharvāpsarasāṃ sarpāṇāṃ ca pitṛīṇāṃ

caiteshāṃ vā etat pañcajanānām ukthaṃ 6 sarva enam pañcajanā vidur, ainam pañcinyai janatāyai havino gachanti ya evaṃ veda 7 sarvadevatyo vā esha hotā yo vaiṣvadevaṃ saṅsati. sarvā diṣo dhyāyec chaṅsishyan, sarvāsv eva tad dikshu rasaṃ dadhāti 8 yasyām asya diṣi dveshyaḥ syān na tāṃ dhyāyed, anuhāyaivāsya tad vīryam ādatte 9 'ditir dyaur aditir antariksham ity uttamayā paridadhātīyaṃ vā Aditir iyaṃ dyaur iyam antariksham 10 aditir mātā sa pitā sa putra itīyaṃ vai mātcyam piteyam putro 11 viṣve devā aditiḥ pañca janā ity, asyāṃ vai Viṣve devā asyām pañcajanā 12 aditir jātam aditir janitvam itīyaṃ vai jātam iyaṃ janitvaṃ 13 dviḥ pacchaḥ paridadhāti. catushpādā vai paṣavaḥ, paṣūnām avaruddhyai. sakṛid ardharcaṣaḥ, pratishṭhāyā eva. dvipratishṭho vai purushaṣ catushpādāḥ paṣavo, yajamānam eva tad dvipratishṭhaṃ catuṣhpātsu paṣushu pratishṭhāpayati 14 sadaiva pañcajanīyayā paridadhyāt. tad upaspṛiṣan bhūmim paridadhyāt. tad yasyām eva yajñaṃ sambharati, tasyām evainam tad antataḥ pratishṭhāpayati 15 viṣve devāḥ śṛiṇutemaṃ havam ma iti vaiṣvadevam ukthaṃ ṣastvā vaiṣvadevyā yajati, yathābhāgaṃ tad devatāḥ prīṇāti ‖ 31 ‖ 7 ‖

1 Āgneyī prathamā ghṛitayājyā, saumī saumyayājyā, vaishṇavī ghṛitayājyā. tvaṃ soma pitṛibhiḥ saṃvidāna iti saumyasya pitṛimatyā yajati 2 ghnanti vā etat somaṃ yad abhishuṇvanti, tasyaitām anustaraṇīṃ kurvanti yat saumyaḥ. pitṛibhyo vā anustaraṇī, tasmāt saumyasya pitṛimatyā yajaty 3 avadhishur vā etat somaṃ yad abhyasushavus, tad enam punaḥ sambhāvayanti 4 punar āpyāyayanty upasadāṃ rūpeṇopasadāṃ kila vai tad rūpaṃ yad etā devatā: Agniḥ Somo Vishṇur iti 5 pratigṛihya saumyaṃ hotā pūrvaṣ chandogebhyo 'veksheta 6 taṃ haike pūrvaṃ chandogebhyo haranti. tat tathā na kuryād. vashaṭkartā

prathamaḥ sarvabhakshān bhakshayatīti ha smāha, tenaiva rūpeṇa tasmād vashaṭkartaiva pūrvo 'vekshetātbainaṃ chandogebhyo haranti || 32 || ⁸ ||

1 Prajāpatir vai svāṃ duhitaram abhyadhyāyad, divam ity anya āhur Ushasam ity anye. tām ṛiṣyo bhūtvā rohitam bhūtām abhyait. taṃ devā apaśyann: akṛitaṃ vai Prajāpatiḥ karotīti. te tam aichan ya enam ārishyaty, etam anyonyasmin nāvindaṅs. teshāṃ yā eva ghoratamās tanva āsaṅs, tā ekadhā samabharaṅs. tāḥ sambhṛitā esha devo 'bhavat, tad asyaitad bhūtavan nāma 2 bhavati vai sa yo 'syaitad evaṃ nāma veda 3 taṃ devā abruvann: ayaṃ vai Prajāpatir akṛitam akar, imaṃ vidhyeti. sa tathety abravīt, sa vai vo varaṃ vṛiṇā iti. vṛiṇīshveti. sa etam eva varam avṛiṇīta: paśūnām ādhipatyaṃ. tad asyaitat paśuman nāma 4 paśumān bhavati yo 'syaitad evaṃ nāma veda 5 tam abhyāyatyāvidhyat, sa viddha ūrdhva udaprapatat, tam etam Mṛiga ity ācakshate. ya u eva mṛigavyādhaḥ sa u eva sa, yā rohit sā Rohiṇī, yo eveshus trikāṇḍā so eveshus trikāṇḍā 6 tad vā idam Prajāpate retaḥ siktam adhāvat, tat saro 'bhavat. te devā abruvan: medam Prajāpate reto dushad iti. yad abruvan: medam Prajāpate reto dushad iti, tan mādusham abhavat, tan mādushasya mādushatvam. mādusham ha vai nāmaitad yan mānusham, tan mādusham san mānusham ity ācakshate parokshena, parokshapriyā iva hi devāḥ || 33 || ⁹ ||

1 Tad agninā paryādadhus, tan Maruto 'dhūnvaṅs, tad agnir na prācyāvayat. tad agninā vaiśvānareṇa paryādadhus, tan Maruto 'dhūnvaṅs, tad agnir vaiśvānaraḥ prācyāvayat. tasya yad retasaḥ prathamam udadīpyata, tad asāv Āditya o 'bhavad. yad dvitīyam āsīt, tad Bhṛigur abhavat. taṃ Varuṇo nyagṛihṇīta, tasmāt sa Bhṛigur Vāruṇir. atha yat tritīyam adīded iva, ta Ādityā abhavan. ye 'ṅgārā āsaṅs, te

'ṅgiraso 'bhavan. yad aṅgārāḥ punar avaśāntā udadīpyanta, tad Bṛihaspatir abhavad 2 yāni parikshāṇāny āsaṅs te kṛishṇā paśavo 'bhavan, yā lohinī mṛittikā te rohitā. atha yad bhasmāsīt, tat parushyaṃ vyasarpad: gauro gavaya ṛiśya ushṭro gardabha iti ye caite 'ruṇāḥ paśavas te ca 3 tān vā esha devo 'bhyavadata: mama vā idam, mama vai vāstuham iti. tam etayarcā niravādayanta yaishā raudrī śasyata 4 ā te pitar marutāṃ sumnam etu mā naḥ sūryasya saṃdṛiśo yuyothāḥ | tvaṃ no vīro arvati kshamethā 5 iti brūyān nābhi na ity, anabhimānuko haisha devaḥ prajā bhavati 6 pra jāyemahi rudriya prajābhir iti brūyān na rudrety, etasyaiva nāmnaḥ parihṛityai 7 tad u khalu śaṃ naḥ karatīty eva śaṅsec, cham iti pratipadyate, sarvasmā eva śāntyai. nṛibhyo nāribhyo gava iti. pumāṅso vai naraḥ striyo nāryaḥ, sarvasmā eva śāntyai 8 so aniruktā raudrī śāntā, sarvāyuḥ sarvāyutvāya 9 sarvam āyur eti ya evaṃ veda 10 so gāyatrī. brahma vai gāyatrī, brahmaṇaivainaṃ tan namasyati || 34 || 10 ||

1 Vaiśvānarīyeṇāgnimārutam pratipadyate. vaiśvānaro vā etad retaḥ siktam prācyāvayat, tasmād vaiśvānarīyeṇāgnimārutam pratipadyate 2 'navānam prathama ṛik śaṅstavyāgnīn vā esho 'rciṅshy aśāntān prasīdann eti ya āgnimārutaṃ śaṅsati, prāṇenaiva tad agnīṅs taraty 3 adhīyann upahanyād, anyaṃ vivaktāram ichet; tam eva tat setuṃ kṛitvā tarati 4 tasmād āgnimārute na vyucyam, eshṭavyo vivaktā 5 mārutaṃ śaṅsati. Maruto ha vā etad retaḥ siktaṃ dhūnvantaḥ prācyāvayaṅs, tasmān mārutaṃ śaṅsati 6 yajñā-yajñā vo agnaye, devo vo draviṇodā iti madhye yoniṃ cānurūpaṃ ca śaṅsati. tad yan madhye yoniṃ cānurūpaṃ ca śaṅsati, tasmān madhye yonir dhṛitā 7 yad u dve sūkte śastvā śaṅsati, pratishṭhayor eva tad uparishṭāt

prajananaṃ dadhāti prajātyai 8 prajāyate prajayā paśubhir ya evaṃ veda ‖ 35 ‖ 11 ‖

1 Jātavedasyaṃ śaṅsati 2 Prajāpatiḥ prajā asṛijata. tāḥ sṛishṭāḥ parāćya evāyan, na vyāvartanta. tā agninā paryagachat, tā agnim upāvartanta, tam evādyāpy upāvṛittāḥ. so 'bravīj: jātā vai prajā anenāvidam iti. yad abravīj: jātā vai prajā anenāvidam iti, taj jātavedasyam abhavat, taj jātavedaso jātavedastvaṃ 3 tā agninā parigatā niruddhāḥ śocatyo dīdhyatyo 'tishṭhaṅs. tā adbhir abhyashiñcat, tasmād uparishṭāj jātavedasyasyāpohishṭhīyaṃ śaṅsati 4 tasmāt tac chamayateva śaṅstavyaṃ. tā adbhir abhishićya nijāsyaivāmanyata 5 tāsu vā Ahinā budhnyena parokshāt tejo 'dadhād. esha ha vā Ahir budhnyo yad agnir gārhapatyo, 'gninaivāsu tad gārhapatyena parokshāt tejo dadhāti. tasmād āhur: juhvad evājuhvato vasīyān iti ‖ 36 ‖ 12 ‖

1 Devānām patnīḥ śaṅsaty anūćīr agniṃ gṛihapatiṃ, tasmād anūćī patnī gārhapatyam āste 2 tad āhū: Rākām pūrvāṃ śaṅsej, jāmyai vai pūrvapeyam iti 3 tat-tan nādṛityaṃ. devānām eva patnīḥ pūrvāḥ śaṅsed. esha ha vā etat patnīshu reto dadhāti yad agnir gārhapatyo, 'gninaivāsu tad gārhapatyena patnīshu pratyakshād reto dadhāti prajātyai 4 prajāyate prajayā paśubhir ya evaṃ veda 5 tasmāt samānodaryā svasāṇyodaryāyai jāyāyā anujīvinī jīvati 6 Rākāṃ śaṅsati. Rākā ha vā etām purushasya sevanīṃ sīvyati yaishā śiśne 'dhi 7 pumāṅso 'sya putrā jāyante ya evaṃ veda 8 Pāvīravīṃ śaṅsati. vāg vai Sarasvatī Pāvīravī, vāćy eva tad vācaṃ dadhāti 9 tad āhur: yāmīm pūrvāṃ śaṅse3t | pitryā3m iti | 10 yāmīm eva pūrvāṃ śaṅsed: imaṃ yama prastaram ā hi sīdeti. rājño vai pūrvapeyaṃ, tasmād yāmīm eva pūrvāṃ śaṅsen 11 mātalī kavyair yamo aṅgirobhir iti kāvyānām anūćīṃ śaṅsaty. avareṇaiva vai devān kāvyāḥ pareṇaiva pitṛīṅs, tasmāt kāvyānām anūćīṃ

ṣaṅsaty 12 ud īratām avara ut parāsa iti pitryāḥ ṣaṅsaty 13 un madhyamāḥ pitaraḥ somyāsa iti 14 ye caiṿāvamā ye ca paramā ye ca madhyamās, tān sarvān anantarāyam prīṇāty 15 āham pitṛīn suvidatrāṅ̃ avitsīti dvitīyāṃ ṣaṅsati 16 barhishado ye svadhayā sutasyety. etad dha vā eshām priyaṃ dhāma yad barhishada iti, priyeṇaivaināṅs tad dhāmnā samardhayati 17 priyeṇa dhāmnā samṛidhyate ya evaṃ vede 18 dam pitṛibhyo namo astv adyeti namaskāravatīm antataḥ ṣaṅsati, tasmād antataḥ pitṛibhyo namaskriyate 19 tad āhur: vyāhāvam pitryāḥ ṣaṅse3t | avyāhāvā3m iti | vyāhāvam eva ṣaṅsed, asaṃsthitaṃ vai pitṛiyajñasya sādhv. asaṃsthitaṃ vā esha pitṛiyajñaṃ saṃsthāpayati yo vyāhāvaṃ ṣaṅsati, tasmād vyāhāvam eva ṣaṅstavyam || 37 || 13 ||

1 Svādush kilāyam madhumāṅ̃ utāyam itīndrasyaindrīr anupānīyāḥ ṣaṅsaty. etābhir vā Indras tṛitīyasavanam anvapibat, tad anupānīyānām anupānīyātvam 2 mādyantīva vai tarhi devatā yad etā hotā ṣaṅsati, tasmād etāsu madvat pratigīryaṃ 3 yayor ojasā skabhitā rajāṅ̃sīti vaishṇuvāruṇīm ṛicaṃ ṣaṅsati. Vishṇur vai yajñasya durishṭam pāti Varuṇaḥ svishṭaṃ, tayor ubhayor eva ṣāntyai 4 vishṇor nu kaṃ vīryāṇi pra vocam iti vaishṇavīṃ ṣaṅsati. yathā vai matyam, evaṃ yajñasya Vishṇus. tad yathā dushkṛishṭaṃ durmatīkṛitaṃ sukṛishṭaṃ sumatīkṛitaṃ kurvann iyād, evam evaitad yajñasya dushṭutaṃ duḥsastaṃ sushṭutaṃ suṣastaṃ kurvann eti yad etāṃ hotā ṣaṅsati 5 tantuṃ tanvan rajaso bhānum anv ihīti prājāpatyāṃ ṣaṅsati. prajā vai tantuḥ, prajām evāsmā etat saṃtanoti 6 jyotishmataḥ patho raksha dhiyā kṛitān iti. devayānā vai jyotishmantaḥ panthānas, tān evāsmā etad vitanoty. anulbaṇaṃ vayata joguvām apo manur bhava janayā daivyaṃ janam ity evai-

ṇaṃ tan Manoḥ prajayā saṃtanoti prajātyai 7 prajāyate prajayā paśubhir ya evaṃ vedai8vā na indro maghavā virapśīty uttamayā paridadhātīyaṃ vā Indro maghavā virapśī 9karat satyā carshaṇīdhṛid anarvetīyaṃ vai satyā carshaṇīdhṛid anarvā 10tvaṃ rājā janushāṃ dhehy asme itīyaṃ vai rājā janushām 11adhi śravo māhinaṃ yaj jaritra itīyaṃ vai māhinaṃ yajñaḥ śravo yajamāno jaritā, yajamānāyaivaitām āśisham āśāste 12tad upaspṛiśan bhūmim paridadhyāt. tad yasyām eva yajñaṃ sambharati, tasyām evainaṃ tad antataḥ pratishṭhāpayaty 13agne marudbhiḥ śubhayadbhir ṛikvabhir ity āgnimārutam ukthaṃ śastvāgnimārutyā yajati, yathābhāgaṃ tad devatāḥ prīṇāti prīṇāti || 38 || 14 ||

Iti tṛitīyapañcikāyāṃ tṛitīyo 'dhyāyaḥ.
Iti trayodaśādhyāye caturdaśaḥ khaṇḍaḥ.

1 Devā vā asurair yuddham upaprāyan vijayāya, tān Agnir nānvakāmayataituṃ. taṃ devā abruvann: api tvam ehy, asmākaṃ vai tvam eko 'sīti. sa nāstuto 'nveshyāmīty abravīt, stuta nu meti. taṃ te samutkramyopanivṛityāstuvaṅs, tān stuto 'nuprait 2sa triḥśreṇir bhūtvā tryanīko 'surān yuddham upaprāyad vijayāya. triḥśreṇir iti chandāṅsy eva śreṇīr akuruta, tryanīka iti savanāny evānīkāni. tān asambhāvyam parābhāvayat. tato vai devā abhavan, parāsurā 3bhavaty ātmanā, parāsya dvishan pāpmā bhrātṛivyo bhavati, ya evaṃ veda 4sā vā eshā gāyatry eva yad agnishṭomaḥ. caturviṅśatyaksharā vai gāyatrī, caturviṅśatir agnishṭomasya stutaśastrāṇi 5tad vai yad idam āhuḥ: sudhāyāṃ ha vai vājī suhito dadhātīti. gāyatrī vai tan. na ha vai gāyatrī kshamā ramata, ūrdhvā ha vā eshā yajamānam ādāya svar etīty. agnishṭomo vai tan. na ha vā agnishṭomaḥ kshamā ramata, ūrdhvo ha vā esha yajamānam ādāya svar eti 6sa vā esha saṃvatsara eva yad agni-

shṭomaṣ. caturviṅṣatyardhamāso vai saṃvatsaraṣ, caturviṅṣatir agnishṭomasya stutaṣastrāṇi 7 taṃ yathā samudraṃ srotyā evaṃ sarve yajñakratavo 'piyanti || 39 || 1 ||

1 Dīkshaṇīyeshṭis tāyate. tām evānu yāḥ kāṣceshṭayas, tāḥ sarvā agnishṭomam apiyantī2ḷām upahvayata, iḷāvidhā vai pākayajñā. iḷām evānu ye keca pākayajñās, te sarve 'gnishṭomam apiyanti 3 sāyamprātar agnihotraṃ juhvati, sāyamprātar vratam prayachanti; svāhākāreṇāgnihotraṃ juhvati, svāhākāreṇa vratam prayachanti; svāhākāram evānv agnihotram agnishṭomam apyeti 4 pañcadaṣa prāyaṇīye sāmidhenīr anvāha pañcadaṣa darṣapūrṇamāsayoḥ, prāyaṇīyam evānu darṣapūrṇamāsāv agnishṭomam apītaḥ 5 somaṃ rājānaṃ krīṇanty, aushadho vai somo rājāushadhibhis tam bhishajyanti yam bhishajyanti. somam eva rājānaṃ krīyamāṇam anu yāni kānica bheshajāni, tāni sarvāṇy agnishṭomam apiyanty 6 agnim ātithye manthanty agniṃ cāturmāsyeshv, ātithyam evānu cāturmāsyāny agnishṭomam apiyanti 7 payasā pravargye caranti payasā dākshāyaṇayajñe, pravargyam evānu dākshāyaṇayajño 'gnishṭomam apyeti 8 paṣur upavasathe bhavati, tam evānu ye keca paṣubandhās te sarve 'gnishṭomam apiyantī9ḷādadho nāma yajñakratus, taṃ dadhnā caranti dadhnā dadhigharme, dadhigharmam evānv iḷādadho 'gnishṭomam apyeti || 40 || 2 ||

1 Iti nu purastād, athoparishṭāt. pañcadaṣokthyasya stotrāṇi pañcadaṣa ṣastrāṇi, sa māso. māsadhā saṃvatsaro vihitaḥ, saṃvatsaro 'gnir vaiṣvānaro, 'gnir agnishṭomaḥ. saṃvatsaram evānūkthyo 'gnishṭomam apyety. ukthyam apiyantam anu vājapeyo 'pyety, ukthyo hi sa bhavati 2 dvādaṣa rātreḥ paryāyāḥ, sarve pañcadaṣās, te dvau-dvau sampadya triṅṣad. ekaviṅṣaṃ sholaṣi sāma, trivṛit saṃdhiḥ: sā triṅṣat, sa māsas. triṅṣan māsasya rātrayo. mā-

ṣadhā saṃvatsaro vihitaḥ, saṃvatsaro 'gnir vaiṣvānaro, 'gnir agnishṭomaḥ. saṃvatsaram evānv atirātro 'gnishṭomam apyety. atirātram apiyantam anv aptoryāmo 'pyety, atirātro hi sa bhavaty 3 etad vai ye ca purastād ye coparishṭād yajñakratavas, te sarve 'gnishṭomam apiyanti 4 tasya saṃstutasya navatiṣatam stotriyāḥ. sā yā navatis te daṣa trivṛito, 'tha yā navatis te daṣātha yā daṣa tāsām ekā stotriyodeti trivṛit pariṣishyate: so 'sāv ekaviṅso 'dhyāhitas tapati. vishuvān vā esha stomānām. daṣa vā etasmād arvāñcas trivṛito daṣa parāñco, madhya esha ekaviṅsa ubhayato 'dhyāhitas tapati. tad yāsau stotriyodeti, saitasminn adhyūḷhāḥ: sa yajamanas, tad daivaṃ kshatraṃ saho balam 5 aṣnute ha vai daivaṃ kshatraṃ saho balam, etasya ha sāyujyaṃ sarūpatāṃ salokatām aṣnute ya evaṃ veda || 41 || 3 ||

1 Devā vā asurair vijigyānā ūrdhvāḥ svargaṃ lokam āyan. so 'gnir divispṛig ūrdhva udaṣrayata, sa svargasya lokasya dvāram avṛiṇod. Agnir vai svargasya lokasyādhipatis. taṃ Vasavaḥ prathamā āgachaṅs, ta enam abruvann: ati no 'rjasy, ākāṣaṃ naḥ kurv iti. sa nāstuto 'tisrakshya ity abravīt, stuta nu meti. tatheti. taṃ te trivṛitā stomenāstuvaṅs, tān stuto 'tyārjata, te yathālokam agachaṅs. 2 taṃ Rudrā āgachaṅs, ta enam abruvann: ati no 'rjasy, ākāṣaṃ naḥ kurv iti. sa nāstuto 'tisrakshya ity abravīt, stuta nu meti. tatheti, taṃ te pañcadaṣena stomenāstuvaṅs, tān stuto 'tyārjata, te yathālokam agachaṅs 3 taṃ Ādityā āgachaṅs, ta enam abruvann: ati no 'rjasy, ākāṣaṃ naḥ kurv iti. sa nāstuto 'tisrakshya ity abravīt, stuta nu meti. tatheti. taṃ te saptadaṣena stomenāstuvaṅs, tān stuto 'tyārjata, te yathālokam agachaṅs 4 taṃ Viṣve devā āgachaṅs, ta enam abruvann: ati no 'rjasy, ākāṣaṃ naḥ kurv iti. sa nāstuto 'tisrakshya ity abravīt, stuta nu meti. tatheti. taṃ

ta ekaviṅśena stomenāstuvaṅs, tān stuto 'tyārjata, te yathālokam agachann 5 ekaikena vai taṃ devāḥ stomenāstuvaṅs, tān stuto 'tyārjata, te yathālokam agachann 6 atha hainaṃ esha etaiḥ sarvaiḥ stomaiḥ stauti yo yajate 7 yaṣ cainam evaṃ vedātī tu tam arjātā 8 ati ha vā enam arjate svargaṃ lokam abhi ya evaṃ veda || 42 || 4 ||

1 Sa vā esho 'gnir eva yad agnishṭomas, taṃ yad astuvaṅs tasmād agnistomas. tam agnistomaṃ santaṃ agnishṭoma ity ācakshate parokshena, parokshapriyā iva hi devās 2 taṃ yac catushṭayā devāṣ caturbhiḥ stomair astuvaṅs, tasmāc catustomas. taṃ catustomaṃ santaṃ catushṭoma ity ācakshate parokshena, parokshapriyā iva hi devā 3 atha yad enam ūrdhvaṃ santaṃ jyotir bhūtam astuvaṅs, tasmāj jyotistomas. taṃ jyotistomaṃ santaṃ jyotishṭoma ity ācakshate parokshena, parokshapriyā iva hi devāḥ 4 sa vā esho 'pūrvo 'naparo yajñakṛtur, yathā rathacakram anantam evaṃ yad agnishṭomas. tasya yathaiva prāyaṇaṃ tathodayanaṃ 5 tad eshābhi yajñagāthā gīyate:

yad asya pūrvam aparaṃ tad asya,
yad v asyāparaṃ tad v asya pūrvam |
aher iva sarpaṇaṃ ṣākalasya
na vijānanti yatarat parastād

iti 6 yathā hy evāsya prāyaṇam evam udayanam asad iti 7 tad āhur: yat trivṛit prāyaṇam ekaviṅśam udayanaṃ, kena te same iti 8 yo vā ekaviṅśas trivṛid vai so, 'tho yad ubhau tṛicau tṛicināv iti brūyāt, teneti || 43 || 5 ||

1 Yo vā esha tapaty esho 'gnishṭoma, esha sāhnas. taṃ sahaivāhnā saṃsthāpayeyuḥ, sāhno vai nāma 2 tenāsaṃtvaramāṇāṣ careyur, yathaiva prātaḥsavana evam mādhyaṃdina evaṃ tṛitīyasavana. evam u ha yajamāno 'pramāyuko bhavati 3 yad dha vā idam pūrvayoḥ savanayor asaṃtvaramāṇāṣ caranti, tasmād dhedam prācyo grāmatā

bahulāvishṭā. atha yad dhedaṃ tṛitīyasavane saṃtvaramāṇāṣ caranti, tasmād dhedam pratyañci dīrghāraṇyāni bhavanti. tathā ha yajamānaḥ pramāyuko bhavati 4 tenāsaṃtvaramāṇāṣ careyur, yathaiva prātaḥsavana evam mādhyaṃdina evaṃ tṛitīyasavana. evam u ha yajamāno 'pramāyuko bhavati 5 sa etam eva śastreṇānuparyāvarteta. yadā vā esha prātar udety, atha mandraṃ tapati: tasmān mandrayā vācā prātaḥsavane śaṅsed. atha yadābhyety, atha balīyas tapati: tasmād balīyasyā vācā madhyaṃdine śaṅsed. atha yadābhitarām ety, atha balishṭhatamaṃ tapati: tasmād balishṭhatamayā vācā tṛitīyasavane śaṅsed. evaṃ śaṅsed yadi vāca īṣīta, vāg ghi śastraṃ. yayā tu vācottarottariṇyotsaheta samāpanāya, tayā pratipadyetaitat susastatamam iva bhavāti 6 sa vā esha na kadā canāstam eti nodeti 7 taṃ yad astam etīti manyante, 'hna eva tad antam itvāthātmānaṃ viparyasyate, rātrīm evāvastāt kurute 'haḥ parastād 8 atha yad enam prātar udetīti manyante, rātrer eva tad antam itvāthātmānaṃ viparyasyate, 'har evāvastāt kurute rātrīm parastāt 9 sa vā esha na kadā cana nimrocati 10 na ha vai kadā cana nimrocaty, etasya ha sāyujyaṃ sarūpatāṃ salokatām aśnute ya evaṃ veda ya evaṃ veda || 44 || 6 ||

Iti tṛitīyapañcikāyāṃ caturtho 'dhyāyaḥ.
Iti caturdaśādhyāye shashṭhaḥ khaṇḍaḥ.

1 Yajño vai devebhyo 'nnādyam udakrāmat. te devā abruvan: yajño vai no 'nnādyam udakramīd, anv imaṃ yajñam annam anvichāmeti. te 'bruvan: katham anvichāmeti, brāhmaṇena ca chandobhiṣ cety abruvaṅs. te brāhmaṇaṃ chandobhir adīkshayaṅs, tasyāntaṃ yajñam atanvatāpi patnīḥ samayājayaṅs. tasmād dhāpy etarhi dīkshaṇīyāyām ishṭāv āntam eva yajñaṃ tanvate, 'pi patnīḥ saṃyājayanti. tam anu nyāyam anvavāyaṅs 2 te prāyaṇīyam

atanvata. tam prāyaṇīyena nedīyo 'nvāgachaṅs, te karmabhiḥ samatvaranta. tac chaṃyvantam akurvaṅs, tasmād dhāpy etarhi prāyaṇīyaṃ śaṃyvantam eva bhavati. tam anu nyāyam anvavāyaṅs 3 ta ātithyam atanvata. tam ātithyena nedīyo 'nvāgachaṅs, te karmabhiḥ samatvaranta. tad iḷāntam akurvaṅs, tasmād dhāpy etarhy ātithyam iḷāntam eva bhavati. tam anu nyāyam anvavāyaṅs 4 ta upasado 'tanvata. tam upasadbhir nedīyo 'nvāgachaṅs, te karmabhiḥ samatvaranta. te tisraḥ sāmidhenīr anūcya tisro devatā ayajaṅs, tasmād dhāpy etarhy upasatsu tisra eva sāmidhenīr anūcya tisro devatā yajanti. tam anu nyāyam anvavāyaṅs 5 ta upavasatham atanvata. tam upavasathye 'hany āpnuvaṅs, tam āptvāntaṃ yajñam atanvatāpi patnīḥ samayājayaṅs. tasmād dhāpy etarhy upavasatha āntam eva yajñaṃ tanvate, 'pi patnīḥ saṃyājayanti 6 tasmād eteshu pūrveshu karmasu śanaistarāṃ-śanaistarām ivānubrūyād 7 anūtsāram iva hi te tam āyaṅs. tasmād upavasathe yāvatyā vācā kāmayīta, tāvatyānubrūyād, āpto hi sa tarhi bhavatīti 8 tam āptvābruvaṅs: tishṭhasva no 'nnādyāyeti. sa nety abravīt, katham vas tishṭheyeti. tān īkshataiva. tam abruvan: brāhmaṇena ca naś chandobhiś ca sayug bhūtvānnādyāya tishṭhasveti. tatheti. tasmād dhāpy etarhi yajñaḥ sayug bhūtvā devebhyo havyaṃ vahati brāhmaṇena ca chandobhiś ca || 45 || 1 ||

1 Trīṇi ha vai yajñe kriyante: jagdhaṃ gīrṇaṃ vāntaṃ 2 tad dhaitad eva jagdhaṃ yad āśaṅsamānam ārtvijyaṃ kārayata: uta vā me dadyād uta vā mā vṛiṇīteti. tad dha tat parāñ eva yathā jagdhaṃ, na haiva tad yajamānam bhunakty 3 atha haitad eva gīrṇaṃ yad bibhyad ārtvijyaṃ kārayata: uta vā mā na bādhetota vā me na yajñaveśasaṃ kuryād iti. tad dha tat parāñ eva yathā gīrṇaṃ, na haiva tad yajamānam bhunakty 4 atha haitad eva vāntaṃ yad

abhiṣasyamānam ārtvijyaṃ kārayate. yathā ha vā idaṃ vāntān manushyā bībhatsanta, evaṃ tasmād devās. tad dha tat parāñ eva yathā vāntaṃ, na haiva tad yajamānam bhunakti 5 sa eteshāṃ trayāṇām āṣāṃ neyāt 6 taṃ yady eteshāṃ trayāṇām ekamcid akāmam abhyābhavet, tasyāsti vāmadevyasya stotre prāyaṣcittir 7 idaṃ vā idaṃ vāmadevyaṃ yajamānaloko 'mṛitalokaḥ svargo lokas 8 tat tribhir aksharair nyūnaṃ. tasya stotra upasṛipya tredhātmānaṃ vigṛihṇīyāt: pu-ru-sha iti 9 sa eteshu lokeshv ātmānaṃ dadhāty: asmin yajamānaloke 'sminn amṛitaloke 'smin svarge loke, sa sarvāṃ durishṭim atyety 10 api yadi samṛiddhā iva ṛitvijaḥ syur, iti ha smāhātha haitaj japed eveti ‖ 46 ‖ 2 ‖

1 Chandāṅsi vai devebhyo havyam ūḍhvā śrāntāni jaghanārdhe yajñasya tishṭhanti, yathāṣvo vāṣvataro vohivāṅs tishṭhed evaṃ. tebhya etam maitrāvaruṇam paṣupuroḷāṣam anu devikāhavīṅshi nirvaped 2 Dhātre puroḷāṣaṃ dvādaṣakapālam. yo Dhātā sa vashaṭkāro 3 'numatyai caruṃ. yānumatiḥ sā gāyatrī 4 Rākāyai caruṃ. yā Rākā sā triṣhṭup 5 Sinīvālyai caruṃ. yā Sinīvālī sā jagatī. Kuhvai caruṃ. yā Kuhūḥ sānushṭub 6 etāni vāva sarvāṇi chandāṅsi: gāyatraṃ traishṭubhaṃ jāgatam ānushṭubham, anv anyāny, etāni hi yajñe pratamām iva kriyanta 7 etair ha vā asya chandobhir yajatah sarvais chandobhir ishṭam bhavati ya evaṃ veda 8 tad vai yad idam āhuḥ: sudhāyāṃ ha vai vājī suhito dadhātīti. chandāṅsi vai tat, sudhāyāṃ ha vā enaṃ chandāṅsi dadhaty 9 ananudhyāyinaṃ lokaṃ jayati ya evaṃ veda 10 tad dhaika āhur: Dhātāram eva sarvāsām purastāt-purastād ājyena pariyajet, tad āsu sarvāsu mithunaṃ dadhātīti 11 tad u vā āhur: jāmi vā etad yajñe kriyate, yatra samānībhyām ṛigbhyāṃ samāne 'han yajatīti 12 yadi ha vā api bahvya iva jāyāḥ, patir vāva tāsām mithunaṃ. tad yad āsāṃ Dhātāram purastād ya-

jati, tad āsu sarvāsu mithunaṃ dadhātī13ti nu devikānām ‖ 47 ‖ 3 ‖

1 Atha devīnāṃ 2 Sūryāya puroḷāśam ekakapālaṃ. yaḥ Sūryaḥ sa Dhātā, sa u eva vashaṭkāro 3 dive caruṃ. yā dyauḥ sānumatiḥ, so eva gāyatry. Ushase caruṃ. yoshāḥ sā Rākā, so eva trishṭub. gave caruṃ. yā gauḥ sā Sinīvālī, so eva jagatī. pṛithivyai caruṃ. yā pṛithivī sā Kuhūḥ, so evānushṭub 4 etāni vāva sarvāṇi chandāṅsi: gāyatraṃ traishṭubhaṃ jāgatam ānushṭubham, anv anyāny, etāni hi yajñe pratamām iva kriyanta. etair ha vā asya chandobhir yajataḥ sarvaiś chandobhir ishṭam bhavati ya evaṃ veda. tad vai yad idam āhuḥ: sudhāyāṃ ha vai vājī suhito dadhātīti. chandāṅsi vai tat, sudhāyāṃ ha vā enaṃ chandāṅsi dadhaty. ananudhyāyinaṃ lokaṃ jayati ya evaṃ veda. tad dhaika āhuḥ: Sūryam eva sarvāsām purastātpurastād ājyena pariyajet, tad āsu sarvāsu mithunaṃ dadhātīti. tad u vā āhur: jāmi vā etad yajñe kriyate, yatra samānībhyām ṛigbhyāṃ samāne 'han yajatīti. yadi ha vā api bahvya iva jāyāḥ, patir vāva tāsām mithunaṃ. tad yad āsāṃ Sūryam purastād yajati, tad āsu sarvāsu mithunaṃ dadhāti 5 tā yā imās tā amūr yā amūs tā imā, anyatarābhir vāva taṃ kāmam āpnoti ya etāsūbhayīshu 6 tā ubhayīr gataśriyaḥ prajātikāmasya saṃnirvapen 7 na tv eshishyamāṇasya 8 yad enā eshishyamāṇasya saṃnirvaped, īśvaro hāsya vitte devā arantor: yad vā ayam ātmane 'lam amaṅsteti 9 tā ha Śucivṛiksho Gaupalāyano Vṛiddhadyumnasyābhipratāriṇasyobhayīr yajñe saṃniruvāpa. tasya ha rathagṛitsaṃ gāhamānaṃ dṛishṭvovācettham aham asya rājanyasya devikāś ca devīś cobhayīr yajñe samamādayaṃ, yad asyetthaṃ rathagṛitso gāhata iti. catuḥshashṭiṃ kavacinaḥ śaśvaddhāsya te putranaptāra āsuḥ ‖ 48 ‖ 4 ‖

1 Agnishṭomaṃ vai devā aśrayantokthāny asurās, te

samāvadvīryā evāsan, na vyāvartanta. tān Bharadvāja ṛishīṇām apaśyad: ime vā asurā uktheshu śritās, tān eshām na kaś cana paśyatīti, so 'gnim udahvayad 2 ehy ū shu bravāṇi te 'gna itthetarā gira ity 3 asuryā ha vā itarā giraḥ 4 so 'gnir upottishṭhann abravīt: kim svid eva mahyam kṛiśo dīrghaḥ palito vakshyatīti 5 Bharadvājo ha vai kṛiśo dīrghaḥ palita āsa 6 so 'bravīd: ime vā asurā uktheshu śritās, tān vo na kaś cana paśyatīti 7 tān Agnir aśvo bhūtvābhyatyadravad. yad Agnir aśvo bhūtvābhyatyadravat, tat sākamaśvam sāmābhavat, tat sākamaśvasya sākamaśvatvam 8 tad āhuḥ: sākamaśvenokthāni praṇayed, apraṇītāni vāva tāny ukthāni yāny anyatra sākamaśvād iti 9 pramaṅhishṭhīyena praṇayed, ity āhuḥ, pramaṅhishṭhīyena vai devā asurān ukthebhyaḥ prāṇudanta 10 tat prāhaiva pramaṅhishṭhīyena nayet, pra sākamaśvena || 49 || 5 ||

1 Te vā asurā maitrāvaruṇasyoktham aśrayanta. so 'bravīd Indraḥ: kaś cāham cemān ito 'surān notsyāvahā ity. aham cety abravīd Varuṇas. tasmād aindrāvaruṇam maitrāvaruṇas tṛitīyasavane śaṅsatīndraś ca hi tān Varuṇaś ca tato 'nudetām 2 te vai tato 'pahatā asurā brāhmanācchaṅsina uktham aśrayanta. so 'bravīd Indraḥ: kaś cāham cemān ito 'surān notsyāvahā ity. aham cety abravīd Bṛihaspatis. tasmād aindrābārhaspatyam brāhmaṇācchaṅsī tṛitīyasavane śaṅsatīndraś ca hi tān Bṛihaspatiś ca tato 'nudetām 3 te vai tato 'pahatā asurā achāvākasyoktham aśrayanta. so 'bravīd Indraḥ: kaś cāham cemān ito 'surān notsyāvahā ity. aham cety abravīd Vishṇus. tasmād aindrāvaishṇavam achāvākas tṛitīyasavane śaṅsatīndraś ca hi tān Vishṇuś ca tato 'nudetām 4 dvandvam Indreṇa devatāḥ śasyante. dvandvam vai mithunam, tasmād dvandvān mithunam prajāyate prajātyai 5 prajāyate

prajayā paśubhir ya evaṃ vedā6tha haite potrīyāś ca neshṭṛīyāś ca catvāra ṛituyājāḥ, shaḷ ṛicaḥ: sā virāḍ daśinī. tad virāji yajñaṃ daśinyām pratishṭhāpayanti pratishṭhāpayanti || 50 || 6 ||

Iti tṛitīyapañcikāyām pañcamo 'dhyāyaḥ.

Iti pañcadaśādhyāye shashṭhaḥ khaṇḍaḥ.

1 Devā vai prathamenāhnendrāya vajraṃ samabharaṅs, taṃ dvitīyenāhnāsiñcaṅs, taṃ tṛitīyenāhnā prāyachaṅs, taṃ caturthe 'han prāharat. tasmāc cathurthe 'han shoḷaṣinaṃ ṣaṅsati 2 vajro vā esha yat shoḷaṣī. tad yac caturthe 'han shoḷaṣinaṃ ṣaṅsati, vajram eva tat praharati dvishate bhrātṛivyāya vadhaṃ yo 'sya stṛityas tasmai startavai 3 vajro vai shoḷaṣī paṣava ukthāni, tam parastād ukthānām paryasya ṣaṅsati 4 taṃ yat parastād ukthānām paryasya ṣaṅsati, vajreṇaiva tat shoḷaṣinā paṣūn parigachati. tasmāt paṣavo vajreṇaiva shoḷaṣinā parigatā manushyān abhy upāvartante. tasmād aṣvo vā purusho vā gaur vā hastī vā parigata eva svayam ātmaneta eva vācābhishiddha upāvartate, vajram eva shoḷaṣinam paṣyan vajreṇaiva shoḷaṣinā parigato. vāg ghi vajro vāk shoḷaṣī 5 tad āhuḥ: kiṃ shoḷaṣinaḥ shoḷaṣitvam iti. shoḷaṣaḥ stotrāṇāṃ shoḷaṣaḥ ṣastrāṇāṃ, shoḷaṣabhir aksharair ādatte shoḷaṣibhiḥ praṇauti, shoḷaṣapadāṃ nividaṃ dadhāti: tat shoḷaṣinaḥ shoḷaṣitvaṃ 6 dve vā akshare atiricyete shoḷaṣino 'nushṭubham abhisampannasya. vāco vāva tau stanau, satyānṛite vāva te 7 avaty enaṃ satyaṃ, nainam anṛitaṃ hinasti ya evaṃ veda || 1 || 1 ||

1 Gaurivītaṃ shoḷaṣi sāma kurvīta tejaskāmo brahmavarcasakāmas. tejo vai brahmavarcasaṃ gaurivītaṃ, tejasvī brahmavarcasī bhavati ya evaṃ vidvān gaurivītaṃ shoḷaṣi sāma kurute 2 nānadaṃ shoḷaṣi sāma kartavyam, ity āhur. Indro vai Vṛitrāya vajram udayachat, tam asmai prāharat, tam abhyahanat. so 'bhihato vyanadad. yad vyanadat, tan nānadaṃ sāmābhavat, tan nānadasya nānadatvam. abhrātṛivyaṃ vā etad bhrātṛivyahā sāma yan nānadam 3 abhrā-

tṛivyo bhrātṛivyahā bhavati ya evaṃ vidvān nānadaṃ sholaṣi sāma kurute 4 tad yadi nānadaṃ kuryur, avihṛitaḥ sholaṣī saṅstavyo; 'vihṛitāsu hi tāsu stuvate. yadi gaurivītaṃ, vihṛitaḥ sholaṣī saṅstavyo; vihṛitāsu hi tāsu stuvate ||2||[2]||

1 Athātaṣ chandāṅsy eva vyatishajaty. ā tvā vahantu haraya, upo shu ṣṛiṇuhī gira iti gāyatrīṣ ca pāṅktīṣ ca vyatishajati. gāyatro vai purushaḥ, pāṅktāḥ paṣavaḥ. purusham eva tat paṣubhir vyatishajati, paṣushu pratishṭhāpayati. yad u gāyatrī ca pāṅktiṣ ca, te dve anushṭubhau; teno vāco rūpād anushṭubho rūpād vājrarūpān naiti 2 yad indra pṛitanājye, 'yaṃ te astu haryata ity ushṇihaṣ ca bṛihatīṣ ca vyatishajaty. aushṇiho vai purusho, bārhatāḥ paṣavaḥ. purusham eva tat paṣubhir vyatishajati, paṣushu pratishṭhāpayati. yad ushṇik ca bṛihatī ca, te dve anushṭubhau; teno vāco rūpād anushṭubho rūpād vajrarūpān naity 3 ā dhūrshu asmai, brahman vīra brahmakṛitiṃ jushāṇa iti dvipadāṃ ca ṭrishṭubhaṃ ca vyatishajati. dvipād vai purusho, vīryaṃ trishṭup. purusham eva tad vīryeṇa vyatishajati, vīrye pratishṭhāpayati. tasmāt purusho vīrye pratishṭhitaḥ sarveshām paṣūnāṃ vīryavattamo. yad u dvipadā ca viṅṣatyaksharā trishṭup ca, te dve anushṭubhau; teno vāco rūpād anushṭubho rūpād vajrarūpān naity 4 eshā brahmā, pra te mahe vidathe ṣaṅsishaṃ harī iti dvipadāṣ ca jagatīṣ ca vyatishajati. dvipād vai purusho, jāgatāḥ paṣavaḥ. purusham eva tat paṣubhir vyatishajati, paṣushu pratishṭhāpayati. tasmāt purushaḥ paṣushu pratishṭhito 'tti cainān adhi ca tishṭhati, vaṣe cāsya. yad u dvipadā ca sholaṣākṣharā jagatī ca, te dve anushṭubhau; teno vāco rūpād anushṭubho rūpād vajrarūpān naiti 5 trikadrukeshu mahisho yavāṣiram, pro shv asmai puroratham ity atichandasaḥ ṣaṅsati.

chandasāṃ vai yo raso 'tyaksharat, so 'tichandasam abhy atyaksharat, tad atichandaso 'tichandastvaṃ. sarvebhyo vā esha chandobhyaḥ saṃnirmito yat sholaṣī. tad yad atichandasaḥ śaṅsati, sarvebhya evainaṃ tac chandobhyaḥ saṃnirmimīte 6 sarvebhyas chandobhyaḥ saṃnirmitena sholaṣinā rādhnoti ya evaṃ veda ‖ 3 ‖ 3 ‖

1 Mahānāmnīnām upasargān upasṛijaty 2 ayaṃ vai lokaḥ prathamā mahānāmny antarikshaloko dvitīyāsau lokas tṛitīyā. sarvebhyo vā esha lokebhyaḥ saṃnirmito yat sholaṣī. tad yan mahānāmnīnām upasargān upasṛijati, sarvebhya evainaṃ tal lokebhyaḥ saṃnirmimīte. 3 sarvebhyo lokebhyaḥ saṃnirmitena sholaṣinā rādhnoti ya evaṃ veda 4 pra-pra vas trishṭubham isham, arcata prārcata, yo vyatīñr aphāṇayad iti prajñātā anushṭubhaḥ śaṅsati. tad yatheha ceha cāpathēna caritvā panthānam paryaveyāt, tādṛik tad yat prajñātā anushṭubhaḥ śaṅsati 5 sa 'yo vyāpto gataśrīr iva manyetāvihṛitaṃ sholaṣinaṃ śaṅsayen: nec chandasāṃ kṛichrād avapadyā ity. atha yaḥ pāpmānam apajighāṅsuḥ syād, vihṛitaṃ sholaṣinaṃ śaṅsayed. vyatishakta iva vai purushaḥ pāpmanā, vyatishaktam evāsmai tat pāpmānaṃ śamalaṃ hanty 6 apa pāpmānaṃ hate ya evaṃ vedo7d yad bradhnasya vishṭapam ity uttamayā paridadhāti. svargo vai loko bradhnasya vishṭapaṃ, svargam eva tal lokaṃ yajamānaṃ gamayaty 8 apāḥ pūrveshāṃ harivaḥ sutānām iti yajati 9 sarvebhyo vā esha savanebhyaḥ saṃnirmito yat sholaṣī. tad yad: apāḥ pūrveshāṃ harivaḥ sutānām iti yajati, pītavad vai prātaḥsavanam, prātaḥsavanād evainaṃ tat saṃnirmimīte 10 'tho idaṃ savanaṃ kevalaṃ ta iti. mādhyaṃdinaṃ vai savanaṃ kevalam, mādhyaṃdinād evainaṃ tat savanāt saṃnirmimīte 11 mamaddhi somam madhumantam indreti. madvad vai tṛitīyasavanaṃ, tritīyasavanād evainaṃ tat

saṃnirmimīte 12 satrā vṛishañ jaṭhara ā vṛishasveti. vṛishaṇvad vai shoḷaśino rūpaṃ. sarvebhyo vā esha savanebhyaḥ saṃnirmito yat shoḷaśī. tad yad: apāḥ pūrveshāṃ harivaḥ sutānām iti yajati, sarvebhya evainaṃ tat savanebhyaḥ saṃnirmimīte 13 sarvebhyaḥ savanebhyaḥ saṃnirmitena shoḷaśinā rādhnoti ya evaṃ veda 14 mahānāmnīnām pañcāksharān upasargān upasṛijaty ekādaśākshareshu pādeshu. sarvebhyo vā esha chandobhyaḥ saṃnirmito yat shoḷaśī. tad yan mahānāmnīnām pañcāksharān upasargān upasṛijaty ekādaśākshareshu pādeshu, sarvebhya evainaṃ tac chandobhyaḥ saṃnirmimīte 15 sarvebhyaś chandobhyaḥ saṃnirmitena shoḷaśinā rādhnoti ya evaṃ veda ‖ 4 ‖ 4 ‖

1 Ahar vai devā aśrayanta rātrīm asurās, te samāvadvīryā evāsan, na vyāvartanta. so 'bravīd Indraḥ: kaś cāhaṃ cemān ito 'surān rātrīm anv aveshyāva iti. sa deveshu na pratyavindad, abibhayū rātres tamaso mṛityos. tasmād dhāpy etarhi naktaṃ yāvanmātram ivaivāpakramya bibheti, tama iva hi rātrir mṛityur iva 2 taṃ vai chandāṅsy evānvavāyaṅs. taṃ yac chandāṅsy evānvavāyaṅs, tasmād Indraś caiva chandāṅsi ca rātrīṃ vahanti. na nivic chasyate na puroruṅ na dhāyyā nānyā devatendraś ca hy eva chandāṅsi ca rātrīṃ vahanti 3 tān vai paryāyair eva paryāyam anudanta. yat paryāyaiḥ paryāyam anudanta, tat paryāyāṇām paryāyatvaṃ 4 tān vai prathamenaiva paryāyeṇa pūrvarātrād anudanta madhyamena madhyarātrād uttamenāpararātrād 5 api ṣarvaryā anusmasīty abruvann, apiṣarvarāṇi khalu vā etāni chandāṅsīti ha smāhaitāni hīndraṃ rātres tamaso mṛityor bibhyatam atyapārayaṅs, tad apiṣarvarāṇām apiṣarvaratvam ‖ 5 ‖ 5 ‖

1 Pāntam ā vo andhasa ity andhasvatyānushṭubhā rātrīm pratipadyata 2 ānushṭubhī vai rātrir, etad rātrirūpam

3 andhasvatyaḥ pītavatyo madvatyas trishṭubho yājyā bhavanty abhirūpā. yad yajñe 'bhirūpaṃ tat samṛiddham 4 prathamena paryāyeṇa stuvate, prathamāny eva padāni punar ādadate. yad evaishām aṣvā gāva āsaṅs, tad evaishāṃ tenādadate 5 madhyamena paryāyeṇa stuvate, madhyamāny eva padāni punar ādadate. yad evaishām manorathā āsaṅs, tad evaishāṃ tenādadata 6 uttamena paryāyeṇa stuvata, uttamāny eva padāni punar ādadate. yad evaishāṃ vāso hiraṇyam maṇir adhyātmam āsīt, tad evaishāṃ tenādadata 7 ā dvishato vasu datte, nir enam ebhyaḥ sarvebhyo lokebhyo nudate, ya evaṃ veda 8 pavamānavad ahar, ity āhur, na rātriḥ pavamānavatī: katham ubhe pavamānavatī bhavataḥ, kena te samāvadbhājau bhavata iti 9 yad evendrāya madvane sutam, idaṃ vaso sutam andha, idaṃ hy anv ojasā sutam iti stuvanti ca saṅsanti ca: tena rātriḥ pavamānavatī, tenobhe pavamānavatī bhavatas, tena te samāvadbhājau bhavataḥ 10 pañcadaṣastotram ahar, ity āhur, na rātriḥ pañcadaṣastotrā: katham ubhe pañcadaṣastotre bhavataḥ, kena te samāvadbhājau bhavata iti 11 dvādaṣa stotrāṇy apiṣarvarāṇi, tisṛibhir devatābhiḥ saṃdhinā rāthaṃtareṇa stuvate: tena rātriḥ pañcadaṣastotrā, tenobhe pañcadaṣastotre bhavatas, tena te samāvadbhājau bhavataḥ 12 parimitaṃ stuvanty aparimitam anuṣaṅsati, parimitaṃ vai bhūtam aparimitam bhavyam, aparimitasyāvaruddhyā ity 13 atiṣaṅsati stotram. ati vai prajātmānam, ati paṣavas. tad yat stotram atiṣaṅsati, yad evāsyāty ātmānaṃ tad evāsyaitenāvarunddhe 'varunddhe || 6 || 6 ||

Iti caturthapañcikāyām prathamo 'dhyāyaḥ.
Iti shoḍaṣādhyāye shashṭhaḥ khaṇḍaḥ.

1 Prajāpatir vai Somāya rājñe duhitaram prāyachat Sūryāṃ Sāvitrīṃ. tasyai sarve devā varā āgachaṅs, tasyā

etat sahasraṃ vahatum anvākarod yad etad āṣvinam ity ācakshate. 'nāṣvinaṃ haiva tad yad arvāksahasraṃ, tasmāt tat sahasraṃ vaiva ṣaṅsed bhūyo vā 2 prāṣya ghṛitaṃ ṣaṅsed. yathā ha vā idam ano vā ratho vākto vartata, evaṃ haivākto vartate 3 ṣakunir ivotpatishyann āhvayīta 4 tasmin devā na samajānata: mamedam astu mamedam astv iti. te saṃjānānā abruvann: ājim asyāyāmahai. sa yo na ujjeshyati, tasyedam bhavishyatīti. te 'gner evādhi gṛihapater Ādityaṃ kāshṭhām akurvata, tasmād āgneyī pratipad bhavaty āṣvinasyāgnir hotā gṛihapatiḥ sa rājeti 5 tad dhaika āhur: agnim manye pitaram agnim āpim ity etayā pratipadyeta 6 divi ṣukraṃ yajatam sūryasyeti prathamayaiva ṛicā kāshṭhām āpnotīti 7 tattan nādṛityaṃ. ya enaṃ tatra brūyād: agnim-agnim iti vai pratyapādy, agnim āpatsyatīti, ṣaṣvat tathā syāt 8 tasmād: agnir hotā gṛihapatiḥ sa rājety etayaiva pratipadyeta. gṛihapativatī prajātimatī ṣāntā, sarvāyuḥ sarvāyutvāya 9 sarvam āyur eti ya evaṃ veda || 7 || 1 ||

1 Tāsāṃ vai devatānām ājiṃ dhāvantīnām abhisṛishṭānām Agnir mukham prathamaḥ pratyapadyata. tam Aṣvināv anvāgachatāṃ, tam abrūtām: apodihy, āvāṃ vā idaṃ jeshyāva iti. sa tathety abravīt, tasya vai mamehāpyastv iti. tatheti. tasmā apy atrākurutāṃ, tasmād āgneyam āṣvine ṣasyate 2 tā Ushasam anvāgachatāṃ, tām abrūtām: apodihy, āvāṃ vā idaṃ jeshyāva iti. sā tathety abravīt, tasyai vai mamehāpyastv iti. tatheti. tasyā apy atrākurutāṃ, tasmād ushasyam āṣvine ṣasyate 3 tāv Indram anvāgachatāṃ, tam abrūtām: āvāṃ vā idam maghavañ jeshyāva iti. na ha taṃ dadhṛishatur apodihīti vaktuṃ. sa tathety abravīt, tasya vai mamehāpyastv iti. tatheti. tasmā apy atrākurutāṃ, tasmād aindram āṣvine ṣasyate 4 tad Aṣvinā udajayatām, Aṣvināv āṣnuvātāṃ. yad Aṣvinā uda-

jayatām Aṣvināv āṣnuvātāṃ, tasmād etad āṣvinam ity ācakshate 5 'ṣnute yad-yat kāmayate ya evaṃ veda 6 tad āhur: yac chasyata āgneyaṃ ṣasyata ushasyaṃ ṣasyata aindram: atha kasmād etad āṣvinam ity ācakshata ity. Aṣvinau hi tad udajayatām, Aṣvināv āṣnuvātāṃ. yad Aṣvinā udajayatāṃ Aṣvināv āṣnuvātāṃ, tasmād etad āṣvinam ity ācakshate 7 'ṣnute yad-yat kāmayate ya evaṃ veda || 8 || 2 ||

1 Aṣvatarīrathenāgnir ājim adhāvat, tāsām prājamāno yonim akūḷayat, tasmāt tā na vijāyante 2 gobhir aruṇair Ushā ājim adhāvat, tasmād Ushasy āgatāyām aruṇam ivaiva prabhāty, Ushaso rūpam 3 aṣvarathenendra ājim adhāvat, tasmāt sa uccairghosha upabdimān kshatrasya rūpam, aindro hi sa 4 gardabharathenāṣvinā udajayatām, Aṣvināv āṣnuvātāṃ. yad Aṣvinā udajayatām Aṣvināv āṣnuvātāṃ, tasmāt sa ṣritajavo dugdhadohaḥ, sarveshām etarhi vāhanānām anāṣishṭho. retasas tv asya vīryaṃ nāharatāṃ, tasmāt sa dviretā vājī 5 tad āhuḥ: sapta sauryāṇi chandāṅsi ṣaṅsed, yathaivāgneyaṃ yathoshasyaṃ yathāṣvinaṃ. sapta vai devalokāḥ, sarveshu devalokeshu rādhnotīti 6 tattan nādṛityaṃ. trīṇy eva ṣaṅset. trayo vā ime trivṛito lokā, eshām eva lokānām abhijityai 7 tad āhur: ud u tyaṃ jātavedasam iti sauryāṇi pratipadyeteti 8 tat-tan nādṛityaṃ. yathaiva gatvā kāshṭhām aparādhnuyāt, tādṛik tat 9 sūryo no divas pātv ity etenaiva pratipadyeta. yathaiva gatvā kāshṭhām abhipadyeta, tādṛik tad 10 ud u tyaṃ jātavedasam iti dvitīyaṃ ṣaṅsati 11 citraṃ devānām ud agād anīkam iti traishṭubham. asau vāva citraṃ devānām udeti, tasmād etac chaṅsati 12 namo mitrasya varuṇasya cakshasa iti jāgataṃ. tad v āṣīḥpadam, āṣisham evaitenāṣāsta ātmane ca yajamānāya ca || 9 || 3 ||

1 Tad āhuḥ: Sūryo nātiṣasyo, bṛihatī nātiṣasyā. yat Sūryam atiṣaṅsed brahmavarcasam atipadyeta, yad bṛiha-

tīm atiṣaṅset prāṇān atipadyetetī2ndra kratuṃ na ā bharety aindram pragāthaṃ ṣaṅsati 3ṣikshā ṇo asmin puruhūta yāmani jīvā jyotir aṣīmahīty 4 asau vāva jyotis, tena Sūryaṃ nātiṣaṅsati 5 yad u bārhataḥ pragāthas, tena bṛihatīṃ nātiṣaṅsaty 6 abhi tvā ṣūra nonuma iti rāthaṃtarīṃ yoniṃ ṣaṅsati. rāthaṃtareṇa vai saṃdhināśvināya stuvate. tad yad rāthaṃtarīṃ yoniṃ ṣaṅsati, rathaṃtarasyaiva sayonitvāye7ṣānam asya jagataḥ svardṛiṣam ity. asau vāva svardṛik, tena Sūryaṃ nātiṣaṅsati 8 yad u bārhataḥ pragāthas, tena bṛihatīṃ nātiṣaṅsati 9 bahavaḥ sūracakshasa iti maitrāvaruṇam pragāthaṃ ṣaṅsaty. ahar vai Mitro, rātrir Varuṇa. ubhe vā esho 'horātre ārabhate, yo 'tirātram upaiti. tad yan maitrāvaruṇam pragāthaṃ ṣaṅsaty, ahorātrayor evainaṃ tat pratishṭhāpayati 10 sūracakshasa iti, tena Sūryaṃ nātiṣaṅsati. yad u bārhataḥ pragāthas, tena bṛihatīṃ nātiṣaṅsati 11 mahī dyauḥ pṛithivī ca nas, te hi dyāvāpṛithivī viṣvaṣaṃbhuveti dyāvāpṛithivīye ṣaṅsati. dyāvāpṛithivī vai pratishṭhe: iyam eveha pratishṭhāsāv amutra. tad yad dyāvāpṛithivīye ṣaṅsati, pratishṭhayor evainaṃ tat pratishṭhāpayati 12 devo devī dharmaṇā sūryaḥ ṣucir iti, tena Sūryaṃ nātiṣaṅsati 13 yad u gāyatrī ca jagatī ca te dve bṛihatyau, tena bṛihatīṃ nātiṣaṅsati 14 viṣvasya devī mṛicayasya janmano na yā roshāti na grabhad iti dvipadāṃ ṣaṅsati 15 citaidham uktham iti ha sma vā etad ācakshate yad etad āṣvinaṃ. Nirṛitir ha sma pāṣiny upāste: yadaiva hotā paridhāsyaty, atha pāṣān pratimokshyāmīti. tato vā etām Bṛihaspatir dvipadām apaṣyan: na yā roshāti na grabhad iti, tayā Nirṛityāḥ pāṣinyā adharācaḥ pāṣān apāsyat. tad yad etāṃ dvipadāṃ hotā ṣaṅsati, Nirṛityā eva tat pāṣinyā adharācaḥ pāṣān apāsyati, svasty eva hotonmucyate sarvāyuḥ sarvāyutvāya 16 saryam āyur

eti ya evaṃ veda 17 mṛicayasya janmana ity. asau vāva marcayatīva, tena Sūryaṃ nātiṣaṅsati 18 yad u dvipadā purushachandasaṃ, sā sarvāṇi chandāṅsy abhyāptā: tena bṛihatīṃ nātiṣaṅsati || 10 || 4 ||

1 Brāhmaṇaspatyayā paridadhāti. brahma vai Bṛihaspatir, brahmany evainaṃ tad antataḥ pratishṭhāpayaty 2 evā pitre viṣvadevāya vṛishṇa ity etayā paridadhyāt prajākāmaḥ paṣukāmo 3 bṛihaspate suprajā vīravanta iti. prajayā vai suprajā vīravān 4 vayaṃ syāma patayo rayīṇām iti 5 prajāvān paṣumān rayimān vīravān bhavati yatraivaṃ vidvān etayā paridadhāti 6 bṛihaspate ati yad aryo arhād ity etayā paridadhyāt tejaskāmo brahmavarcasakāmo, 'tīva vānyān brahmavarcasam arhati 7 dyumad iti. dyumad iva vai brahmavarcasaṃ vibhātīti, vīva vai brahmavarcasam bhāti 8 yad dīdayac chavasa ṛitaprajāteti. dīdāyeva vai brahmavarcasaṃ 9 tad aṣmāsu draviṇaṃ dhehi citram iti. citram iva vai brahmavarcasam 10 brahmavarcasī brahmayaṣasī bhavati yatraivaṃ vidvān etayā paridadhāti 11 tasmād evaṃ vidvān etayaiva paridadhyād 12 brāhmaṇaspatyā, tena Sūryaṇi nātiṣaṅsati 13 yad u trishṭubham triḥ ṣaṅsati, sā sarvāṇi chandāṅsy abhyāptā: tena bṛihatīṃ nātiṣaṅsati 14 gāyatryā ca trishṭubhā ca vashaṭkuryād 15 brahma vai gāyatrī vīryaṃ trishṭub, brahmaṇaiva tad vīryaṃ saṃdadhāti 16 brahmavarcasī brahmayaṣasī vīryavān bhavati yatraivaṃ vidvān gāyatryā ca trishṭubhā ca vashaṭkaroty 17 aṣvinā vāyunā yuvaṃ sudakṣho,bhā pibatam aṣvineti 18 gāyatryā ca virājā ca vashaṭkuryād. brahma vai gāyatry annaṃ virād, brahmaṇaiva tad annādyaṃ saṃdadhāti 19 brahmavarcasī brahmayaṣasī bhavati, brahmādyam annam atti yatraivaṃ vidvān gāyatryā ca virājā ca vashaṭkaroti 20 tasmād evaṃ vidvān gāyatryā caiva virājā ca vashaṭku-

ryāt: pra vām andhāṅsi madyāny asthur, ubhā pibatam aṣvinety etābhyām || 11 || 5 ||

1 Caturviṅsam etad ahar upayanty ārambhaṇīyam 2 etena vai saṃvatsaram ārabhanta, etena stomāṅṣ ca chandāṅsi caitena sarvā devatā. anārabdhaṃ vai tac chando, 'nārabdhā sā devatā, yad etasminn ahani nārabhante. tad ārambhaṇīyasyārambhaṇīyatvaṃ 3 caturviṅsaḥ stomo bhavati, tac caturviṅsasya caturviṅsatvaṃ 4 caturviṅsatir vā ardhamāsā, ardhamāsaṣa eva tat saṃvatsaram ārabhanta 5 ukthyo bhavati. paṣavo vā ukthāni, paṣūnām avaruddhyai 6 tasya pañcadaṣa stotrāṇi bhavanti, pañcadaṣa ṣastrāṇi: sa māso. māsaṣa eva tat saṃvatsaram ārabhante 7 tasya shashṭiṣ ca trīṇi ca ṣatāni stotriyās. tāvanti saṃvatsarasyāhāny, ahaṣṣa eva tat saṃvatsaram ārabhante 8 'gnishṭoma etad ahaḥ syād, ity āhur, agnishṭomo vai saṃvatsaro, na vā etad anyo 'gnishṭomād ahar dādhāra na vivyāceti 9 sa yady agnishṭomaḥ syād, ashṭācatvāriṅṣāṣ trayaḥ pavamānāḥ syuṣ caturviṅṣānītarāṇi stotrāṇi. tad u shashṭiṣ caiva trīṇi ca ṣatāni stotriyās. tāvanti saṃvatsarasyāhāny, ahaṣṣa eva tat saṃvatsaram ārabhanta 10 ukthya eva syāt, paṣusaṃriddho yajñaḥ, paṣusaṃriddhaṃ satraṃ. sarvāṇi caturviṅṣāni stotrāṇi, pratyakshād dhy etad ahaṣ caturviṅṣaṃ. tasmād ukthya eva syāt || 12 || 6 ||

1 Bṛihadrathaṃtare sāmanī bhavata. ete vai yajñasya nāvau sampāriṇyau yad bṛihadrathaṃtare, tābhyām eva tat saṃvatsaraṃ taranti 2 pādau vai bṛihadrathaṃtare ṣira etad ahaḥ, pādābhyām eva tac chriyaṃ ṣiro 'bhyāyanti 3 paksḥau vai bṛihadrathaṃtare ṣira etad ahaḥ, pakshābhyām eva tac chriyaṃ ṣiro 'bhyāyuvate 4 te ubhe na samavasṛijye. ya ubhe samavasṛijeyur, yathaiva chinnā naur bandhanāt tīraṃtīram ṛichantī plavetaivam eva te satriṇas tīram-tīram ṛichantaḥ plaveran ya ubhe samavasṛijeyus 5 tad yadi ra-

thaṃtaram avasṛijeyur, bṛihataivobhe anavasṛishṭe; atha yadi bṛihad avasṛijeyū, rathaṃtareṇaivobhe anavasṛishṭe 6 yad vai rathaṃtaraṃ tad vairūpaṃ yad bṛihat tad vairājaṃ, yad rathaṃtaraṃ tac chākvaraṃ yad bṛihat tad raivatam. evam ete ubhe anavasṛishṭe bhavato 7 ye vā evaṃ vidvāṅsa etad ahar upayanty, āptvā vai te 'haṣṣaḥ saṃvatsaram āptvārdhamāsaṣa āptvā māsaṣa āptvā stomāṅṣ ca chandāṅsi çāptvā sarvā devatās tapa eva tapyamānāḥ somapītham bhakshayantaḥ saṃvatsaram abhishuṇvanta āsate 8 ye vā ata ūrdhvaṃ saṃvatsaram upayanti, guruṃ vai te bhāram abhinidadhate, saṃ vai gurur bhāraḥ ṣriṇāty. atha ya enam parastāt karmabhir āptvāvastād upaiti, sa vai svasti saṃvatsarasya pāram aṣnute || 13 || 7 ||

1 Yad vai caturviṅṣaṃ, tan mahāvratam. bṛihaddivenātra hotā retaḥ siñcati, tad ado mahāvratīyenāhnā prajanayati. saṃvatsare-saṃvatsare vai retaḥ siktaṃ jāyate. tasmāt samānam bṛihaddivo nishkevalyam bhavaty. esha ha vā enam parastāt karmabhir āptvāvastād upaiti, ya evaṃ vidvān etad ahar upaiti 2 svasti saṃvatsarasya pāram aṣnute ya evaṃ veda 3 yo vai saṃvatsarasyāvāraṃ ca pāraṃ ca veda, sa vai svasti saṃvatsarasya pāram aṣnute. 'tirātro vā asya prāyaṇīyo 'vāram, udayanīyaḥ pāraṃ 4 svasti saṃvatsarasya pāram aṣnute ya evaṃ veda 5 yo vai saṃvatsarasyāvarodhanaṃ codrodhanaṃ ca veda, sa vai svasti saṃvatsarasya pāram aṣnute. 'tirātro vā asya prāyaṇīyo 'varodhanam, udayanīya udrodhanaṃ 6 svasti saṃvatsarasya pāram aṣnute ya evaṃ veda 7 yo vai saṃvatsarasya prāṇodānau veda, sa vai svasti saṃvatsarasya pāram aṣnute. 'tirātro vā asya prāyaṇīyaḥ prāṇa, udāna udayanīyaḥ 8 svasti saṃvatsarasya pāram aṣnute ya evaṃ veda ya evaṃ veda || 14 || 8 ||

Iti caturthapañcikāyāṃ dvitīyo 'dhyāyaḥ.

Iti saptadaṣādhyāye 'shṭamaḥ khaṇḍaḥ.

1 Jyotir gaur āyur iti stomebhir yanty. ayaṃ vai loko jyotir, antarikshaṃ gaur, asau loka āyuḥ 2 sa evaisha uttaras tryaho 3 jyotir gaur āyur iti trīṇy ahāni, gaur āyur jyotir iti trīṇy 4 ayaṃ vai loko jyotir asau loko jyotis, te ete jyotishī ubhayataḥ saṃlokete 5 tenaitenobhayatojyotishā shaḷahena yanti. tad yad etenobhayatojyotishā shaḷahena yanty, anayor eva tal lokayor ubhayataḥ pratitishṭhanto yanty, asmiṅṣ ca loke 'mushmiṅṣ cobhayoḥ 6 pariyad vā etad devacakraṃ yad abhiplavaḥ shaḷahas. tasya yāv abhito 'gnishṭomau tau pradhī, ye catvāro madhya ukthyās tan nabhyaṃ 7 gachati vai vartamānena yatra kāmayate, tat svasti saṃvatsarasya pāram aṣnute ya evaṃ veda 8 yo vai tad veda yat prathamaḥ shaḷahaḥ sa vai svasti saṃvatsarasya pāram aṣnute, yas tad veda yad dvitīyo, yas tad veda yat tṛitīyo, yas tad veda yac caturtho, yas tad veda yat pañcamaḥ || 15 || 1 ||

1 Prathamaṃ shaḷaham upayanti, shaḷ ahāni bhavanti. shaḍ vā ṛitava ṛituṣa eva tat saṃvatsaram āpnuvanty, ṛituṣaḥ saṃvatsare pratitishṭhanto yanti 2 dvitīyaṃ shaḷaham upayanti, dvādaṣāhāni bhavanti. dvādaṣa vai māsā, māsaṣa eva tat saṃvatsaram āpnuvanti, māsaṣaḥ saṃvatsare pratitishṭhanto yanti 3 tṛitīyaṃ shaḷaham upayanty, ashṭādaṣāhāni bhavanti. tāni dvedhā, navānyāni navānyāni. nava vai prāṇā nava svargā lokāḥ, prāṇāṅṣ caiva tat svargāṅṣ ca lokān āpnuvanti, prāṇeshu caiva tat svargeshu ca lokeshu pratitishṭhanto yanti 4 caturthaṃ shaḷaham upayanti, caturviṅṣatir ahāni bhavanti. caturviṅṣatir vā ardhamāsā, ardhamāsaṣa eva tat saṃvatsaram āpnuvanty, ardhamāsaṣaḥ saṃvatsare pratitishṭhanto yanti 5 pañcamaṃ shaḷaham upayanti, triṅṣad ahāni bhavanti. triṅṣadaksharā vai virāḍ, virāḷ annādyaṃ, virājam eva tan māsi-māsy abhisampādayanto yanty 6 annādyakāmāḥ khalu vai satram

āsata. tad yad virājam māsi-māsy abhisampādayanto yanty, annādyam eva tan māsi-māsy avarundhānā yanty asmai ca lokāyāmushmai cobhābhyām || 16 || 2 ||

1 Gavām ayanena yanti. gāvo vā Ādityā, Ādityānām eva tad ayanena yanti 2 gāvo vai satram āsata saphāñ chriṅgāṇi sishāsatyas, tāsāṃ dasame māsi saphāḥ sriṅgāṇy ajāyanta. tā abruvan: yasmai kāmāyādikshāmahy āpāma tam, uttishṭhāmeti. tā yā udatishṭhaṅs, tā etāḥ sriṅgiṇyo 3 'tha yāḥ samāpayishyāmaḥ saṃvatsaram ity āsata, tāsām aśraddhayā sriṅgāṇi prāvartanta, tā etās tūparā. ūrjaṃ tv asunvaṅs, tasmād u tāḥ sarvān ritūn prāptvottaram uttishṭhanty, ūrjaṃ hy asunvan. sarvasya vai gāvaḥ premāṇaṃ sarvasya cārutāṃ gatāḥ 4 sarvasya premāṇaṃ sarvasya cārutāṃ gachati ya evaṃ vedā5dityāś ca ha vā Aṅgirasaś ca svarge loke 'spardhanta: vayam pūrva eshyāmo vayam iti. te hādityāḥ pūrve svargaṃ lokaṃ jagmuḥ, paścevāṅgirasaḥ shashṭyāṃ vā varsheshu 6 yathā vā prāyaṇīyo 'tirātras caturviṅśa ukthyaḥ sarve 'bhiplavāḥ shaḍahā ākshyanty anyāny ahāni, tad Ādityānām ayanam 7 prāyaṇīyo 'tirātras caturviṅśa ukthyaḥ sarve pṛishṭhyāḥ shaḍahā ākshyanty anyāny ahāni, tad Aṅgirasām ayanaṃ 8 sā yathā srutir añjasāyany evam abhiplavaḥ shaḍahaḥ svargasya lokasyātha yathā mahāpathaḥ paryāṇa evam pṛishṭhyaḥ shaḍahaḥ svargasya lokasya. tad yad ubhābhyāṃ yanty, ubhābhyāṃ vai yan na rishyaty, ubhayoḥ kāmayor upāptyai yaś cābhiplave shaḍahe yaś ca pṛishṭhye || 17 || 3 ||

1 Ekaviṅśam etad ahar upayanti vishuvantam madhye saṃvatsarasyai2tena vai devā ekaviṅśenādityaṃ svargāya lokāyodayachan 3 sa esha ita ekaviṅśas 4 tasya daśāvastād ahāni divākīrtyasya bhavanti daśa parastān, madhya esha ekaviṅśa ubhayato virāji pratishṭhita, ubhayato hi vā esha virāji pratishṭhitas. tasmād esho 'ntaremāṅl lokān yan na

vyathate 5 tasya vai devā Ādityasya svargāl lokād avapātād abibhayus, taṃ tribhiḥ svargair lokair avastāt pratyuttabhnuvan. stomā vai trayaḥ svargā lokās. tasya parāco 'tipātād abibhayus, taṃ tribhiḥ svargair lokaiḥ parastāt pratyastabhnuvan. stomā vai trayaḥ svargā lokās. tat trayo 'vastāt saptadaśā bhavanti trayaḥ parastān, madhya esha ekaviṅśa ubhayataḥ svarasāmabhir dhṛita, ubhayato hi vā esha svarasāmabhir dhṛitas. tasmād esho 'ntaremāṅl lokān yan na vyathate 6 tasya vai devā Ādityasya svargāl lokād avapātād abibhayus, tam paramaiḥ svargair lokair avastāt pratyuttabhnuvan. stomā vai paramāḥ svargā lokās. tasya parāco 'tipātād abibhayus, tam paramaiḥ svargair lokaiḥ parastāt pratyastabhnuvan. stomā vai paramāḥ svargā lokās. tat trayo 'vastāt saptadaśā bhavanti trayaḥ parastāt, te dvau-dvau sampadya trayas catustriṅśā bhavanti. catustriṅśo vai stomānām uttamas. teshu vā esha etad adhyāhitas tapati, teshu hi vā esha etad adhyāhitas tapati 7 sa vā esha uttaro 'smāt sarvasmād bhūtād bhavishyataḥ, sarvam evedam atirocate yad idaṃ kiṃcottaro bhavati 8 yasmād uttaro bubhūshati tasmād uttaro bhavati ya evaṃ veda || 18 || 4 ||

1 Svarasāmna upayantīme vai lokāḥ svarasāmāna. imān vai lokān svarasāmabhir aspṛiṇvaṅs, tat svarasāmnāṃ svarasāmatvaṃ. tad yat svarasāmna upayanty, eshv evainaṃ tal lokeshv ābhajanti 2 teshāṃ vai devāḥ saptadaśānām pravlayād abibhayuḥ: samā iva vai stomā avigūḷhā iveme ha na pravliyerann iti. tān sarvaiḥ stomair avastāt paryārshan sarvaiḥ pṛishṭhaiḥ parastāt. tad yad abhijit sarvastomo 'vastād bhavati viśvajit sarvapṛishṭhaḥ parastāt, tat saptadaśān ubhayataḥ paryṛishanti dhṛityā apravlayāya 3 tasya vai devā Ādityasya svargāl lokād avapātād abibhayus, tam pañcabhī raśmibhir udavayan. raśmayo vai

divākīrtyāni: mahādivākīrtyam prishṭham bhavati, vikarṇam brahmasāma, bhāsam agnishṭomasāmobhe bṛihadrathaṃtare pavamānayor bhavatas. tad Ādityam pañcabhī raśmibhir udvayanti dhṛityā anavapātāyo4dita Āditye prātaranuvākam anubrūyāt, sarvaṃ hy evaitad ahar divākīrtyam bhavati 5 sauryam paśum anyaṅgaśvetaṃ savanīyasyopālambhyam ālabheran, sūryadevatyaṃ hy etad ahar 6 ekaviṅśatiṃ sāmidhenīr anubrūyāt, pratyakshād dhy etad ahar ekaviṅśam 7 ekapañcāśataṃ dvipañcāśataṃ vā śastvā madhye nividaṃ dadhāti, tāvatīr uttarāḥ śaṅsati. śatāyur vai purushaḥ śatavīryaḥ śatendriya, āyushy evainaṃ tad vīrya indriye dadhāti || 19 || 5 ||

1 Dūrohaṇaṃ rohati, svargo vai loko dūrohaṇaṃ 2 svargam eva tal lokaṃ rohati ya evaṃ veda 3 yad eva dūrohaṇā3m | asau vai dūroho yo 'sau tapati, kaścid vā atra gachati. sa yad dūrohaṇaṃ rohaty, etam eva tad rohati 4 haṅsavatyā rohati 5 haṅsaḥ śucishad ity. esha vai haṅsaḥ śucishad 6 vasur antarikshad ity. esha vai vasur antarikshasad 7 dhotā vedishad ity. esha vai hotā vedishad 8 atithir duroṇasad ity. esha vā atithir duroṇasan 9 nṛishad ity. esha vai nṛishad 10 varasad ity. esha vai varasad. varaṃ vā etat sadmanāṃ yasminn esha āsannas tapaty 11 ṛitasad ity. esha vai satyasad 12 vyomasad ity. esha vai vyomasad. vyoma vā etat sadmanāṃ yasminn esha āsannas tapaty 13 abjā ity. esha vā abjā. adbhyo vā eshā prātar udety, apaḥ sāyam praviśati 14 gojā ity. esha vai gojā 15 ṛitajā ity. esha vai satyajā 16 adrijā ity. esha vā adrijā 17 ṛitam ity. esha vai satyam 18 esha etāni sarvāny, eshā ha vā asya chandassu pratyakshatamād iva rūpaṃ 19 tasmād yatra kva ca dūrohaṇaṃ rohed, dhaṅsavatyaiva rohet 20 tārkshye svargakāmasya rohet 21 Tārkshyo ha vā etam pūrvo

'dhvānam aid, yatrādo gāyatrī suparṇo bhūtvā somam āharat. tad yathā kshetrajñam adhvanaḥ puractāraṃ kurvīta, tādṛik tad yad eva tārkshye. 'yaṃ vai Tārkshyo yo 'yam pavata, esha svargasya lokasyābhivoḷhā 22 tyam ū shu vājinaṃ devajūtam ity. esha vai vājī devajūtaḥ 23 sahāvānaṃ tarutāraṃ rathānām ity. esha vai sahāvāṅs tarutaisha hīmāṅl lokāṅ sadyas taraty 24 arishṭanemim pṛitanājam āśum ity. esha vā arishṭanemiḥ pṛitanājid āśuḥ 25 svastaya iti svastitām āśāste 26 tārkshyam ihā huvemeti hvayaty evainam etad 27 indrasyeva rātim ājohuvānāḥ svastaya iti svastitām evāśāste 28 ṇāvam ivā ruhemeti. sam evainam etad adhirohati svargasya lokasya samashṭyai sampattyai saṃgatyā 29 urvī na pṛithvī bahule gabhīre mā vām etau mā paretau rishāmetīme evaitad anumantrayata ā ca parā ca meshyan 30 sadyaś cid yaḥ śavasā pañca kṛishṭīḥ sūrya iva jyotishāpas tatāneti pratyaksham sūryam abhivadati 31 sahasrasāḥ śatasā asya raṅhir na smā varante yuvatiṃ na śaryām ity āśisham evaitenāśāsta ātmane ca yajamānebhyaś ca || 20 || 6 ||

1 Āhūya dūrohaṇaṃ rohati, svargo vai loko dūrohaṇaṃ. vāg āhāvo, brahma vai vāk. sa yad āhvayate, tad brahmaṇāhāvena svargaṃ lokaṃ rohati 2 sa pacchaḥ prathamaṃ rohatīmaṃ tal lokam āpnoty, athārdharcaśo 'ntarikshaṃ tad āpnoty, atha tripadyāmuṃ tal lokam āpnoty, atha kevalyā tad etasmin pratitishṭhati ya esha tapati 3 tripadyā pratyavarohati yathā śākhāṃ dhārayamāṇas, tad amushmiṅl loke pratitishṭhaty; ardharcaśo 'ntarikshe, paccho 'smiṅl loka. āptvaiva tat svargaṃ lokaṃ yajamānā asmiṅl loke pratitishṭhanty 4 atha ya ekakāmāḥ syuḥ svargakāmāḥ, parāñcam eva teshāṃ rohet. te jayeyur haiva svargaṃ lokaṃ 5 na tv evāsmiṅl loke jyog iva vaseyur 6 mithunāni

sūktāni śasyante traishṭubhāni ca jāgatāni ca. mithunaṃ vai paśavaḥ paśavaś chandāṅsi, paśūnām avaruddhyai || 21 || 7 ||

1 Yathā vai purusha evaṃ vishuvāṅs. tasya yathā dakshiṇo 'rdha evam pūrvo 'rdho vishuvato, yathottaro 'rdha evam uttaro 'rdho vishuvatas, tasmād uttara ity ācakshate. prabāhuk sataḥ śira eva vishuvān. bidalasaṃhita iva vai purushas, tad dhāpi syūmeva madhye śīrshṇo vijñāyate 2 tad āhur: vishuvaty evaitad ahaḥ śaṅsed, vishuvān vā etad ukthānām uktham, vishuvān vishuvān iti ha vishuvanto bhavanti śreshṭhatām aśnuvata iti 3 tat-tan nādṛityaṃ. saṃvatsara eva śaṅsed, reto vā etat saṃvatsaraṃ dadhato yanti 4 yāni vai purā saṃvatsarād retāṅsi jāyante yāni pañcamāsyāni yāni shaṇmāsyāni, srīvyanti vai tāni, na vai tair bhuñjate 5 'tha yāny eva daśamāsyāni jāyante yāni sāṃvatsarikāṇi, tair bhuñjate. tasmāt saṃvatsara evaitad ahaḥ śaṅset 6 saṃvatsaro hy etad ahar āpnoti, saṃvatsaraṃ hy etad ahar āpnuvanty. esha ha vai saṃvatsareṇa pāpmānam apahata esha vishuvatā,ṅgebhyo haiva māsaiḥ pāpmānam apahate, śīrshṇo vishuvatā7pa saṃvatsareṇa pāpmānaṃ hate 'pa vishuvatā ya evaṃ veda 8 vaiśvakarmaṇam ṛishabhaṃ savanīyasyopālambhyam ālabheran dvirūpam ubhayata etam mahāvratīye 'banī9ndro vai Vṛitraṃ hatvā viśvakarmābhavat, Prajāpatiḥ prajāḥ sṛishṭvā viśvakarmābhavat. saṃvatsaro viśvakarmendram eva tadātmānam Prajāpatiṃ saṃvatsaraṃ viśvakarmāṇam āpnuvantīndra eva tadātmani Prajāpatau saṃvatsare viśvakarmaṇy antataḥ pratitishṭhanti. pratitishṭhati ya evaṃ veda ya evaṃ veda || 22 || 8 ||

Iti caturthapañcikāyāṃ tṛitīyo 'dhyāyaḥ.
Ity ashṭādaśe 'dhyāye 'shṭamaḥ khaṇḍaḥ.

1 Prajāpatir akāmayata: prajāyeya bhūyān syām iti. sa tapo 'tapyata, sa tapas taptvemaṃ dvādaśāham apaśyad

ātmana evāṅgeshu ca prāṇeshu ca. tam ātmana evāṅgebhyaṣ ca prāṇebhyaṣ ca dvādaṣadhā niramimīta, tam āharat, tenāyajata. tato vai so 'bhavad ātmanā, pra prajayā paṣubhir ajāyata 2 bhavaty ātmanā, pra prajayā paṣubhir jāyate ya evaṃ veda 3 so 'kāmayata: kathaṃ nu gāyatryā sarvato dvādaṣāham paribhūya sarvām ṛiddhim ṛidhnuyām iti. taṃ vai tejasaiva purastāt paryabhavac chandobhir madhyato 'ksharair uparishṭād. gāyatryā sarvato dvādaṣāham paribhūya sarvām ṛiddhim ārdhnot 4 sarvām ṛiddhim ṛidhnoti ya evaṃ veda 5 yo vai gāyatrīm pakshiṇīṃ cakshuṣhmatīṃ jyotishmatīm bhāsvatīṃ veda, gāyatryā pakshiṇyā cakshushmatyā jyotishmatyā bhāsvatyā svargaṃ lokam ety. eshā vai gāyatrī pakshiṇī cakshushmatī jyotishmatī bhāsvatī yad dvādaṣāhas. tasya yāv abhito 'tirātrau tau pakshau, yāv antarāgnishṭomau te cakshushī, ye 'shṭau madhya ukthyāḥ sa ātmā 6 gāyatryā pakshiṇyā cakshushmatyā jyotishmatyā bhāsvatyā svargaṃ lokam eti ya evaṃ veda || 23 || 1 ||

1 Trayaṣ ca vā ete tryahā ā daṣamam ahar ā dvāv atirātrau yad dvādaṣāho 2 dvādaṣāhāni dīkshito bhavati, yajñiya eva tair bhavati 3 dvādaṣa rātrīr upasada upaiti, ṣarīram eva tābhir dhūnute 4 dvādaṣāham prasuto 5 bhūtvā ṣarīraṃ dhūtvā ṣuddhaḥ pūto devatā apyeti ya evaṃ veda 6 shaṭtriṅṣadaho vā esha yad dvādaṣāhaḥ. shaṭtriṅṣadakṣharā vai bṛihatī, bṛihatyā vā etad ayanaṃ yad dvādaṣāho, bṛihatyā vai devā imāṅl lokān āṣnuvata. te vai daṣabhir evāksharair imaṃ lokam āṣnuvata daṣabhir antarikshaṃ daṣabhir divaṃ caturbhiṣ catasro diṣo, dvābhyām evāsmiṅl loke pratyatishṭhan 7 pratitishṭhati ya evaṃ veda 8 tad āhur: yad anyāni chandāṅsi varshīyāṅsi bhūyo'kṣharatarāṇy, atha kasmād etām bṛihatīty ācakshata ity 9 etayā hi devā imāṅl lokān āṣnuvata. te vai daṣabhir evāksharair

imaṃ lokam āṣṇuvata daṣabhir antarikshaṃ daṣabhir divaṃ caturbhiṣ catasro diṣo, dvābhyām evāsmiṅl loke pratyatishṭhaṅs. tasmād etām bṛihatīty ācakshate 10 'ṣnute yadyat kāmayate ya evaṃ veda || 24 || 2 ||

1 Prajāpatiyajño vā esha yad dvādaṣāhaḥ, Prajāpatir vā etenāgre 'yajata dvādaṣāhena. so 'bravīd ṛitūṅṣ ca māsāṅṣ ca: yājayata mā dvādaṣāheneti. taṃ dīkshayitvānapakramaṃ gamayitvābruvan: debi nu no 'tha tvā yājayishyāma iti. tebhya isham ūrjam prāyachat, saishorg ṛitushu ca māseshu ca nihitā. dadataṃ vai te tam ayājayaṅs, tasmād dadad yājyaḥ. pratigṛihṇanto vai te tam ayājayaṅs, tasmāt pratigṛihṇatā yājyam 2 ubhaye rādhnuvanti ya evaṃ vidvāṅso yajante ca yājayanti ca 3 te vā ima ṛitavaṣ ca māsāṣ ca gurava ivāmanyanta dvādaṣāhe pratigṛihya, te 'bruvan Prajāpatiṃ: yājaya no dvādaṣāheneti. sa tathety abravīt, te vai dīkshadhvam iti te pūrvapakshāḥ pūrve 'dīkshanta, te pāpmānam apāhata. tasmāt te diveva, diveva hy apahatapāpmāno. 'parapakshā apare 'dīkshanta, te natarām pāpmānam apāhata. tasmāt te tama iva, tama iva hy anapahatapāpmānas. tasmād evaṃ vidvān dīkshamāṇeshu pūrvaḥ-pūrva eva didīkshishetā 4 pa pāpmānaṃ hate ya evaṃ veda 5 sa vā ayam Prajāpatiḥ saṃvatsara ṛitushu ca māseshu ca pratyatishṭhat, te vā ima ṛitavaṣ ca māsāṣ ca Prajāpatāv eva saṃvatsare pratyatishṭhaṅs, ta ete 'nyonyasmin pratishṭhitā. evaṃ ha vāva sa ṛitviji pratitishṭhati yo dvādaṣāhena yajate. tasmād āhur: na pāpaḥ purusho yājyo dvādaṣāhena, ned ayam mayi pratitishṭhād iti 6 jyeshṭhayajño vā ēsha yad dvādaṣāhaḥ, sa vai devānāṃ jyeshṭho ya etenāgre 'yajata. ṣreshṭhayajño vā esha yad dvādaṣāhaḥ, sa vai devānāṃ ṣreshṭho ya etenāgre 'yajata 7 jyeshṭhaḥ ṣreshṭho yajeta, kalyāṇīha samā bhavati. na pāpaḥ purusho yājyo dvādaṣāhena, ned ayam mayi pratiti-

shṭhād itī8ndrāya vai devā jyaishṭhyāya śraishṭhyāya nātishṭhanta, so 'bravīd Bṛihaspatiṃ: yājaya mā dvādaśāheneti. tam ayājayat, tato vai tasmai devā jyaishṭhyāya śraishṭhyāyātishṭhanta 9 tishṭhante 'smai svā jyaishṭhyāya śraishṭhyāya, sam asmin svāḥ śreshṭhatāyāṃ jānate ya evaṃ vedo10rdhvo vai prathamas tryahas, tiryañ madhyamo, 'rvāñ uttamaḥ. sa yad ūrdhvaḥ prathamas tryahas, tasmād ayam agnir ūrdhva uddīpyata, ūrdhvā hy etasya dig. yat tiryañ madhyamas, tasmād ayaṃ vāyus tiryañ pavate, tiraścīr āpo vahanti; tiraścī hy etasya dig. yad arvāñ uttamas, tasmād asāv arvāñ tapaty, arvāñ varshaty, arvāñci nakshatrāṇy; arvācī hy etasya dik. samyañco vā ime lokāḥ, samyañca ete tryahāḥ 11 samyañco 'smā ime lokāḥ śriyai dīdyati ya evaṃ veda ‖ 25 ‖ 3 ‖

1 Dīkshā vai devebhyo 'pākrāmat. tāṃ vāsantikābhyām māsābhyām anvayuñjata, tāṃ vāsantikābhyām māsābhyāṃ nodāpnuvaṅs. tāṃ graishmābhyāṃ tāṃ vārshikābhyāṃ tāṃ śāradābhyāṃ tāṃ haimantikābhyām māsābhyām anvayuñjata, tāṃ haimantikābhyām māsābhyāṃ nodāpnuvaṅs. tāṃ śaiśirābhyāṃ māsābhyām anvayuñjata, tāṃ śaiśirābhyām māsābhyām āpnuvann 2 āpnoti yam īpsati, nainaṃ dvishann āpnoti, ya evaṃ veda 3 tasmād yaṃ satriyā dīkshopanamed, etayor eva śaiśirayor māsayor āgatayor dīkshеta. sākshād eva tad dīkshāyām āgatāyāṃ dīkshate, pratyakshād dīkshām parigṛihṇāti. tasmād etayor eva śaiśirayor māsayor āgatayor ye caiva grāmyāḥ paśavo ye cāraṇyā aṇimānam eva tat parushimāṇaṃ niyanti, dīkshārūpam eva tad upaniplavante 4 sa purastād dīkshāyāḥ prājāpatyam paśum ālabhate 5 tasya saptadaśa sāmidhenīr anubrūyāt. saptadaśo vai Prajāpatiḥ, Prajāpater āptyai 6 tasyāpriyo jāmadagnyo bhavanti 7 tad āhur: yad anye-

shu paśushu yathariśhy āpriyo bhavanty, atha kasmād asmin sarveshāṃ jāmadagnya eveti 8 sarvarūpā vai jāmadagnyaḥ sarvasamṛiddhāḥ, sarvarūpa esha paśuḥ sarvasamṛiddhas. tad yaj jāmadagnyo bhavanti, sarvarūpatāyai sarvasamṛiddhyai 9 tasya vāyavyaḥ paśupuroḷāśo bhavati 10 tad āhur: yad anyadevatya uta paśur bhavaty, atha kasmād vāyavyaḥ paśupuroḷāśaḥ kriyata iti 11 Prajāpatir vai yajño, yajñasyāyātayāmatāyā iti brūyād. yad u vāyavyas, tena Prajāpater naiti, Vāyur hy eva Prajāpatis 12 tad uktam ṛishiṇā: pavamānaḥ prajāpatir iti 13 satram u cet, saṃnyupyāgnīn yajeran, sarve dīksheran, sarve sunuyur. vasantam abhyudavasyaty. ūrg vai vasanta, isham eva tad ūrjam abhyudavasyati || 26 || 4 ||

1 Chandāṅsi vā anyonyasyāyatanam abhyadhyāyan. gāyatrī trishṭubhaś ca jagatyai cāyatanam abhyadhyāyat, trishṭub gāyatryai ca jagatyai ca, jagatī gāyatryai ca trishṭubhaś ca. tato vā etam Prajāpatir vyūḷhachandasaṃ dvādaśāham apaśyat, tam āharat, tenāyajata, tena sa sarvān kāmāṅś chandāṅsy agamayat 2 sarvān kāmān gachati ya evaṃ veda 3 chandāṅsi vyūhaty ayātayāmatāyai 4 chandāṅsy eva vyūhati. tad yathādo 'śvair vānaḷudbhir vānyair-anyair aśrāntatarair-aśrāntatarair upavimokaṃ yānty, evam evaitac chandobhir anyair-anyair aśrāntatarair-aśrāntatarair upavimokaṃ svargaṃ lokaṃ yanti yac chandāṅsi vyūhatī 5 mau vai lokau sahāstāṃ, tau vyaitāṃ. nāvarshan, na samatapat, te pañcajanā na samajānata. tau devāḥ samanayaṅs, tau saṃyantāv etaṃ devavivāhaṃ vyavahetāṃ. rathaṃtareṇaiveyam amūṃ jinvati, bṛihatāsāv imāṃ 6 naudhasenaiveyam amūṃ jinvati, śyaitenāsāv imāṃ. dhūmenaiveyam amūṃ jinvati, vṛishṭyāsāv imāṃ. devayajanam eveyam amushyām adadhāt, paśūn asāv asyām 7 etad vā iyam amushyāṃ devayajanam adadhād yad etac candra-

masi kṛishṇam iva 8 tasmād āpūryamāṇapakshesheu yajanta etad evopepsanta 9 ūshān asāv asyāṃ. tad dhāpi Turaḥ Kāvasheya uvācoshaḥ posho Janamejayaketi. tasmād dhāpy etarhi gavyam mīmāṅsamānāḥ pṛichanti: santi tatroshā3ḥ iti | ūsho hi posho. 'sau vai loka imaṃ lokam abhiparyāvartata 10 tato vai dyāvāpṛithivī abhavatāṃ, na dyāvānta-rikshān nāntarikshād bhūmiḥ || 27 || 5 ||

1 Bṛihac ca vā idam agre rathaṃtaraṃ cāstāṃ. vāk ca vai tan manaṣ cāstāṃ, vāg vai rathaṃtaram mano bṛihat. tad bṛihat pūrvaṃ sasṛijānaṃ rathaṃtaram atyamanyata. tad rathaṃtaraṃ garbham adhatta, tad vairūpam asṛijata 2 te dve bhūtvā rathaṃtaraṃ ca vairūpaṃ ca bṛihad atyamanyetāṃ. tad bṛihad garbham adhatta, tad vairājam asṛijata 3 te dve bhūtvā bṛihac ca vairājaṃ ca rathaṃtaraṃ ca vairūpaṃ cātyamanyetāṃ. tad rathaṃtaraṃ garbham adhatta, tac chākvaram asṛijata 4 tāni trīṇi bhūtvā rathaṃtaraṃ ca vairūpaṃ ca ṣākvaraṃ ca bṛihac ca vairājaṃ cātyamanyanta. ṭad bṛihad garbham adhatta, tad raivatam asṛijata 5 tāni trīṇy anyāni trīṇy anyāni shaṭ pṛishṭhāny āsaṅs 6 tāni ha tarhi trīṇi chandāṅsi shaṭ pṛishṭhāni podāpnuvan. sā gāyatrī garbhaṁ adhatta, sānushṭubham asṛijata. trishṭub garbham adhatta, sā paṅktim asṛijata. jagatī garbham adhatta, sātichandasam asṛijata. tāni trīṇy anyāni trīṇy anyāni shaṭ chandāṅsy āsan shaṭ pṛishṭhāni. tāni tathākalpanta, kalpate yajño 'pi 7 tasyai janatāyai kalpate yatraivam etāṃ chandasāṃ ca pṛishṭhānāṃ ca kḷiptiṃ vidvān dīkshate dīkshate || 28 || 6 ||

Iti caturthapañcikāyāṃ caturtho 'dhyāyaḥ.

Ity ekonaviṅśādhyāye shashṭhaḥ khaṇḍaḥ.

1 Agnir vai devatā prathamam ahar vahati, trivṛit stomo rathaṃtaraṃ sāma gāyatrī chando 2 yathādevatam enena yathāstomaṃ yathāsāma yathāchandasaṃ rādhnoti

ya evaṃ veda 3 yad vā eti ca preti ca, tat prathamasyāhno rūpaṃ. yad yuktavad yad rathavad yad āṣumad yat pibavad, yat prathame pade devatā nirucyate, yad ayaṃ loko 'bhyudito, yad rāthaṃtaraṃ yad gāyatraṃ yat karishyad: etāni vai prathamasyāhno rūpāṇy 4 upaprayanto adhvaram iti prathamasyāhna ājyam bhavati 5 preti prathame 'hani prathamasyāhno rūpaṃ 6 vāyav ā yāhi darṣateti praügam. eti prathame 'hani prathamasyāhno rūpam 7 ā tvā ratham yathotaya, idaṃ vaso sutam andha iti marutvatīyasya pratipadanucarau. rathavac ca pibavac ca prathame 'hani prathamasyāhno rūpam 8 indra nedīya ed ihītīndranihavaḥ pragāthaḥ. prathame pade devatā nirucyate, prathame 'hani prathamasyāhno rūpam 9 praitu brahmaṇas patir iti brāhmaṇaspatyaḥ. preti prathame 'hani prathamasyāhno rūpam 10 agnir netā, tvaṃ soma kratubhiḥ, pinvanty apa iti dhāyyāḥ. prathameshu padeshu devatā nirucyante, prathame 'hani prathamasyāhno rūpam 11 pra va indrāya bṛihaṭa iti marutvatīyaḥ pragāthaḥ. preti prathame 'hani prathamasyāhno rūpam 12 ā yātv indro 'vasa upa na iti sūktam. eti prathame 'hani prathamasyāhno rūpam 13 abhi tvā ṣūra nonumo, 'bhi tvā pūrvapīṭaya iti rathaṃtaram prishṭham bhavati. rāthaṃtare 'hani prathame 'hani prathamasyāhno rūpaṃ 14 yad vāvāna purutamam purāshāḷ iti dhāyy,ā vṛitrahendro nāmāny aprā ity. eti prathame 'hani prathamasyāhno rūpam 15 pibā sutasya rasina iti sāmapragāthaḥ pibavān prathame 'hani prathamasyāhno rūpaṃ 16 tyam ū shu vājinaṃ devajūtam iti tārkshyam purastāt sūktasya ṣaṅsati. svastyayanaṃ vai tārkshyaḥ, svastitāyai 17 svastyayanam eva tat kurute, svasti saṃvatsarasya pāram aṣnute ya evaṃ veda || 29 || 1 ||

1 Ā na indro dūrād ā na āsād iti sūktam. eti pra-

thame 'hani prathamasyāhno rūpaṃ 2 sampātau bhavato nishkevalyamarutvatīyayor nividdhāne. Vāmadevo vā imāṅl lokān apaśyat, tān sampātaiḥ samapatad. yat sampātaiḥ samapatat, tat sampātānāṃ sampātatvaṃ. tad yat sampātau prathame 'hani śaṅsati, svargasya lokasya samashṭyai sampattyai saṃgatyai 3 tat savitur vṛiṇīmahe, 'dyā no deva savitar iti vaiśvadevasya pratipadanucarau. rāthaṃtare 'hani prathame 'hani prathamasyāhno rūpaṃ 4 yuñjate mana uta yuñjate dhiya iti sāvitraṃ yuktavat prathame 'hani prathamasyāhno rūpam 5 pra dyāvā yajñaiḥ pṛithivī ṛitāvṛidheti dyāvāpṛithivīyam. preti prathame 'hani prathamasyāhno rūpam 6 iheha vo manasā bandhutā nara ity ārbhavaṃ. yad vā eti ca preti ca, tat prathamasyāhno rūpaṃ. tad yat preti sarvam abhavishyat, praishyann evāsmāl lokād yajamānā iti. tad yad iheha vo manasā bandhutā nara ity ārbhavam prathame 'hani śaṅsaty, ayaṃ vai loka ihehāsminn evaināṅs tal loke ramayati 7 devān huve bṛihacchravasaḥ svastaya iti vaiśvadevam. prathame pade devatā nirucyante, prathame 'hani prathamasyāhno rūpam 8 mahāntaṃ vā ete 'dhvānam eshyanto bhavanti, ye saṃvatsaraṃ vā dvādaśāhaṃ vāsate. tad yad devān huve bṛihacchravasaḥ svastaya iti vaiśvadevam prathame 'hani śaṅsati, svastitāyai 9 svastyayanam eva tat kurute, svasti saṃvatsarasya pāram aśnute ya evaṃ veda yeshāṃ caivaṃ vidvān etad dhotā devān huve bṛihacchravasaḥ svastaya iti vaiśvadevam prathame 'hani śaṅsati 10 vaiśvānarāya pṛithupājase vipa ity āgnimārutasya pratipat. prathame pade devatā nirucyate, prathame 'hani prathamasyāhno rūpam 11 pratvakshaso pratavaso virapśina iti mārutam. preti prathame 'hani prathamasyāhno rūpaṃ 12 jātavedase suuavāma somam iti jātavedasyām pu-

rastāt sūktasya śaṁsati. svastyayanaṃ vai jātavedasyāḥ, svastitāyai 13 svastyayanam eva tat kurute, svasti saṃvatsarasya pāram aśnute ya evaṃ veda 14 pra tavyasīṃ navyasīṃ dhītim agnaya iti jātavedasyam. preti prathame 'hani prathamasyāhno rūpaṃ 15 samānam āgnimārutam bhavati yac cāgnishṭome. yad vai yajñe samānaṃ kriyate, tat prajā anusamananti. tasmāt samānam āgnimārutam bhavati || 30 || 2 ||

1 Indro vai devatā dvitīyam ahar vahati, pañcadaśaḥ stomo bṛihat sāma trishṭup chando 2 yathādevatam enena yathāstomaṃ yathāsāma yathāchandasaṃ rādhnoti ya evaṃ veda 3 yad vai neti na preti yat sthitaṃ, tad dvitīyasyāhno rūpaṃ. yad ūrdhvavad yat prativad yad antarvad yad vṛishaṇvad yad vṛidhanvad, yan madhyame pade devatā nirucyate, yad antariksham abhyuditaṃ, yad bārhataṃ yat traishṭubham yat kurvad: etāni vai dvitīyasyāhno rūpāṇy 4 agnim dūtam vṛiṇīmaha iti dvitīyasyāhna ājyam bhavati. kurvad dvitīye 'hani dvitīyasyāhno rūpaṃ 5 vāyo ye te sahasriṇa iti praügaṃ, sutaḥ soma ṛitāvṛidheti vṛidhanvad dvitīye 'hani dvitīyasyāhno rūpaṃ 6 viśvānarasya vas patim, indra it somapā eka iti marutvatīyasya pratipadanucarau. vṛidhanvac cāntarvac ca dvitīye 'hani dvitīyasyāhno rūpam 7 indra nedīya ed ihīty acyutaḥ pragātha, ut tishṭha brahmaṇas pata iti brāhmaṇaspatya ūrdhvavān dvitīye 'hani dvitīyasyāhno rūpam 8 agnir netā, tvaṃ soma kratubhiḥ, pinvanty apa iti dhāyyā acyutā 9 bṛihad indrāya gāyateti marutvatīyaḥ pragātho, yena jyotir ajanayann ṛitāvṛidha iti vṛidhanvān dvitīye 'hani dvitīyasyāhno rūpam 10 indra somaṃ somapate pibemam iti sūktaṃ, sajoshā rudrais tṛipad ā vṛishasveti vṛishaṇvad dvitīye 'hani dvitīyasyāhno rūpaṃ 11 tvām id dhi

havāmahe, tvaṃ hy chi cerava iti bṛihatpṛishṭham bhavati. bārhate 'hani dvitīye 'hani dvitīyasyāhno rūpaṃ 12 yad vāvāneti dhāyyācyuto 13 bhayaṃ ṣṛiṇavac ca na iti sāmapragātho, yac cedam adya yad u ca hya āsīd iti bārhate 'hani dvitīye 'hani dvitīyasyāhno rūpaṃ 14 tyam ū shu vājinaṃ devajūtam iti tārkshyo 'cyutaḥ || 31 || [3] ||

1 Yā ta ūtir avamā yā parameti sūktaṃ, jahi vṛishṇyāni kṛiṇuhī parāca iti vṛishaṇvad dvitīye 'hani dvitīyasyāhno rūpaṃ 2 viṣvo devasya netus, tat savitur vareṇyam, ā viṣvadevaṃ satpatim iti vaiṣvadevasya pratipadanucarau. bārhate 'hani dvitīye 'hani dvitīyasyāhno rūpam 3 ud u shya devaḥ savitā hiraṇyayeti sāvitram ūrdhvavad dvitīye 'hani dvitīyasyāhno rūpaṃ 4 te hi dyāvāpṛithivī viṣvaṣambhuveti dyāvāpṛithivīyaṃ, sujanmanī dhishaṇe antar īyata ity antarvad dvitīye 'hani dvitīyasyāhno rūpaṃ 5 takshan rathaṃ suvṛitaṃ vidmanāpasa ity ārbhavaṃ, takshan harī indravāhā vṛishaṇvasū iti vṛishaṇvad dvitīye 'hani dvitīyasyāhno rūpaṃ 6 yajñasya vo rathyaṃ viṣpatiṃ viṣām iti vaiṣvadevam, vṛishā ketur yajato dyāṃ aṣāyateti vṛishaṇvad dvitīye 'hani dvitīyasyāhno rūpaṃ 7 tad u ṣāryātam. Āṅgiraso vai svargāya lokāya satram āsata, te ha sma dvitīyaṃ-dvitīyam evāhaṭ āgatya muhyanti. tān vā etac Chāryāto Mānavo dvitīye 'hani sūktam aṣaṅsayat, tato vai te pra yajñam ajānan pra svargaṃ lokaṃ. tad yad etat sūktaṃ dvitīye 'hani ṣaṅsati, yajñasya prajñātyai svargasya lokasyānukhyātyai 8 prikshasya vṛishṇo arushasya nū saha ity āgnimārutasya pratipad. vṛishaṇvad dvitīye 'hani dvitīyasyāhno rūpaṃ 9 vṛishṇe ṣardhāya sumakhāya vedhasa iti mārutaṃ. vṛishaṇvad dvitīye

'hani dvitīyasyāhno rūpaṃ 10 jātaˊvedase sunavāma somam iti jātavedasyācyutā 11 yajñena vardhata jātavedasam iti jātavedasyaṃ. vṛidhanvad dvitīye 'hani dvitīyasyāhno rūpam ahno rūpam || 32 || 4 ||

Iti caturthapañcikāyām pañcamo 'dhyāyaḥ.

Iti viṅśādhyāye caturthaḥ khaṇḍaḥ.

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1 Viṣve vai devā devatās tṛtīyam ahar vahanti, saptadaśaḥ stomo vairūpaṃ sāma jagatī chando 2 yathādevatam enena yathāstomaṃ yathāsāma yathāchandasaṃ rādhnoti ya evaṃ veda 3 yad vai samānodarkaṃ, tat tṛtīyasyāhno rūpaṃ. yad aṣvavad yad antavad yat punarāvṛittaṃ yat punarninṛittaṃ yad ratavad yat paryastavad yat trivad yad antarūpaṃ, yad uttame pade devatā nirucyate, yad asau loko 'bhyudito, yad vairūpaṃ yaj jāgataṃ yat kṛitam: etāni vai tṛtīyasyāhno rūpāṇi 4 yukshvā hi devahūtamāṅ aṣvāṅ agne rathīr iveti tṛtīyasyāhna ājyam bhavati 5 devā vai tṛtīyenāhnā svargaṃ lokam āyaṅs, tān asurā rakshāṅsy anvavārayanta. te: virūpā bhavata virūpā bhavateti bhavanta āyaṅs. te yad: virūpā bhavata virūpā bhavateti bhavanta āyaṅs, tad vairūpaṃ sāmābhavat, tad vairūpasya vairūpatvaṃ 6 virūpaḥ pāpmanā bhūtvā pāpmānam apahate ya evaṃ veda 7 tān ha smānv evāgachanti, sam eva sṛijyante, tān aṣvā bhūtvā padbhir apāghnata. yad aṣvā bhūtvā padbhir apāghnata, tad aṣvānām aṣvatvam 8 aṣnute yad-yat kāmayate ya evaṃ veda 9 tasmād aṣvaḥ paṣūnāṃ javishṭhas, tasmād aṣvaḥ pratyañ padā hinasty 10 apa pāpmānaṃ hate ya evaṃ veda 11 tasmād etad aṣvavad ājyam bhavati, tṛtīye 'hani tṛtīyasyāhno rūpaṃ 12 vāyav ā yāhi vītaye, vāyo yāhi ṣivā diva, indraṣ ca vāyav eshāṃ sutānām, ā mitre varuṇe vayam, aṣvināv eha gachatam, ā yāhy adribhiḥ sutaṃ, sajūr viṣvebhir devebhir, uta naḥ priyā priyāsv ity aushṇiham praügaṃ. samānodarkaṃ tṛtīye 'hani tṛtīyasyāhno rūpaṃ 13 taṃ-tam id rādhase mahe,

traya indrasya somā iti marutvatīyasya pratipadanucarau. ninṛittavat trivat tṛitīye 'hani tṛitīyasyāhno rūpam 14 indra nedīya ed ihīty acyutaḥ pragāthaḥ, pra nūnam brahmaṇas patir iti brāhmaṇaspatyo ninṛittavāṅs tṛitīye 'hani tṛitīyasyāhno rūpam 15 agnir netā, tvaṃ soma kratubhiḥ, pinvanty apa iti dhāyyā acyutā 16 nakiḥ sudāso ratham pary āsa na rīramad iti marutvatīyaḥ pragāthaḥ paryastavāṅs tṛitīye 'hani tṛitīyasyāhno rūpaṃ 17 try aryamā manusho devatāteti sūktaṃ trivat tṛitīye 'hani tṛitīyasyāhno rūpaṃ 18 yad dyāva indra te śataṃ, yad indra yāvatas tvam iti vairūpam pṛishṭham bhavati. rāthaṃtare 'hani tṛītiye 'hani tṛitīyasyāhno rūpaṃ 19 yad vāvāneti dhāyyācyutā 20 bhi tvā śūra nonuma iti rathaṃtarasya yonim anu nivartayati. rāthaṃtaraṃ hy etad ahar āyatanene 21 ndra tridhātu. śaraṇam iti sāmapragāthas trivāṅs tṛitīye 'hani tṛitīyasyāhno rūpaṃ 22 tyam ū shu vājinaṃ devajūtam iti tārkshyo 'cyutaḥ ‖ 1 ‖ ı ‖

1 Yo jāta eva prathamo manasvān iti sūktaṃ samānodarkaṃ tṛitīye 'hani tṛitīyasyāhno rūpaṃ 2 tad u sajanīyam. etad vā Indrasyendriyaṃ yat sajanīyam, etasmin vai śasyamāna Indram indriyam āviśati 3 tad dhāpy āhuś chandogās: tṛitīye 'hani bahvṛicā Indrasyendriyaṃ śaṅsantīti 4 tad u gārtsamadam. etena vai Gṛitsamada Indrasya priyaṃ dhāmopāgachat, sa paramaṃ lokam ajayad 5 upendrasya priyaṃ dhāma gachati, jayati paramaṃ lokaṃ ya evaṃ veda 6 tat śavitur vṛiṇīmahe, 'dyā no deva savitar iti vaiśvadevasya pratipadanucarau. rāthaṃtare 'hani tṛitīye 'hani tṛitīyasyāhno rūpaṃ 7 tad devasya savitur vāryam mahad iti sāvitram 8 anto vai mahad, antas tṛitīyam ahas tṛitīye 'hani tṛitīyasyāhno rūpaṃ 9 ghṛitena dyāvāpṛithivī abhīvṛite iti dyāvā-

pṛithivīyaṃ, ghṛitaśriyā ghṛitapricā ghṛitāvṛidheti punarāvṛittam punarnivṛittaṃ tṛitīye 'hani tṛitīyasyāhno rūpam 10 anaśvo jāto anabhīśur ukthya ity ārbhavaṃ, rathas tricakra iti trivat tṛitīye 'hani tṛitīyasyāhno rūpam 11 parāvato ye didhishanta āpyam iti vaiśvadevam. anto vai parāvato, 'ntas tṛitīyam ahas tṛitīye 'hani tṛitīyasyāhno rūpaṃ 12 tad u gāyam. etena vai Gayaḥ Plāto viśveshāṃ devānām priyaṃ dhāmopāgachat, sa paramaṃ lokam ajayad 13 upa viśveshāṃ devānām priyaṃ dhāma gachati, jayati paramaṃ lokaṃ ya evaṃ veda 14 vaiśvānarāya dhishaṇām ṛitāvṛidha ity āgnimārutasya pratipad. anto vai dhishaṇāntas tṛitīyam ahas tṛitīye 'hani tṛitīyasyāhno rūpaṃ 15 dhārāvarā maruto dhṛishṇvojasa iti mārutam bahvabhivyāhṛityam. anto vai bahv, antas tṛitīyam ahas tṛitīye 'hani tṛitīyasyāhno rūpaṃ 16 jātavedase sunavāma somam iti jātavedasyācyutā 17 tvam agne prathamo aṅgirā ṛishir iti jātavedasyam purastādudarkaṃ tṛitīye 'hani tṛitīyasyāhno rūpaṃ. tvaṃ-tvam ity uttaraṃ tryaham abhivadati, saṃtatyai 18 saṃtatais tryahair avyavachinnair yanti ya evaṃ vidvāṅso yanti ‖ 2 ‖ 2 ‖

1 Āpyante vai stomā āpyante chandāṅsi tṛitīye 'hany, etad eva tata ucchishyate vāg ity eva. tad etad aksharaṃ tryaksharaṃ, vāg ity ekam aksharam, aksharam iti tryaksharaṃ 2 sa evaisha uttaras tryaho, vāg ekaṃ gaur ekaṃ dyaur ekaṃ 3 tato vai vāg eva caturtham ahar vahati 4 tad yac caturtham ahar ṇyūṅkhayanty: etad eva tad aksharam abhyāyachanty, etad vardhayanty, etat prabibhāvayishanti caturthasyāhna udyatyā 5 annaṃ vai nyūṅkho. yadelavā abhigeshṇāś caranty, athānnādyam prajāyate. tad yac caturtham ahar nyūṅkhayanty, annam eva tat prajanayanty annādyasya prajātyai. tasmāc caturtham ahar jāta-

vad bhavati 6 catuṛkshareṇa nyūṅkhayed ity āhuṣ. catushpādā vai paṣavaḥ, paṣūnām avaruddhyai 7 tryakshareṇa nyūṅkhayed ity āhus. trayo vā ime trivṛito lokā, eshām eva lokānām abhijityā 8 ekākshareṇa nyūṅkhayed, iti ha smāha Lāṅgalāyano Brahmā Maudgalya, ekāksharā vai vāg, esha vāva samprati nyūṅkhaṃ nyūṅkhayati ya ekākshareṇa nyūṅkhayatīti 9 dvyakshareṇaiva nyūṅkhayet pratishṭhāyā eva. dvipratishṭho vai purushaṣ catushpādāḥ paṣavo, yajamānam eva tad dvipratishṭhaṃ catushpātsu paṣushu pratishṭhāpayati. tasmād dvyakshareṇaiva nyūṅkhayen 10 mukhataḥ prātaranuvāke nyūṅkhayati. mukhato vai prajā annam adanti, mukhata eva tad annādyasya yajamānaṃ dadhāti 11 madhyata ājye nyūṅkhayati. madhyato vai prajā annaṃ dhinoti, madhyata eva tad annādyasya yajamānaṃ dadhāti 12 mukhato madhyaṃdine nyūṅkhayati. mukhato vai prajā annam adanti, mukhata eva tad annādyasya yajamānaṃ dadhāti 13 tad ubhayato nyūṅkham parigṛihṇāti savanābhyām, annādyasya parigṛihītyai ||3||3||

1 Vāg vai devatā caturtham ahar vahaty, ekaviṅśaḥ stomo vairājaṃ sāmānushṭup chando. yathādevatam enena yathāstomaṃ yathāsāma yathāchandasaṃ rādhnoti ya evaṃ veda 2 yad vā cti ca preti ca tac caturthasyāhno rūpaṃ. yad dhy eva prathamam ahas tad etat punar yac caturthaṃ. yad yuktavad yad rathavad yad āṣumad yat pibavad, yat prathame pade devatā nirucyate, yad ayaṃ loko 'bhyudito, yaj jātavad yad dhavavad yac chukravad yad vāco rūpaṃ yad vaimadaṃ yad viriphitaṃ yad vichandā yad ūnātiriktaṃ yad vairājaṃ yad ānushṭubhaṃ yat karishyad yat prathamasyāhno rūpam: etāni vai caturthasyāhno rūpāṇy 3 āgniṃ na svavṛiktibhir iti caturthasyāhna ājyam bhavati vaimadaṃ viriphitaṃ viriphitasya ṛisheṣ caturthe 'hani caturthasyāhno rūpam 4 ashṭarcam

pāṅktam. pāṅkto yajñaḥ pāṅktāḥ paśavaḥ, paśūnām avaruddhyai 5 tā u daśa jagatyo. jagatprātaḥsavana esha tryahas, tena caturthasyāhno rūpaṃ 6 tā u pañcadaśānushṭubha. ānushṭubhaṃ hy etad ahas, tena caturthasyāhno rūpaṃ 7 tā u viṅśatir gāyatryaḥ. punaḥ prāyaṇīyaṃ hy etad ahas, tena caturthasyāhno rūpaṃ 8 tad etad astutam aśastam ayātayāma sūktaṃ yajña eva sākshāt. tad yad etac caturthasyāhna ājyam bhavati, yajñād eva tad yajñaṃ tanvate, vācam eva tat punar upayanti saṃtatyai 9 saṃtatais tryahair avyavachinnair yanti ya evaṃ vidvāṅso yanti 10 vāyo śukro ayāmi te, vihi hotrā avītā, vāyo śataṃ harīṇām, indraś ca vāyav eshāṃ somānām, ā cikitāna sukratū, ā no viśvābhir ūtibhis, tyam u vo aprahaṇam, apa tyaṃ vṛijinaṃ ripum, ambitame nadītama ity ānushṭubham praügam. eti ca preti ca śukravac caturthe 'hani caturthasyāhno rūpaṃ 11 taṃ tvā yajñebhir īmaha iti marutvatīyasya pratipad. īmaha ity: abhyāyāmyam ivaitad ahas, tena caturthasyāhno rūpam 12 idaṃ vaso sutam andha, indra nedīya ed ihi, praitu brahmaṇas patir, agnir netā, tvaṃ soma kratubhiḥ, pinvanty apaḥ, pra va indrāya bṛihata iti prathamenāhnā saṃāna ātānaś, caturthe 'hani caturthasyāhno rūpaṃ 13 śrudhī havam indra mā rishaṇya iti sūktaṃ havavac caturthe 'hani caturthasyāhno rūpam 14 marutvāṅ indra vṛishabho raṇayeti sūktam, ugraṃ sahodām iha taṃ huvemeti havavac caturthe 'hani caturthasyāhno rūpaṃ 15 tad u traishṭubham. tena pratishṭhitapadena savanaṃ dādhārāyatanād evaitena na pracyavata 16 imaṃ nu māyinaṃ huva iti paryāso havavāṅś caturthe 'hani caturthasyāhno rūpaṃ 17 tā u gāyatryo. gāyatryo vā etasya tryahasya madhyaṃdinaṃ vahanti 18 tad vai tac chando vahati yasmin nivid

dhīyate. tasmād gāyatrīshu nividaṃ dadhāti 19 pibā somam indra mandatu tvā, ṣrudhī havaṃ vipipānasyādrer iti vairājam pṛishṭham bhavati. bārhate 'hani caturthe 'hani caturthasyāhno rūpaṃ 20 yad vāvāneti dhāyyācyutā 21 tvām id dhi havāmaha iti bṛihato yonim anu nivartayati, bārhataṃ hy etad ahar āyatanena 22 tvam indra pṛatūrtishv iti sāmapragātho, 'ṣaṣṭihā janiteti jātavāṅṣ caturthe 'hani caturthasyāhno rūpaṃ 23 tyam ū shu vājinaṃ devajūtam iti tārkshyo 'cyutaḥ ‖ 4 ‖ 4 ‖

1 Kuha ṣruta indraḥ kasminn adyeti sūktaṃ vaimadaṃ viriphitaṃ viriphitasya ṛisheṣ caturthe 'hani caturthasyāhno rūpaṃ 2 yudhmasya te vṛishabhasya svarāja iti sūktam, ugraṃ gabhīraṃ janushābhy ugram iti jātavac caturthe 'hani caturthasyāhno rūpaṃ 3 tad u traishṭubham. tena pratishṭhitapadena savanaṃ dādhārāyatanād evaitena na pracyavate 4 tyam u vaḥ satrāsāham iti paryāso. viṣvāsu gīrshv āyatam ity: abhyāyāmyam ivaitad ahas, tena caturthasyāhno rūpaṃ 5 tā u gāyatryo. gāyatryo vā etasya tryahasya madhyaṃdinaṃ vahanti. tad vai tac chando vahati yasmin nivid dhīyate. tasmād gāyatrīshu nividaṃ dadhāti 6 viṣvo devasya netus, tat savitur vareṇyam, ā viṣvadevaṃ satpatim iti vaiṣvadevasya pratipadanucarau. bārhate 'hani caturthe 'hani caturthasyāhno rūpam 7 ā devo yātu savitā suratna iti sāvitram. eti caturthe 'hani caturthasyāhno rūpam 8 pra dyāvā yajñaiḥ pṛithivī namobhir iti dyāvāpṛithivīyam. preti caturthe 'hani caturthasyāhno rūpam 9 pra ṛibhubhyo dūtam iva vācam ishya ity ārbhavam. preti ca vācam ishya iti ca caturthe 'hani caturthasyāhno rūpam 10 pra ṣukraitu devī manīsheti vaiṣvadevam. preti ca ṣukravac ca caturthe

'hani caturthasyāhno rūpaṃ 11 tā u vichandasaḥ. santi dvipadāḥ santi catushpadās, tena caturthasyāhno rūpaṃ 12 vaiśvānarasya sumatau syāmety āgnimārutasya pratipad, ito jāta iti jātavac caturthe 'hani caturthasyāhno rūpaṃ 13 ka īṃ vyaktā naraḥ sanīḷā iti mārutaṃ, nakir hy eshāṃ janūṅshi vedeti jātavac caturthe 'hani caturthasyāhno rūpaṃ 14 tā u vichandasaḥ. santi dvipadāḥ santi catushpadās, tena caturthasyāhno rūpaṃ 15 jātavedase sunavāma somam iti jātavedasyācyutā 16 gniṃ naro dīdhitibhir araṇyor iti jātavedasyaṃ, bastacyutī janayanteti jātavac caturthe 'hani caturthasyāhno rūpaṃ 17 tā u vichandasaḥ. santi virājaḥ santi trishṭubhas, tena caturthasyāhno rūpam ahno rūpam ‖ 5 ‖ 5 ‖

Iti pañcamapañcikāyām prathamo 'dhyāyaḥ.
Ity ekaviṅśādhyāye pañcamaḥ khaṇḍaḥ.

1 Gaur vai devatā pañcamam ahar vahati, triṇavaḥ stomaḥ śākvaraṃ sāma pāṅktiṣ chando. yathādevatam enena yathāstomaṃ yathāsāma yathāchandasaṃ rādhnoti ya evaṃ veda 2 yad vai neti na preti yat sthitaṃ, tat pañcamasyāhno rūpaṃ 3 yad dhy eva dvitīyam ahas tad etat punar yat pañcamaṃ 4 yad ūrdhvavad yat prativad yad antarvad yad vṛishaṇvad yad vṛidhanvad, yan madhyame pade devatā niruchyate, yad antariksham abhyuditaṃ 5 yad dugdhavad yad ūdhavad yad dhenumad yat pṛiśnimad yan madvad yat paśurūpaṃ yad adhyāsavad — vikshudrā iva hi paśavo — yaj jāgataṃ — jāgatā hi paśavo — yad bārhatam — bārhatā hi paśavo — yat pāṅktam — pāṅktā hi paśavo — yad vāmaṃ — vāmaṃ hi paśavo — yad dhavishmad — dhavir hi paśavo — yad vapushmad — vapur hi paśavo — yac chākvaraṃ yat pāṅktaṃ yat kurvad yad dvitīyasyāhno rūpam: etāni vai pañcamasyāhno rūpāṇī 6 mam ū shu vo atithim usharbudham iti pañcama-

syāhna ājyam bhavati jāgatam adhyāsavat paśurūpam pañcame 'hani pañcamasyāhno rūpam 7 ā no yajñaṃ divispṛiśam, ā no vāyo mahe tane, rathena pṛithupājasā, bahavaḥ sūracakshasa, imā u vāṃ divishṭayaḥ, pibā sutasya rasino, devaṃ-devaṃ vo 'vase devaṃ-devam, bṛihad u gāyishe vaca iti bārhatam prāugam pañcame 'hani pañcamasyāhno rūpaṃ 8 yat pāñcajanyayā viśeti marutvatīyasya pratipat, pāñcajanyayeti pañcame 'hani pañcamasyāhno rūpam 9 indra it somapā eka, indra nedīya ed ihy, ut tishṭha brahmaṇas pate, 'gnir netā, tvaṃ soma kratubhiḥ, pinvanty apo, bṛihad indrāya gāyateti dvitīyenāhnā samāna ātānaḥ pañcame 'hani pañcamasyāhno rūpam 10 avitāsi sunvato vṛiktabarhisha iti sūktam madvat pāñktam pañcapadam pañcame 'hani pañcamasyāhno rūpam 11 itthā hi soma in mada iti sūktam madvat pāñktam pañcapadam pañcame 'hani pañcamasyāhno rūpam 12 indra piba tubhyaṃ suto madāyeti sūktam madvat traishṭubham. tena pratishṭhitapadena savanaṃ dādhārāyatanād evaitena na pracyavate 13 marutvāñ indra mīḍhva iti paryāso. neti ṇa preti pañcame 'hani pañcamasyāhno rūpaṃ 14 tā u gāyatryo. gāyatryo vā etasya tryahasya madhyaṃdinaṃ vahanti. tad vai tac chando vahati yasmin nivid dhīyate. tasmād gāyatrīshu nividaṃ dadhāti ‖ 6 ‖ 1 ‖.

1 Mahānāmnīshv atra stuvate śākvareṇa sāmnā rāthaṃtare 'hani pañcame 'hani pañcamasyāhno rūpam 2 Indro vā etābhir mahān ātmānaṃ niramimīta, tasmān mahānāmnyo. 'tho ime vai lokā mahānāmnya ime mahānta 3 imān vai lokān Prajāpatiḥ sṛishṭvedaṃ sarvam aśaknod yad idaṃ kiṃca. yad imāṁl lokān Prajāpatiḥ sṛishṭvedaṃ sarvam aśaknod yad idaṃ kiṃca tac chakvaryo 'bhavaṅs,

tac chakvarīṇāṃ ṣakvarītvaṃ 4 tā ūrdhvāḥ sīmno 'bhyasṛijata. yad ūrdhvāḥ sīmno 'bhyasṛijata tat simā abhavaṅs, tat simānāṃ simātvaṃ 5 svādor itthā vishūvata, upa no haribhiḥ sutam, indraṃ viṣvā avīvṛidhann ity anurūpo vṛishaṇvān pṛiṣṇimān madvān vṛidhanvān pañcame 'hani pañcamasyāhno rūpaṃ 6 yad vāvāneti dhāyyācyutā 7 bhi tvā ṣūra nonuma iti rathaṃtarasya yonim anu nivartayati, rāthaṃtaraṃ hy etad ahar āyatanena 8 mo shu tvā vāghataṣ caneti sāmapragātho 'dhyāsavān paṣurūpam pañcame 'hani pañcamasyāhno rūpaṃ 9 tyam ū shu vājinaṃ devajūtam iti tārkshyo 'cyutaḥ ‖ 7 ‖ 2 ‖

1 Predam brahma vṛitratūryeshv āvitheti sūktam pāṅktam pañcapadam pañcame 'hani pañcamasyāhno rūpam 2 indro madāya vāvṛidha iti sūktam madvat pāṅktam pañcapadam pañcame 'hani pañcamasyāhno rūpaṃ 3 satrā madāsas tava viṣvajanyā iti sūktam madvat traishṭubham. tena pratishṭhitapadena savanaṃ dādhārāyatanād evaitena na pracyavate 4 tam indraṃ vājayāmasīti paryāsaḥ, sa vṛishā vṛishabho bhuvad iti paṣurūpaṃ pañcame 'hani pañcamasyāhno rūpaṃ 5 tā u gāyatryo. gāyatryo vā etasya tryahasya madhyaṃdinaṃ vahanti. tad vai tac chando vahati yasmin nivid dhīyate. tasmād gāyatrīshu nividaṃ dadhāti 6 tat savitur vṛiṇīmahe, 'dyā no deva savitar iti vaiṣvadevasya pratipadanucarau. rāthaṃtare 'hani pañcame 'hani pañcamasyāhno rūpam 7 ud u shya devaḥ savitā damūnā iti sāvitram, ā dāṣushe suvati bhūri vāmam iti vāmam paṣurūpam pañcame 'hani pañcamasyāhno rūpam 8 mahī dyāvāpṛithivī iha jyeshṭhe iti dyāvāpṛithivīyaṃ, ruvad dhokṣheti paṣurūpam pañcame 'hani pañcamasyāhno rūpam 9 ṛibhur vibhvā vāja indro no achety ārbhavam. vājo vai paṣavaḥ, paṣurūpam pañcame 'hani pañcamasyāhno rū-

paṃ 10 stushe janaṃ suvrataṃ navyasībhir iti vaiṣvadevam adhyāsavat paṣurūpam pañcame 'hani pañcamasyāhno rūpaṃ 11 havish pāntam ajaraṃ svarvidīty āgnimārutasya pratipad. dhavishmat pañcame 'hani pañcamasyāhno rūpaṃ 12 vapur nu tac cikitushe cid astv iti mārutaṃ vapushmat pañcame 'hani pañcamasyāhno rūpaṃ 13 jātavedase sunavāma somam iti jātavedasyācyutā14gnir hotā gṛihapatiḥ sa rājeti jātavedasyam adhyāsavat paṣurūpam pañcame 'hani pañcamasyāhno rūpam ‖ 8 ‖ 3 ‖

1 Devakshetraṃ vā etad yat shashṭham ahar. devakshetraṃ vā eta āgachanti ye shashṭham ahar āgachanti 2 na vai devā anyonyasya gṛihe vasanti, nartur ṛitor gṛihe vasatīty āhus. tad yathāyatham ṛitvija ṛituyājān yajanty asampradāyaṃ. tad yathartv ṛitūn kalpayanti, yathāyathaṃ janatās 3 tad āhur: nartupraishaiḥ preshitavyaṃ nartupraishair vashaṭkṛityaṃ. vāg vā ṛitupraishā, āpyate vai vāk shashṭhe 'hanīti 4 yad ṛitupraishaiḥ preshyeyur yad ṛitupraishair vashaṭkuryur, vācam eva tad āptāṃ śrāntām ṛikṇavahīṃ vaharāviṇīm ṛicheyur 5 yad v ebhir na preshyeyur yad v ebhir na vashaṭkuryur, acyutād yajñasya cyaveran, yajñāt prāṇāt Prajāpateḥ paṣubhyo jihmā īyus 6 tasmād ṛigmebhya evādhi preshitavyam, ṛigmebhyo 'dhi vashaṭkṛityaṃ. tan na vācam āptāṃ śrāntām ṛikṇavahīṃ vaharāviṇīm ṛichanti, nācyutād yajñasya cyavante, na yajñāt prāṇāt Prajāpateḥ paṣubhyo jihmā yanti ‖ 9 ‖ 4 ‖

1 Pārucchepīr upadadhati pūrvayoḥ savanayoḥ purastāt prasthitayājyānāṃ. rohitaṃ vai nāmaitac chando yat pārucchepam. etena vā Indraḥ sapta svargāṅl lokān arohad 2 rohati sapta svargāṅl lokān ya evaṃ veda 3 tad āhur: yat pañcapadā eva pañcamasyāhno rūpaṃ shaṭpadāḥ shashṭhasyātha kasmāt saptapadāḥ shashṭhe 'haṅ chasyanta

iti 4 shadbhir eva padaiḥ shashṭham ahar āpnuvanty apachidyevaitad ahar yat saptamaṃ, tad eva saptamena padenābhyārabhya vasanti. vācam eva tat punar upayanti, saṃtatayai 5 saṃtatais tryahair avyavachinnair yanti ya evaṃ vidvāṅso yanti || 10 || 5 ||

1 Devāsurā vā eshu lokeshu samayatanta. te vai devāḥ shashṭhenaivāhnaibhyo lokebhyo 'surān prāṇudanta. teshāṃ yāny antarhastīnāni vasūny āsaṅs, tāny ādāya samudram praupyanta. ta etenaiva chandasānuhāyāntarhastīnāni vasūny ādadata. tad yad etat padam punaḥpadaṃ, sa evāṅkuśa āsañjanāyā2dvishato vasu datte, nir enam ebhyaḥ sarvebhyo lokebhyo nudate, ya evaṃ veda || 11 || 6 ||

1 Dyaur vai devatā shashṭham ahar vahati, trayastriṅśaḥ stomo raivataṃ sāmātichandāś chando. yathādevatam enena yathāstomaṃ yathāsāma yathāchandasaṃ rādhnoti ya evaṃ veda 2 yad vai samānodarkaṃ, tat shashṭhasyāhno rūpaṃ. yad dhy eva tṛitīyam ahas tad etat punar yat shashṭhaṃ. yad aśvavad yad antavad yat punarāvṛittaṃ yat punarnivṛittaṃ yad ratavad yat paryastavad yat trivad yad antarūpaṃ, yad uttame pade devatā nirucyate, yad asau loko 'bhyudito 3 yat pārucchepaṃ yat saptapadaṃ yan nārāśaṅsaṃ yan nābhānedishṭhaṃ yad raivataṃ yad atichandā yat kṛitaṃ yat tṛitīyasyāhno rūpam: etāni vai shashṭhasyāhno rūpāny 4 ayaṃ jāyata manusho dharīmaṇīti shashṭhasyāhna ājyam bhavati pārucchepam atichandāḥ saptapadaṃ shashṭhe 'hani shashṭhasyāhno rūpaṃ 5 stīrṇam barhir upa no yāhi vītaya, ā vāṃ ratho niyutvān vakshad avase, sushumā yātam adribhir, yuvāṃ stomebhir devayanto aśvinā, var maha indra, vṛishann indrā, stu śraushaḷ, o shū ṇo agne śṛiṇuhi tvam īḷito, ye devāso divy ekādaśa sthe, yam adadād rabhasam ṛiṇacyutam iti praügam pārucchepam

atichandāḥ saptapadaṃ shashṭhe 'hani shashṭhasyāhno rūpaṃ 6 sa pūrvyo mahānām iti marutvatīyasya pratipad. anto vai mahad, antaḥ shashṭham ahaḥ shashṭhe 'hani shashṭhasyāhno rūpaṃ 7 traya indrasya somā, indra nedīya ed ihi, pra nūnam brahmaṇas patir, agnir netā, tvaṃ soma kratubhiḥ, pinvanty apo, nakiḥ sudāso ratham iti tṛitīyenāhnā samāna ātānaḥ shashṭhe 'hani shashṭhasyāhno rūpaṃ 8 yaṃ tvaṃ ratham indra medhasātaya iti sūktam pārucchepam atichandāḥ saptapadaṃ shashṭhe 'hani shashṭhasyāhno rūpaṃ 9 sa yo vṛishā vṛishṇyebhiḥ samokā iti sūktaṃ samānodarkaṃ shashṭhe 'hani shashṭhasyāhno rūpam 10 indra marutva iha pāhi somam iti sūktaṃ, tebhiḥ sākam pibatu vṛitrakhāda ity: anto vai khādo, 'ntaḥ shashṭham ahaḥ shashṭhe 'hani shashṭhasyāhno rūpaṃ 11 tad u traishṭubham. tena pratishṭhitapadena savanaṃ dādhārāyatanād evaitena na pracyavate 12 'yaṃ ha yena vā idam iti paryāsaḥ, svar marutvatā jitam ity: anto vai jitam, antaḥ shashṭham ahaḥ shashṭhe 'hani shashṭhasyāhno rūpaṃ 13 tā u gāyatryo. gāyatryo vā etasya tryahasya madhyaṃdinaṃ vahanti. tad vai tac chando vahati yasmin nivid dhīyate. tasmād gāyatrīshu nividaṃ dadhāti 14 revatīr naḥ sadhamāde, revāṅ̃ id revata stoteti raivatam pṛishṭham bhavati. bārhate 'hani shashṭhe 'hani shashṭhasyāhno rūpaṃ 15 yad vāvāṉeti dhāyyācyutā 16 tvām id dhi havāmaha iti bṛihato yonim anu nivartayati. bārhataṃ hy etad ahar āyatanene 17 ndram id devatātaya iti sāmapragātho ninṛittavān shashṭhe 'hani shashṭhasyāhno rūpaṃ 18 tyam ū shu vājinaṃ devajūtam iti tārkshyo 'cyutaḥ || 12 || ৭ ||

1 Endra yāhy upa naḥ parāvata iti sūktam pārucchepam atichandāḥ saptapadaṃ shashṭhe 'hani shashṭha-

syāhno rūpam 2 pra ghā nv asya mahato mahānīti sūktaṃ samānodarkaṃ shashṭhe 'hani shashṭhasyāhno rūpam 3 abhūr eko rayipate rayīṇām iti sūktaṃ, ratham ā tishṭha tuvinṛimṇa bhīmam ity: anto vai sthitam, antaḥ shashṭham ahaḥ shashṭhe 'hani shashṭhasyāhno rūpaṃ 4 tad u traishṭubham. tena pratishṭhitapadena savanaṃ dādhārāyatanād evaitena na pracyavata 5 upa no haribhiḥ sutam iti paryāsaḥ samānodarkaḥ shashṭhe 'hani shashṭhasyāhno rūpaṃ 6 tā u gāyatryo. gāyatryo vā etasya tryahasya madhyaṃdinaṃ vahanti. tad vai tac chando vahati yasmin nivid dhīyate. tasmād gāyatrīshu nividaṃ dadhāty 7 abhi tyaṃ devaṃ savitāram oṇyor iti vaiṣvadevasya pratipad atichandāḥ shashṭhe 'hani shashṭhasyāhno rūpaṃ 8 tat savitur vareṇyaṃ, dosho āgād ity anucaro. 'nto vai gatam, antaḥ shashṭham ahaḥ shashṭhe 'hani shashṭhasyāhno rūpam 9 ud u shya devaḥ savitā savāyeti sāvitraṃ, ṣaṣvattamaṃ tadapā vahnir asthād ity: anto vai sthitam, antaḥ shashṭham ahaḥ shashṭhe 'hani shashṭhasyāhno rūpaṃ 10 katarā pūrvā katarāparāyor iti dyāvāpṛithivīyaṃ samānodarkaṃ shashṭhe 'hani shashṭhasyāhno rūpaṃ 11 kim u ṣreshṭhaḥ kiṃ yavishṭho na ājagann, upa no vājā adhvaram ṛibhukshā ity ārbhavaṃ nārāṣaṅsaṃ trivat shashṭhe 'hani shashṭhasyāhno rūpam 12 idam itthā raudraṃ gūrtavacā, ye yajñena dakshiṇayā samaktā iti vaiṣvadevam || 13 || 8 ||

1 Nābhānedishṭhaṃ ṣaṅsati 2 Nābhānedishṭhaṃ vai Mānavam brahmacaryaṃ vasantam bhrātaro nirabhajan. so 'bravīd etya: kim mahyam abhāktety. etam eva nishṭhāvam avavaditāram ity abruvaṅs. tasmād dhāpy etarhi pitaram putrāḥ: nishṭhāvo 'vavaditety evācakshate 3 sa pitaram etyābravīt: tvāṃ ha vāva mahyaṃ tatābhākshur iti. tam pitā-

bravīn: mā putraka tad ādṛithā. Āṅgiraso vā ime svargāya lokāya satram āsate, te shashṭham-shashṭham evāhar āgatya muhyanti. tān ete sūkte shashṭhe 'hani śaṅsaya, teshāṃ yat sahasraṃ satrapariveshaṇaṃ tat te svar yanto dāsyantīti. tatheti 4 tān upait: prati gṛibhṇīta mānavaṃ sumedhasa iti. tam abruvan: kiṃkāmo vadasīī,dam eva vaḥ shashṭham ahaḥ prajñāpayānīty abravīd, atha yad va etat sahasraṃ satrapariveshaṇaṃ tan me svar yanto datteti. tatheti. tān ete sūkte shashṭhe 'hany aśaṅsayat, tato vai te pra yajñam ajānan pra svargaṃ lokaṃ 5 tad yad ete sūkte shashṭhe 'hani śaṅsati, yajñasya prajñātyai svargasya lokasyānukhyātyai 6 taṃ svar yanto 'bruvann: etat te brāhmaṇa sahasram iti. tad enaṃ samākurvāṇam purushaḥ kṛishṇaśavāsy uttarata upotthāyābravīn: mama vā idam, mama vai vāstuham iti. so 'bravīn: mahyaṃ vā idam adur iti. tam abravīt: tad vai nau tavaiva pitari praśna iti. sa pitaram ait, tam pitābravīn: nanu te putrakādū3r ity. adur eva ma, ity abravīt, tat tu me purushaḥ kṛishṇaśavāsy uttarata upodatishṭhan: mama vā idam, mama vai vāstuham ity āditeti. tam pitābravīt: tasyaiva putraka, tat-tat tu sa tubhyaṃ dāsyatīti. sa punar etyābravīt: tava ha vāva kila bhagava idam iti me pitāheti. so 'bravīt: tad ahaṃ tubhyam eva dadāmi ya eva satyam avādīr iti 7 tasmād evaṃ vidushā satyam eva vaditavyaṃ 8 sa esha sahasrasanir mantro yan nābhānedishṭha 9 upainaṃ sahasraṃ namati, pra shashṭhenāhnā svargaṃ lokaṃ jānāti ya evaṃ veda || 14 || 9 ||

1 Tāny etāni sahacarāṇy ity ācakshate: nābhānedishṭhaṃ vālakhilyā vṛishākapim evayāmarutaṃ, tāni sahaiva śaṅsed 2 yad eshām antariyāt, tad yajamānasyāntariyād 3 yadi nābhānedishṭhaṃ reto 'syāntariyād, yadi vālakhilyāḥ prāṇān asyāntariyād, yadi vṛishākapim ātmānam asyānta-

riyād, yady evayāmarutam pratishṭhāyā enaṃ cyāvayed daivyai ca mānushyai ca 4 nābhānedishṭhenaiva reto 'siñcat, tad vālakhilyābhir vyakarot, Sukīrtinā Kākshīvatena yoniṃ vyahāpayad: urau yathā tava śarman mademeti. tasmāj jyāyān san garbhaḥ kanīyāṅsaṃ santaṃ yoniṃ na hinasti, brahmaṇā hi sa kḷipta. evayāmarutaitavai karoti, tenedaṃ sarvam etavai kṛitam eti yad idaṃ kiṃcā5haś ca kṛishṇam ahar arjunaṃ cety āgnimārutasya pratipad, ahaś cāhaś ceti punarāvṛittam punarnivṛittaṃ shashṭhe 'hani shashṭhasyāhno rūpam 6 madhvo vo nāma mārutaṃ yajatrā iti mārutam bahvabhivyāhṛityam. anto vai bahv, antaḥ shashṭham ahaḥ shashṭhe 'hani shashṭhasyāhno rūpaṃ 7 jātavedase sunavāma sómam iti jātavedasyācyutā 8 sa pratnathā sahasā jāyamāna iti jātavedasyaṃ samānodarkaṃ shashṭhe 'hani shashṭhasyāhno rūpaṃ 9 dhārayan-dhārayann iti śaṅsati, prasraṅsād vā antasya bibhāya. tad yathā punarāgrantham punarnigrantham antam badhnīyān mayūkhaṃ vāntato dhāraṇāya nihanyāt, tādṛik tad yad dhārayan-dhārayann iti śaṅsati saṃtatayai 10 saṃtatais tryahair avyavachinnair yanti ya evaṃ vidvāṅso yanti yanti || 15 || 10 ||

Iti pañcamapañcikāyāṃ dvitīyo 'dhyāyaḥ.
Iti dvāviṅśādhyāye daśamaḥ khaṇḍaḥ.

1 Yad vā eti ca preti ca tat saptamasyāhno rūpaṃ 2 yad dhy eva prathamam ahas tad evaitat punar yat saptamaṃ 3 yad yuktavad yad rathavad yad āśumad yat pibavad, yat prathame pade devatā nirucyate, yad ayaṃ loko 'bhyudito 4 yaj jātavad yad aniruktaṃ 5 yat karishyad yat prathamasyāhno rūpam: etāni vai saptamasyāhno rūpāṇi 6 samudrād ūrmir madhumāṅ ud ārad iti saptamasyāhna ājyam bhavaty aniruktaṃ saptame 'hani saptamasyāhno rūpaṃ 7 vāg vai samudro. na vai vāk kshīyate, na samu-

draḥ kshīyate. tad yad etat saptamasyāhna ājyam bhavati, yajñād eva tad yajñaṃ tanvate, vācam eva tat punar upayanti saṃtatyai 8 saṃtatais tryahair avyavachinnair yanti ya evaṃ vidvāṅso yanty 9 āpyante vai stomā, āpyante chandāṅsi shashṭhe 'hani. tad yathaivāda ājyenāvadānāni punaḥ pratyabhighārayanty ayātayāmatāyā, evam evaitat stomāṅṣ ca chandāṅsi ca punaḥ pratyupayanty ayātayāmatāyai yad etat saptamasyāhna ājyam bhavati 10 tad u traishṭubhaṃ. trishṭupprātaḥsavana esha tryaha 11 ā vāyo bhūsha ṣucipā upa naḥ, pra yābhir yāsi dāṣvāṅsam ach,ā no niyudbhiḥ ṣatinībhir adhvaram, pra sotā jīro adhvareshv asthād, ye vāyava indramādanāso, yā vāṃ ṣataṃ niyuto yāḥ sahasram, pra yad vām mitrāvaruṇā spūrdhann, ā gomatā nāsatyā rathen,ā no deva ṣavasā yāhi ṣushmin, pra vo yajñeshu devayanto arcan, pra kshodasā dhāyasā sasra esheti praügam. eti ca preti ca saptame 'hani saptamasyāhno rūpaṃ. tad u traishṭubhaṃ. trishṭupprātaḥsavana esha tryaha 12 ā tvā rathaṃ yathotaya, idaṃ vaso sutam andha, indra nedīya ed ihi, praitu brahmaṇas patir, agnir netā, tvaṃ soma kratubhiḥ, pinvanty apaḥ, pra va indrāya bṛihata iti prathamenāhnā samāna ātānaḥ saptame 'hani saptamasyāhno rūpaṃ 13 kayā ṣubhā savayasaḥ sanīḷā iti sūktaṃ, na jāyamāno naṣate na jāta iti jātavat saptame 'hani saptamasyāhno rūpaṃ 14 tad u kayāṣubhīyam. etad vai saṃjñānaṃ saṃtani sūktaṃ yat kayāṣubhīyam. etena ha vā Indro 'gastyo Marutas te samajānata. tad yat kayāṣubhīyaṃ ṣaṅsati, saṃjñātyā eva 15 tad v āyushyaṃ. tad yo 'sya priyaḥ syāt, kuryād evāsya kayāṣubhīyaṃ 16 tad u traishṭubhaṃ. tena pratishṭhitapadena savanaṃ dādhārāyatanād evaitena na pracyavate 17 tyaṃ su mesham

mahayā svarvidam iti sūktam, atyaṃ na vājaṃ havanasyadaṃ ratham iti rathavat saptame 'hani saptamasyāhno rūpaṃ 18 tad u jāgataṃ. jagatyo vā etasya tryahasya madhyaṃdinaṃ vahanti. tad vai tac chando vahati yasmin nivid dhīyate. tasmāj jagatīshu nividaṃ dadhāti 19 mithunāni sūktāni śasyante traishṭubhāni ca jāgatāni ca. mithunaṃ vai paśavaḥ paśavaś chandomāḥ, paśūnām avaruddhyai 20 tvām id dhi havāmahe, tvaṃ hy ehi cerava iti bṛihatpṛishṭham bhavati saptame 'hani 21 yad eva shashṭhasyāhnas tad 22 yad vai rathaṃtaraṃ tad vairūpaṃ yad bṛihat tad vairājaṃ, yad rathaṃtaraṃ tac chākvaraṃ yad bṛihat tad raivataṃ 23 tad yad bṛihatpṛishṭham bhavati, bṛihataiva tad bṛihat pratyuttabhnuvanty astomakṛintatrāya 24 yad rathaṃtaraṃ syāt, kṛintatraṃ syāt 25 tasmād bṛihad eva kartavyaṃ 26 yad vāvāneti dhāyyācyutā 27 bhi tvā śūra nonuma iti rathaṃtarasya yonim anu nivartayati. rāthaṃtaraṃ hy etad ahar āyatanena 28 pibā sutasya rasina iti sāmapragāthaḥ pibavān saptame 'hani saptamasyāhno rūpaṃ 29 tyam ū shu vājinaṃ devajūtam iti tārkshyo 'cyutaḥ || 16 || 1 ||

1 Indrasya nu vīryāṇi pra vocam iti sūktam. preti saptame 'hani saptamasyāhno rūpaṃ 2 tad u traishṭubhaṃ. tena pratishṭhitapadena savanaṃ dādhārāyatanād evaitena na pracyavate 3 'bhi tyam mesham puruhūtam ṛigmiyam iti sūktaṃ. yad vāva preti tad abhīti saptame 'hani saptamasyāhno rūpaṃ 4 tad u jāgataṃ. jagatyo vā etasya tryahasya madhyaṃdinaṃ vahanti. tad vai tac chando vahati yasmin nivid dhīyate. tasmāj jagatīshu nividaṃ dadhāti 5 mithunāni sūktāni śasyante traishṭubhāni ca jāgatāni ca. mithunaṃ vai paśavaḥ paśavaś chandomāḥ, paśūnām avaruddhyai 6 tat savitur vṛiṇīmahe, 'dyā no deva savitar iti vaiśvadevasya pratipadanucarau.

rāthaṃtare 'hani saptame 'hani saptamasyāhno rūpam 7 abhi tvā deva savitar iti sāvitraṃ. yad vāva preti tad abhīti saptame 'hani saptamasyāhno rūpam 8 pretāṃ yajñasya sambhuveti dyāvāpṛithivīyam. preti saptame 'hani saptamasyāhno rūpam 9 ayaṃ devāya janmana ity ārbhavaṃ jātavat saptame 'hani saptamasyāhno rūpam 10 ā yāhi vanasā saheti dvipadāḥ saṅsati. dvipād vai purushaṣ catushpādāḥ paṣavaḥ paṣavaṣ chandomāḥ, paṣūnām avaruddhyai. tad yad dvipadāḥ saṅsati, yajamānam eva tad dvipratishṭhaṃ catushpātsu paṣushu pratishṭhāpayaty 11 aibhir agne duvo gira iti vaiṣvadevam. eti saptame 'hani saptamasyāhno rūpaṃ 12 tāny u gāyatrāṇi. gāyatratṛitīyasavana esha tryaho 13 vaiṣvānaro ajījanad ity āgnimārutasya pratipaj. jātavat saptame 'hani saptamasyāhno rūpam 14 pra yat vas trishṭubham isham iti mārutam. preti saptame 'hani saptamasyāhno rūpaṃ 15 jātavedase sunavāma somam iti jātavedasyācyutā 16 dūtaṃ vo viṣvavedasam iti jātavedasyam aniruktaṃ saptame 'hani saptamasyāhno rūpaṃ 17 tāny u gāyatrāṇi. gāyatratṛitīyasavana esha tryahaḥ || 17 || 2 ||

1 Yad vai neti na preti yat sthitaṃ, tad ashṭamasyāhno rūpaṃ 2 yad dhy eva dvitīyam ahas tad evaitat punar yad ashṭamaṃ 3 yad ūrdhvavad yat prativad yad antarvad yad vṛishaṇvad yad vṛidhanvad, yan madhyame pade devatā nirucyate, yad antariksham abhyuditaṃ 4 yad dvyagni yan mahadvad yad dvihūtavad yat punarvad yat kurvad 5 yad dvitīyasyāhno rūpam: etāni vā ashṭamasyāhno rūpāny 6 agniṃ vo devam agnibhiḥ sajoshā ity ashṭamasyāhna ājyam bhavati dvyagny ashṭame 'hany ashṭamasyāhno rūpaṃ 7 tad u traishṭubham. trishṭupprātaḥsavana esha tryahaḥ 8 kuvid aṅga namasā ye vṛidhāsaḥ, pīvoannāṅ rayivṛidhaḥ sumedhā, uchann ushasaḥ

sudinā aripra, uṣantā dūtā na dabhāya goṛpā, yāvat taras tanvo yāvad ojaḥ, prati vāṃ sūra udite sūktair, dhenuḥ pratnasya kāmyaṃ duhānā, brahmā ṇa indropa yāhi vidvān, ūrdhvo agniḥ sumatiṃ vasvo aṣred, uta syā naḥ sarasvatī jushāṇeti praügam prativad antarvad dvihūtavad ūrdhvavad ashṭame 'hany ashṭamasyāhno rūpaṃ 9 tad ṅ traishṭubhaṃ. trishṭupprātaḥsavana esha tryaho 10 viṣvānarasya vas patim, indra it somapā eka, indra nedīya ed ihy, ut tishṭha braḥmaṇas pate, 'gnir netā, tvaṃ soma kratubhiḥ, pinvanty apo, bṛihad indrāya gāyateti dvitīyenābnā samāna ātāno 'shṭame 'hany ashṭamasyāhno rūpaṃ 11 ṣaṅsā mahām indraṃ yasmin viṣvā iti sūktam mahadvad ashṭame 'hany ashṭamasyāhno rūpam 12 mahaṣ cit tvam indra yata etān iti sūktam mahadvad ashṭame 'hany ashṭamasyāhno rūpam 13 pibā somam abhi yam ugra tarda iti sūktam, ūrvaṃ gavyam mahi gṛiṇāna indreti mahadvad ashṭame 'hany ashṭamasyāhno rūpam 14 mahāṅ̃ indro nṛivad ā carshaṇiprā iti sūktam mahadvad ashṭame 'hany ashṭamasyāhno rūpaṃ 15 tad u traishṭubhaṃ. tena pratishṭhitapadena savanaṃ dādhārāyatanād evaitena na pracyavate 16 tam asya dyāvāpṛithivī sacetaseti sūktaṃ, yad ait kṛiṇvāno mahimānam indriyam iti mahadvad ashṭame 'hany ashṭamasyāhno rūpaṃ 17 tad u jāgataṃ. jagatyo vā etasya tryahasya madhyaṃdinaṃ vahanti. tad vai tac chando vahati yasmin nivid dhīyate. tasmāj jagatīshu nividaṃ dadhāti 18 mithunāni sūktāni ṣasyante traishṭubhāni ca jāgatāni ca. mithunaṃ vai paṣavaḥ paṣavaṣ chandomāḥ, paṣūnāṃ avaruddhyai 19 mahadvanti sūktāni ṣasyante. mahad vā antariksham, antarikshasyāptyai 20 pañca sūktāni ṣasyante. pañcapadā pa-

ūktiḥ pāṅkto yajñaḥ pāṅktāḥ paśavaḥ paśavaś chandomāḥ, paśūnām avaruddhyā 21 abhi tvā śūra nonumo, 'bhi tvā pūrvapītaya iti rathaṃtaram pṛishṭham bhavaty ashṭame 'hani 22 yad vāvāneti dhāyyācyutā 23 tvām id dhi havāmaha iti bṛihato yoṇim anu nivartayati. bārhatam hy etad ahar āyataneno 24 bhayaṃ śṛiṇavac ca na iti sāmapragātho. yac cedam adya yad u ca hya āsīd iti bārhate 'hany ashṭame 'hany ashṭamasyāhno rūpaṃ 25 tyam ū shu vājinaṃ devajūtam iti tārkshyo 'cyutaḥ || 18 || 3 ||

1 Apūrvyā purutamāny asmā iti sūktam, mahe vīrāya tavase turāyeti mahadvad ashṭame 'hany ashṭamasyāhno rūpaṃ. tāṃ su te kīrtim maghavan mahitveti sūktam mahadvad ashṭame 'hany ashṭamasyāhno rūpaṃ. tvam mahāṅ indra yo ha śushmair iti sūktam mahadvad ashṭame 'hany ashṭamasyāhno rūpaṃ. tvam mahāṅ indra tubhyaṃ ha kshā iti sūktam mahadvad ashṭame 'hany ashṭamasyāhno rūpaṃ 2 tad u traishṭubhaṃ. tena pratishṭhitapadena savanaṃ dādhārāyatanād evaitena na pracyavate 3 divaś cid asya varimā vi papratha iti sūktam, indraṃ na mahneti mahadvad ashṭame 'hany ashṭamasyāhno rūpaṃ 4 tad u jāgataṃ. jagatyo vā etasya tryahasya madhyaṃdinaṃ vahanti. tad vai tac chando vahati yasmin nivid dhīyate. tasmāj jagatīshu nividaṃ dadhāti 5 mithunāni sūktāni śasyante traishṭubhāni ca jāgatāni ca. mithunaṃ vai paśavaḥ paśavaś chandomāḥ, paśūnām avaruddhyai 6 mahadvanti sūktāni śasyante. mahad vā antariksham, antarikshasyāptyai. pañca-pañca sūktāni śasyante. pañcapadā paṅktiḥ pāṅkto yajñaḥ pāṅktāḥ paśavaḥ paśavaś chandomāḥ, paśūnām avaruddhyai 7 tāni dvedhā, pañcānyāni pañcānyāni, daśa sampadyante: sā daśinī virāḷ. annam virāḷ annam paśavaḥ paśavaś chandomāḥ, paśūnām avaruddhyai 8 viśvo devasya netus, tat savitur

vareṇyam, ā viṣvadevaṃ satpatim iti vaiṣvadevasya pratipadanucarau. bārhate 'hany aṣṭame 'hany aṣṭamasyāhno rūpaṃ 9 hiraṇyapāṇim ūtaya iti sāvitram ūrdhvavad aṣṭame 'hany aṣṭamasyāhno rūpam 10 mahī dyauḥ pṛithivī ca na iti dyāvāpṛithivīyam mahadvad aṣṭame 'hany aṣṭamasyāhno rūpaṃ 11 yuvānā pitarā punar ity ārbhavam punarvad aṣṭame 'hany aṣṭamasyāhno rūpam 12 imā nu kam bhuvanā sīshadhāmeti dvipadāḥ saṅsati. dvipād vai purushaṣ catushpādāḥ paṣavaḥ paṣavaṣ chandomāḥ, paṣūnām avaruddhyai. tad yad dvipadāḥ saṅsati, yajamānam eva tad dvipratishṭhaṃ catushpātsu paṣushu pratishṭhāpayati 13 devānām id avo mahad iti vaiṣvadevam mahadvad aṣṭame 'hany aṣṭamasyāhno rūpaṃ 14 tāny u gāyatrāṇi. gāyatratṛitīyasavana esha tryaha 15 ṛitāvānaṃ vaiṣvānaram ity āgnimārutasya pratipad, agnir vaiṣvānaro mahān iti mahadvad aṣṭame 'hany aṣṭamasyāhno rūpaṃ 16 krīḷaṃ vaḥ ṣardho mārutam iti mārutaṃ, jambhe rasasya vāvṛidha iti vṛidhanvad aṣṭame 'hany aṣṭamasyāhno rūpaṃ 17 jātavedase ṣunavāma somam iti jātavedasyācyutā 18 gne mṛiḷa mahāṅ asīti jātavedasyam mahadvad aṣṭame 'hany aṣṭamasyāhno rūpaṃ 19 tāny u gāyatrāṇi. gāyatratṛitīyasavana esha tryaha esha tryahaḥ || 19 || 4 ||

Iti pañcamapañcikāyāṃ tṛitīyo 'dhyāyaḥ.

Iti trayoviṅṣādhyāye caturthaḥ khaṇḍaḥ.

1 Yad vai samānodarkaṃ, tan navamasyāhno rūpaṃ 2 yad dhy eva tṛitīyam ahas tad evaitat punar yan navamaṃ 3 yad aṣvavad yad antavad yat punarāvṛittaṃ yat punarninṛittaṃ yad ratavad yat paryastavad yat trivad yad antarūpaṃ, yad uttame pade devatā nirucyate, yad asau loko 'bhyudito 4 yac chucivad yat satyavad yat kshetivad yad gatavad yad okavad 5 yat kṛitaṃ yat tṛitīyasyā-

hno rūpam: etāni vai navamasyāhno rūpāṇy 6 aganma mahā namasā yavishṭham iti navamasyāhna ājyam bhavati gatavan navame 'hani navamasyāhno rūpaṃ 7 tad u traishṭubham. trishṭupprātaḥsavana esha tryahaḥ 8 pra vīrayā ṣucayo dadrire te, te satyena manasā dīdhyānā, divi kshayantā rajasaḥ prithivyām, ā viṣvavārāṣvinā gata'm no, 'yam soma indra tubhyam sunva ā tu, pra brahmāṇo aṅgiraso nakshanta, sarasvatīṃ devayanto havanta, ā no divo bṛihataḥ parvatād ā, sarasvaty abhi no neshi vasya iti prattigaṃ ṣucivat satyavat kshetivad gatavad okavan navame 'hani navamasyāhno rūpaṃ 9 tad u traishṭubham. trishṭupprātaḥsavana esha tryahas 10 tam-tam id rādhase mahe, traya indrasya somā, indra nedīya ed ihi, pra nūnam brahmaṇas patir, agnir netā, tvaṃ soma kratubhiḥ, pinvanty apo, nakiḥ sudāso ratham iti tṛitīyenāhnā samāna ātāno navame 'hani navamasyāhno rūpam 11 indraḥ svāhā pibatu yasya soma iti sūktam. anto vai svāhākāro, 'nto navamam ahar navame 'hani navamasyāhno rūpaṃ 12 gāyat sāma nabhanyaṃ yathā ver iti sūktam, arcāma tad vāvṛidhānaṃ svarvad ity: anto vai svar, anto navamam ahar navame 'hani navamasyāhno rūpaṃ 13 tishṭhā harī ratha ā yujyamāneti sūktam. anto vai sthitam, anto navamam ahar navame 'hani navamasyāhno rūpam 14 imā u tvā purutamasya kāror iti sūktaṃ, dhiyo ratheshṭhām ity: anto vai sthitam, anto navamam ahar navame 'hani navamasyāhno rūpaṃ 15 tad u traishṭubham. tena pratishṭhitapadena savanaṃ dādhārāyatanād evaitena na pracyavate 16 pra mandine pitumad arcatā vaca iti sūktaṃ samānodarkaṃ navame 'hani navamasyāhno rūpaṃ 17 tad u jāgataṃ. 'jagatyo vā etasya tryahasya madhyaṃdinaṃ

vahanti. tad vai tac chando vahati yasmin nivid dhīyate. tasmāj jagatīshu nividaṃ dadhāti 18 mithunāni sūktāni śasyante traishṭubhāni ca jāgatāni ca. mithunaṃ vai paśavaḥ paśavas chandomāḥ, paśūnām avaruddhyai 19 pañca sūktāni śasyante. pañcapadā paṅktiḥ pāṅkto yajñaḥ pāṅktāḥ paśavaḥ paśavas chandomāḥ, paśūnāṃ avaruddhyai 20 tvā́m id dhi havāmahe, tvaṃ hy ehi cerava iti bṛihatpṛishṭham bhavati navame 'hani 21 yad vāvāneti dhāyyāc cyutābhi tvā śūra nonuma iti rathaṃtarasya yonim anu nivartayati. rāthaṃtaraṃ hy etad ahar āyatanenendra tridhātu śaraṇam iti sāmapragāthas trivān navame 'hani navamasyāhno rūpaṃ. tyam ū shu vājinaṃ devajūtam iti tārkshyo 'cyutaḥ ‖ 20 ‖ 1 ‖.

1 Saṃ ca tve jagmur gira indra pūrvīr iti sūktaṃ gatavan navame 'hani navamasyāhno rūpaṃ 2 kadā bhuvan rathakshayāṇi brahmeti sūktaṃ kshetivad antarūpaṃ. kshetīva vā antaṃ gatvā, navame 'hani navamasyāhno rūpam 3 ā satyo yātu maghavāñ ṛijīshīti sūktaṃ satyavan navame 'hani navamasyāhno rūpaṃ 4 tat ta indriyam paramam parācair iti sūktam. anto vai paramam, anto navamam ahar navame 'hani navamasyāhno rūpaṃ 5 tad u traishṭubham. tena pratishṭhitapadena savanaṃ dādhārāyatanād evaitena na pracyavate 6 'ham bhuvaṃ vasunaḥ pūrvyas patir iti sūktam, ahaṃ dhanāni saṃ jayāmi śaśvata ity: anto vai jitam, anto navamam ahar navame 'hani navamasyāhno rūpaṃ 7 tad u jāgataṃ. jagatyo vā etasya tryahasya madhyaṃdinaṃ vahanti. tad vai tac chando vahati yasmin nivid dhīyate. tasmāj jagatīshu nividaṃ dadhāti 8 mithunāni sūktāni śasyante traishṭubhāni ca jāgatāni ca. mithunaṃ vai paśavaḥ paśavas chandomāḥ, paśūnām avaruddhyai. pañcapañca sūktāni śasyante. pañcapadā paṅktiḥ pāṅkto yajñaḥ

pāṅktāḥ paśavaḥ paśavaś chandomāḥ, paśūnām avaruddhyai. tāni dvedhā, pañcānyāni pañcānyāni, daśa sampadyante: sā daśinī virāḷ. annaṃ virāḷ annam paśavaḥ paśavaś chandomāḥ, paśūnām avaruddhyai 9 tat savitur vṛiṇīmahe, 'dyā no deva savitar iti vaiśvadevasya pratipadanucarau. rāthaṃtare 'hani navame 'hani navamasyāhno rūpaṃ 10 dosho āgād iti sāvitram. anto vai gatam, anto navamam ahar navame 'hani navamasyāhno rūpam 11 pra vām mahi dyavī abhīti dyāvāpṛithivīyaṃ, śucī upa praśastaya iti śucivan navame 'hani navamasyāhno rūpam 12 indra ishe dadātu nas, te no ratnāni dhattaneṭy ārbhavaṃ, trir ā sāptāni sunvata iti trivan navame 'hani navamasyāhno rūpam 13 babhrur eko vishunaḥ sūnaro yuveti dvipadāḥ śaṅsati. dvipād vai purushaś catushpādāḥ paśavaḥ paśavaś chandomāḥ, paśūnām avaruddhyai. tad yad dvipadāḥ śaṅsati, yajamānam eva tad dvipratishṭhaṃ catushpātsu paśushu pratishṭhāpayati 14 ye triṅśati trayas para iti vaiśvadevaṃ trivan navame 'hani navamasyāhno rūpaṃ 15 tāny u gāyatrāṇi. gāyatratṛitīyasavana esha tryaho 16 vaiśvānaro na ūtaya ity āgnimārutasya pratipad, ā pra yātu parāvata ity: anto vai parāvato, 'nto navamam ahar navame 'hani navamasyāhno rūpam 17 maruto yasya hi kshaya iti mārutaṃ kshetivad antarūpaṃ. kshetīva vā antaṃ gatvā, navame 'hani navamasyāhno rūpaṃ 18 jatavedase sunavāma somam iti jātavedasyācyutā 19 prāgnaye vācam īrayeti jātavedasyaṃ samānodarkaṃ navame 'hani navamasyāhno rūpaṃ 20 sa naḥ parshad ati dvishaḥ sa naḥ parshad ati dvisha iti śaṅsati. bahu vā etasmin navarātre kiṃca-kiṃca vāraṇaṃ kriyate, śāntyā eva. tad yat: sa naḥ parshad ati dvishaḥ sa naḥ parshad ati dvisha iti śaṅsati, sarvasmād evaināṅs tad enasaḥ

pramuñcati 21 tāny u gāyatrāṇi. gāyatratṛitīyasavana esha tryahaḥ || 21 || 2 ||

1 Prishṭhyaṃ shaḍaham upayanti. yathā vai mukham evam prishṭhyaḥ shaḍahas. tad yathāntaram mukhasya jihvā tālu dantā, evaṃ chandomā. atha yenaiva vācaṃ vyākaroti yena svādu cāsvādu ca vijānāti, tad daśamam ahar 2 yathā vai nāsike evam prishṭhyaḥ shaḍahas. tad yathāntaraṃ nāsikayor, evaṃ chandomā. atha yenaiva gandhān vijānāti, tad daśamam ahar 3 yathā vā akshy evam prishṭhyaḥ shaḍahas. tad yathāntaram akshṇaḥ kṛishṇam, evaṃ chandomā. atha yaiva kanīnikā yena paśyati, tad daśamam ahar 4 yathā vai karṇa evam prishṭhyaḥ shaḍahas. tad yathāntaraṃ karṇasyaivaṃ chandomā. atha yenaiva śṛiṇoti, tad daśamam ahaḥ 5 śrīr vai daśamam ahaḥ, śriyaṃ vā eta āgachanti ye daśamam ahar āgachanti. tasmād daśamam ahar avivākyam bhavati: mā śriyo 'vavādishmeti, duravavadaṃ hi śreyasas 6 te tataḥ sarpanti 7 te mārjayante 8 te patnīśālāṃ samprapadyante 9 teshāṃ ya etām āhutiṃ vidyāt, sa brūyāt: samanvārabhadhvam iti. sa juhuyād 10 iha rameha ramadhvam, iha dhṛitir iha svadhṛitir, Agne vāṭ, svāhā vāḷ iti 11 sa yad iha ramety āhāsminn evaināṅs tal loke ramayatīha ramadhvam iti yad āha, prajām evaishu tad ramayatīha dhṛitir iha svadhṛitir iti yad āha, prajāṃ caiva tad vācaṃ ca yajamāneshu dadhāty. Agne vāḷ iti rathaṃtaram, svāhā vāḷ iti bṛihad 12 devānāṃ vā etan mithunaṃ yad bṛihadrathaṃtare, devānām eva tan mithunena mithunam avarundhate, devānām mithunena mithunam prajāyante prajātyai 13 prajāyate prajayā paśubhir ya evaṃ veda 14 te tataḥ sarpanti, te mārjayante, ta āgnīdhraṃ samprapadyante. teshāṃ ya etām āhutiṃ vidyāt, sa brūyāt: samanvārabhadhvam iti sa juhuyād 15 upasṛijan

dharuṇam mātaraṃ dharuṇo dhayan | rāyas posham isham ūrjam asmāsu dīdharat svāheti 16 rāyas posham isham ūrjam avarunddha ātmanc ca ẏajamānebhyaṣ ca yatraivaṃ vidvān etām āhutiṃ juhoti || 22 || 3 ||

1 Te tataḥ sarpanti, te sadaḥ samprapadyante. yathāyatham anya ṛitvijo vyutsarpanti, saṃsarpanty udgātāras, te Sarparājñyā ṛikshu stuvata 2 iyaṃ vai Sarparājñīyaṃ hi sarpato rājñīyaṃ vā alomikevāgra āsīt. saitam mantram apaṣyad: āyaṃ gauḥ pṛiṣnir akramīd iti. tām ayam pṛiṣnir varṇa āviṣan nānārūpo, yaṃ-yaṃ kāmam akāmayata yad idaṃ kiṃcaushadhayo vanaspatayaḥ sarvāṇi rūpāṇi 3 pṛiṣnir enaṃ varṇa āviṣati nānārūpo, yaṃ-yaṃ kāmaṃ kāmayate ya evaṃ veda 4 manasā prastauti manasodgāyati manasā ṗratiharáti, vācā ṣaṅsati 5 vāk ca vai manaṣ ca devānām mithunaṃ. devānām eva tan mithunena mithunam avarundhate, devānām mithunena mithunam prajāyante prajātyai. prajāyate prajayā paṣubhir ya evaṃ vedā6tha caturhotṛīn hotā vyācashṭe, tad eva tat stutam anuṣaṅsati 7 devānāṃ vā etad yajñiyaṃ guhyaṃ nāma yac caturhotāras. tad yac caturhotṛīn hotā vyācashṭe, devānām eva tad yajñiyaṃ guhyaṃ nāma prakāṣaṃ gamayati, tad enam prakāṣaṃ gatam prakāṣaṃ gamayati. 8 gachati prakāṣaṃ ya evaṃ veda 9 yam brāhmaṇam anūcānaṃ yaṣo narched, iti ha smāhāraṇyam paretya darbhastambān udgrathya dakshiṇato brahmāṇam upaveṣya caturhotṛīn vyācakshīta 10 devānāṃ vā etad yajñiyaṃ guhyaṃ nāma yac caturhotāras. tad yac caturhotṛīn vyācakshīta, devānām eva tad yajñiyaṃ guhyaṃ nāma prakāṣaṃ gamayati, tad enam prakāṣaṃ gatam prakāṣaṃ gamayati. gachati prakāṣaṃ ya evaṃ veda || 23 || 4 ||

1 Athaudumbarīṃ samanvārabhanta 2 isham ūrjam

anvārabha ity 3 ūrg vā annādyam udumbaro 4 yad vai tad devā isham ūrjaṃ vyabhajanta, tata udumbaraḥ samabhavat. tasmāt sa triḥ saṃvatsarasya pacyate 5 tad yad audumbarīṃ samanvārabhanta, isham eva tad ūrjam annādyaṃ samanvārabhante 6 vācaṃ yachanti. vāg vai yajño, yajñam eva tad yachanty 7 ahar niyachanty. ahar vai svargo lokaḥ, svargam eva tal lokaṃ niyachanti 8 na divā vācaṃ visṛijeran. yad divā vācaṃ visṛijerann, ahar bhrātṛivyāya pariśiṅshyur 9 na naktaṃ vācaṃ visṛijeran. yan naktaṃ vācaṃ visṛijeran, rātrīm bhrātṛivyāya pariśiṅshyuḥ 10 samayāvishitaḥ sūryaḥ syād, atha vācaṃ visṛijerańs. tāvantam eva tad dvishate lokam pariśiṅshanty 11 atho khalv astamita eva vācaṃ visṛijerańs, tamobhājam eva tad dvishantam bhrātṛivyaṃ kurvanty 12 āhavanīyam parītya vācaṃ visṛijeran. yajño vā āhavanīyaḥ svargo loka āhavanīyo, yajñenaiva tat svargeṇa lokena svargaṃ lokaṃ yanti 13 yad ihonam akarma yad ātyarīricāma | Prajāpatiṃ tat pitaram apyetv iti vācaṃ visṛijante 14 Prajāpatiṃ vai prajā anuprajāyante, Prajāpatir ūnātiriktayoḥ pratishṭhā, nainān ūnaṃ nātiriktaṃ hinasti 15 Prajāpatim evonātiriktāny abhyatyarjanti ya evaṃ vidvāńsa etena vācaṃ visṛijante 16 tasmād evaṃ vidvāńsa etenaiva vācaṃ visṛijeran || 24 || [5] ||

1 Adhvaryo ity āhvayate caturhotṛishu vadishyamāṇas, tad āhāvasya rūpam 2 oṃ hotas tathā hotar ity adhvaryuḥ pratigṛiṇāty avasite-'vasite daśasu padeshu 3 teshāṃ cittiḥ srug āsī3t | 4 cittam ājyam āsī3t | 5 vāg vedir āsī3t | 6 ādhītam barhir āsī3t | 7 keto Agnir āsī3t | 8 vijñātam agnīd āsī3t | 9 prāṇo havir āsī3t | 10 sāmādhvaryur āsī3t | 11 Vācaspatir hotāsī3t | 12 mana upavaktāsī3t | 13 te vā etaṃ graham agṛihṇata: Vācaspate vidhe nāman | vidhema te nāma | vidhes tvam asmākaṃ nāmnā dyāṃ

gacha | yāṃ devāḥ prajāpatigṛihapataya ṛiddhim arādhnuvaṅs tām ṛiddhiṃ rātsyāmo 14 'tha Prajāpates tanūr anudravati brahmodyaṃ cā15nnādā cānnapatnī cānnādā tad Agnir, annapatnī tad Ādityo 16 bhadrā ca kalyāṇī ca. bhadrā tat Somaḥ, kalyāṇī tat paṣavo 17 'nilayā cāpabhayā cānilayā tad Vāyur, na hy esha kadā canelayaty. apabhayā tan mṛityuḥ, sarvaṃ hy etasmād bībhāyā 18nāptā cānāpyā cānāptā tat pṛithivy, anāpyā tad dyaur 19 anādhṛishyā cāpratidhṛishyā cānādhṛishyā tad Agnir, apratidhṛishyā tad Ādityo 20 'pūrvā cābhrātṛivyā cāpūrvā tan mano, 'bhrātṛivyā tat saṃvatsara 21 etā vāva dvādaṣa Prajāpates tanva, esha kṛitsnaḥ Prajāpatis. tat kṛitsnam Prajāpatim āpnoti daṣamam ahar 22 atha brahmodyaṃ vadanty. Agnir gṛihapatir iti haika āhuḥ, 'so 'sya lokasya gṛihapatir. Vāyur gṛihapatir iti haika āhuḥ, 'so 'ntarikshalokasya gṛihapatir. asau vai gṛihapatir yo 'sau tapaty. esha patir, ṛitavo gṛihā. yeshāṃ vai gṛihapatiṃ devaṃ vidvān gṛihapatir bhavati, rādhnoti sa gṛihapatī, rādhnuvanti te yajamānā. yeshāṃ vā apahatapāpmānaṃ devaṃ vidvān gṛihapatir bhavaty, apa sa gṛihapatiḥ pāpmānaṃ hate, 'pa te yajamānāḥ pāpmānaṃ ghnate. 'dhvaryo arātsmārātsma || 25 || 6 ||

Iti pañcamapañcikāyāṃ caturtho 'dhyāyaḥ.
Iti caturviṅsādhyāye shashṭhaḥ khaṇḍaḥ.

1 Uddharāhavanīyam ity aparāhṇa āha. yad evāhnā sādhu karoti, tad eva tat prāṅ uddhṛitya tadabhaye nidhatta 2 uddharāhavanīyam iti prātar āha. yad eva rātryā sādhu karoti, tad eva tat prāṅ uddhṛitya tadabhaye nidhatte 3 yajño vā āhavanīyaḥ, svargo loka āhavanīyo 4 yajña eva tat svarge loke svargaṃ lokaṃ nidhatte ya evaṃ veda 5 yo vā agnihotraṃ vaiṣvadevaṃ shoḍaṣakalam paṣu-

shu pratishṭhitaṃ veda, vaiśvadevenāgnihotreṇa sholaṣakaleṇa paśushu pratishṭhitena rādhnoti 6 raudraṃ gavi sad, vāyavyam upāvasṛishṭam, āśvinaṃ duhyamānaṃ, saumyaṃ dugdhaṃ, vāruṇam adhiśritam, paushṇaṃ samudantam, mārutaṃ vishyandamānaṃ, vaiśvadevam binduman, maitraṃ śarogṛihītaṃ, dyāvāpṛithivīyam udvāsitaṃ, sāvitram prakrāntaṃ, vaishṇavaṃ hriyamāṇam, bārhaspatyam upasannam, Agneḥ pūrvāhutiḥ, Prajāpater uttaraindraṃ hutam 7 etad vā agnihotraṃ vaiśvadevaṃ sholaṣakalam paśushu pratishṭhitaṃ 8 vaiśvadevenāgnihotreṇa sholaṣakalena paśushu pratishṭhitena rādhnoti ya evaṃ veda ‖ 26 ‖ 1 ‖

1 Yasyāgnihotry upāvasṛishṭā duhyamānopaviśet, kā tatra prāyaścittir iti. tām abhimantrayeta 2 yasmād bhīshā nishīdasi tato no abhayaṃ kṛidhi | paśūn naḥ sarvān gopāya namo rudrāya mīḷhusha iti 3 tām utthāpayed 4 ud asthād devy aditir āyur yajñapatāv adhāt | indrāya kṛiṇvatī bhāgam mitrāya varuṇaya cety 5 athāsyā udapātram ūdhasi ca mukhe copagṛihṇīyād, athainām brāhmaṇāya dadyāt. sā tatra prāyaścittir 6 yasyāgnihotry upāvasṛishṭā duhyamānā vāśyeta, kā tatra prāyaścittir ity. aśanāyām ha vā eshā yajamānasya pratikhyāya vāśyate. tām annam apy ādayec chāntyai, śāntir vā annaṃ. sūyavasād bhagavatī hi bhūyā iti. sā tatra prāyaścittir 7 yasyāgnihotry upāvasṛishṭā duhyamānā syandeta, kā tatra prāyaścittir iti. sā yat tatra skandayet, tad abhimṛiśya japed 8 yad adya dugdham pṛithivīm aśripta yad oshadhīr atyasṛipad yad āpaḥ | payo gṛiheshu payo aghnyāyām payo vatseshu payo astu tan mayīti. 9 tatra yat pariśishṭaṃ syāt, tena juhuyād yad alaṃ homāya syād 10 yady u vai sarvaṃ siktaṃ syād, athānyām āhūya

tāṃ dugdhvā tena juhuyād, ā tv eva śraddhāyai hotavyaṃ. sā tatra prāyaścittiḥ 11 sarvaṃ vā asya barhishyaṃ sarvam parigṛihītaṃ ya evaṃ vidvān agnihotraṃ juhoti || 27 || 2 ||

1 Asau vā asyādityo yūpaḥ, pṛithivī vedir, oshadhayo barhir, vanaspataya idhmā, āpaḥ prokshaṇyo, diśaḥ paridhayo 2 yad dha vā asya kiṃca naśyati yan mriyate yad apājanti, sarvaṃ haivainaṃ tad amushmiṅl loke yathā barhishi dattam āgached evam āgachati ya evaṃ vidvān agnihotraṃ juhoty 3 ubhayān vā esha devamanushyān viparyāsaṃ dakshiṇā nayati sarvaṃ cedaṃ yad idaṃ kiṃca 4 manushyān vā esha sāyamāhutyā devebhyo dakshiṇā nayati sarvaṃ cedaṃ yad idaṃ kiṃca. ta ete pralīnā nyokasa iva śere manushyā devebhyo dakshiṇā nītā 5 devān vā esha prātarāhutyā manushyebhyo dakshiṇā nayati sarvaṃ cedaṃ yad idaṃ kiṃca. ta ete vividānā ivotpatanty: ado 'haṃ karishye, 'do haṃ gamishyāmīti vadanto 6 yāvantaṃ ha vai sarvam idaṃ dattvā lokaṃ jayati, tāvantaṃ ha lokaṃ jayati ya evaṃ vidvān agnihotraṃ juhoty 7 Agnaye vā esha sāyamāhutyāśvinam upākaroti, tad vāk pratigṛiṇāti: vāg-vāg ity 8 Agninā hāsya rātryāśvinaṃ śastam bhavati ya evaṃ vidvān agnihotraṃ juhoty 9 Ādityāya vā esha prātarāhutyā mahāvratam upākaroti, tat prāṇaḥ pratigṛiṇāty: annam-annam ity. Ādityena hāsyāhnā mahāvrataṃ śastam bhavati ya evaṃ vidvān agnihotraṃ juhoti 10 tasya vā etasyāgnihotrasya sapta ca śatāni viṅśatiś ca saṃvatsare sāyamāhutayaḥ, sapta ca eva śatāni viṅśatiś ca saṃvatsare prātarāhutayas. tāvatyo 'gner yajushmatya ishṭakāḥ 11 saṃvatsareṇa hāsyāgninā cityeneshṭam bhavati ya evaṃ vidvān agnihotraṃ juhoti || 28 || 3 ||

1 Vṛishaśushmo ha Vātāvata uvāca Jātūkarṇyo: vaktā smo vā idaṃ devebhyo, yad vai tad agnihotram ubhaye-

dyur ahūyatānyedur vāva tad etarhi hūyata ity 2 etad u haivovāca kumārī gandharvagṛihītā: vaktā smo vā idam pitṛibhyo, yad vai tad agnihotram ubhayedyur ahūyatānyedur vāva tad etarhi hūyata ity 3 etad vā agnihotram anyedyur hūyate, yad astamite sāyaṃ juhoty anudite prātar. athaitad agnihotram ubhayedyur hūyate, yad astamite sāyaṃ juhoty udite prātas 4 tasmād udite hotavyaṃ 5 caturviṅśe ha vai saṃvatsare 'nuditahomī gāyatrīlokam āpnoti dvādaśa uditahomī. sa yadā dvau saṃvatsarāv anudite juhoty atha hāsyaiko huto bhavaty, atha ya udite juhoti saṃvatsareṇaiva saṃvatsaram āpnoti ya evaṃ vidvān udite juhoti. tasmād udite hotavyam 6 esha ha vā ahorātrayos tejasi juhoti yo 'stamite sāyaṃ juhoty udite prātar. Agninā vai tejasā rātris tejasvaty, Ādityena tejasāhas tejasvad 7 ahorātrayor hāsya tejasi hutam bhavati ya evaṃ vidvān udite juhoti 8 tasmād udite hotavyam || 29 || 4 ||

1 Ete ha vai saṃvatsarasya cakre yad ahorātre, tābhyām eva tat saṃvatsaram eti sa yo 'nudite juhoti, yathaikataścakreṇa yāyāt tādṛik tad. atha ya udite juhoti, yathobhayataścakreṇa yān kshipram adhvānaṃ samaśnuvīta tādṛik tat 2 tad eshābhi yajñagāthā gīyate 3

bṛihadrathaṃtarābhyām idam eti yuktaṃ
yad bhūtaṃ bhavishyac cāpi sarvam |
tābhyām iyād agnīn ādhāya dhīro
divaivānyaj juhuyān naktam anyad

iti 4 rāthaṃtarī vai rātry, ahar bārhatam. Agnir vai rathaṃtaram Ādityo bṛihad, ete ha vā enaṃ devate bradhnasya vishṭapaṃ svargaṃ lokaṃ gamayato ya evaṃ vidvān udite juhoti. tasmād udite hotavyaṃ 5 tad eshābhi yajñagāthā gīyate 6

yathā ha vā sthūriṇaikena yāyād
akṛitvānyad upayojanāya |

evaṃ yanti te bahavo janāsaḥ
purodayāj juhvati ye 'gnihotram

iti 7 tāṃ vā etāṃ devatām prayatīṃ sarvam idam anupraiti yad idaṃ kiṃcaitasyai hīdaṃ devatāyā anucaraṃ sarvaṃ yad idaṃ kiṃca, saishānucaravatī devatā 8 vindate ha vā anucaram, bhavaty asyānucaro ya evaṃ veda 9 sa vā esha ekātithiḥ, sa esha juhvatsu vasati 10 tad yad ado gāthā bhavaty 11

anenasam enasā so 'bhiṣastād
enasvato vāpaharād enaḥ |
ekātithim apa sāyaṃ ruṇaddhi
bisāni steno apa so jahārety

12 esha ha vai sa ekātithiḥ, sa esha juhvatsu vasaty. etāṃ vāva sa devatām aparuṇaddhi, yo 'lam agnihotrāya san nāgnihotraṃ juhoti. tam eshā devatāparuddhāparuṇaddhy asmāc ca lokād amushmāc cobhābhyāṃ, yo 'lam agnihotrāya san nāgnihotraṃ juhoti 13 tasmād yo 'lam agnihotrāya syāj juhuyāt 14 tasmād āhur: na sāyam atithir aparudhya ity 15 etad dha sma vai tad vidvān Nagarī Jānaśruteya uditahominam Aikādaṣākṣham Mānutantavyam uvāca: prajāyām enaṃ vijñātā smo yadi vidvān vā juhoty avidvāñ veti. tasyo haikādaṣākṣhe rāshṭram iva prajā babhūva. rāshṭram iva ha vā asya prajā bhavati ya evaṃ vidvān udite juhoti. tasmād udite hotavyam || 30 || [5] ||

1 Udyann u khalu vā Āditya āhavanīyena raśmīn saṃdadhāti. sa yo 'nudite juhoti, yathā kumārāya vā vatsāya vājātāya stanam pratidadhyāt tādṛik tad. atha ya udite juhoti, yathā kumārāya vā vatsāya vā jātāya stanam pratidadhyāt tādṛik tat. tam asmai pratidhīyamānam ubhayor lokayor annādyam anu pratidhīyate 'smāc ca lokād amushmāc cobhābhyāṃ 2 sa yo 'nudite juhoti, yathā purushāya vā hastine vāprayate hasta ādadhyāt tādṛik tad.

atha ya udite juhoti, yathā purushāya vā hastine vā prayate hasta ādadhyāt tādṛik tat. tam esha etenaiva hastenordhvaṃ hṛitvā svarge loka ādadhāti ya evaṃ vidvān udite juhoti. tasmād udite hotavyam 3 udyann u khalu vā Ādityaḥ sarvāṇi bhūtāni praṇayati, tasmād enam prāṇa ity ācakshate. prāṇe hāsya samprati hutam bhavati ya evaṃ vidvān udite juhoti. tasmād udite hotavyam 4 esha ha vai satyaṃ vadan satye juhoti, yo 'stamite sāyaṃ juhoty udite prātar. bhūr bhuvaḥ svar o3m Agnir jyotir jyotir Agnir iti sāyaṃ juhoti, bhūr bhuvaḥ svar o3m Sūryo jyotir jyotiḥ Sūrya iti prātaḥ. satyaṃ hāsya vadataḥ satye hutam bhavati ya evaṃ vidvān udite juhoti. tasmād udite hotavyaṃ 5 tad eshābhi yajñagāthā gīyate 6

prātaḥ-prātar anṛitaṃ te vadanti
purodayāj juhvati ye 'gnihotram |
divā kīrtyam adivā kīrtayantaḥ
Sūryo jyotir na tadā jyotir eshām

iti || 31 || 6 ||

1 Prajāpatir akāmayata: prajāyeya bhūyān syām iti. sa tapo 'tapyata, sa tapas taptvemāṅl lokān asṛijata: pṛithivīm antarikshaṃ divaṃ. tāṅl lokān abhyatapat, tebhyo 'bhitaptebhyas trīṇi jyotīṅshy ajāyantāgnir eva pṛithivyā ajāyata, Vāyur antarikshād, Ādityo divas. tāni jyotīṅshy abhyatapat, tebhyo 'bhitaptebhyas trayo vedā ajāyanta: ṛigveda evāgner ajāyata, yajurvedo Vāyoḥ, sāmaveda Ādityāt. tān vedān abhyatapat, tebhyo 'bhitaptebhyas trīṇi śukrāṇy ajāyanta: bhūr ity eva ṛigvedād ajāyata, bhuva iti yajurvedāt, svar iti sāmavedāt 2 tāni śukrāṇy abhyatapat, tebhyo 'bhitaptebhyas trayo varṇā ajāyantākāra ukāro makāra iti. tān ekadhā samabharat, tad etad o3m iti. tasmād om-om iti praṇauty. om iti vai svargo loka, om ity asau yo 'sau tapati 3 sa Prajāpatir yajñam atanuta, tam

āharat, tenāyajata. sa ṛicaiva hautram akarod, yajushādhvaryavaṃ, sāmnodgīthaṃ. yad etat trayyai vidyāyai śukraṃ, tena brahmatvam akarot 4 sa Prajāpatir yajñaṃ devebhyaḥ samprāyachat, te devā yajñam atanvata, tam āharanta, tenāyajanta. ta ṛicaiva hautram akurvan, yajushādhvaryavaṃ, sāmnodgīthaṃ. yad evaitat trayyai vidyāyai śukraṃ, tena brahmatvam akurvaṅs 5 te devā abruvan Prajāpatiṃ: yadi no yajña ṛikta ārtiḥ syād yadi yajushṭo yadi sāmato yady avijñātā sarvavyāpad vā, kā prāyaścittir iti. sa Prajāpatir abravīd devān: yadi vo yajña ṛikta ārtir bhavati, bhūr iti gārhapatye juhavātha; yadi yajushṭo, bhuva ity āgnīdhrīye 'nvāhāryapacane vā haviryajñeshu; yadi sāmataḥ, svar ity āhavanīye; yady avijñātā sarvavyāpad vā, bhūr bhuvaḥ svar iti sarvā anudrutyāhavanīya eva juhavāthety 6 etāni ha vai vedānām antaḥśleshaṇāni yad etā vyāhṛitayas. tad yathātmanātmānaṃ saṃdadhyād, yathā parvaṇā parva yathā śleshmaṇā cармaṇyaṃ vānyad vā viśliṣhṭaṃ saṃśleshayed: evam evaitābhir yajñasya viśliṣhṭaṃ saṃdadhāti. saishā sarvaprāyaścittir yad etā vyāhṛitayas, tasmāḍ eshaiva yajñe prāyaścittiḥ kartavyā || 32 || 7 ||

1 Tad āhur mahāvadā3ḥ | yad ṛicaiva hautraṃ kriyate yajushādhvaryavaṃ sāmnodgīthaṃ, vyārabdhā trayī vidyā bhavaty: atha kena brahmatvaṃ kriyata iti. trayyā vidyayeti brūyād 2 ayaṃ vai yajño yo 'yam pavate. tasya vāk ca manaś ca vartanyau, vācā ca hi manasā ca yajño vartata. iyaṃ vai vāg ado manas, tad vācā trayyā vidyayaikam paksham saṃskurvanti, manasaiva brahmā saṃskaroti 3 te haike brahmāṇa upākṛite prātaranuvāke stomabhāgāñ japitvā bhāshamāṇā upāsate. tad dhaitad uvāca brāhmaṇa upākṛite prātaranuvāke brahmāṇam bhāshamāṇaṃ dṛishṭvārdham asya yajñasyāntaragur iti. tad yathai-

kapāt purusho yann ekataścakro vā ratho vartamāno bhreshaṃ nyety, evam eva sa yajño bhreshaṃ nyeti, yajñasya bhreshaṃ anu yajamāno bhreshaṃ nyeti 4 tasmād brahmopākṛite prātaranuvāke vācaṃyamaḥ syād opāṅśvantaryāmayor homād, upākṛiteshu pavamāneshv odṛico. 'tha yāni stotrāṇi saśastrāṇy, ā teshāṃ vashaṭkārād vācaṃyama eva syāt. tad yathobhayataḥpāt purusho yann ubhayataścakro vā ratho vartamāno na rishyaty, evam eva sa yajño na rishyati, yajñasyārishṭim anu yajamāno na rishyati || 33 || 8 ||

1 Tad āhur: yad grahān me 'grahīt prācārīn ma āhutīr me 'haushīd ity adhvaryave dakshiṇā nīyanta, udagāsīn ma ity udgātre, 'nvavocan me 'śaṅsīn me 'yākshīn ma iti hotre: kiṃ svid eva cakrushe brahmaṇe dakshiṇā nīyante, 'kṛitvāho svid eva haratā iti 2 yajñasya haisha bhishag yad brahmā, yajñāyaiva tad bheshajaṃ kṛitvā haraty 3 atho yad bhūyishṭhenaiva brahmaṇā chandasāṃ rasenārtvijyaṃ karoti yad brahmā, tasmād brahmā,rdhabhāg gha vā esha itareshām ṛitvijām agra āsa yad brahmā,rdham eva brahmaṇa āsārdham itareshām ṛitvijāṃ 4 tasmād yadi yajña ṛikta ārtiḥ syād yadi yajushṭo yadi sāmato yady avijñātā sarvavyāpad vā, brahmaṇa eva nivedayante. tasmād yadi yajña ṛikta ārtir bhavati, bhūr iti brahmā gārhapatye juhuyād; yadi yajushṭo, bhuva ity āgnīdhrīye 'nvāhāryapacane vā haviryajñeshu; yadi sāmataḥ, svar ity āhavanīye; yady avijñātā sarvavyāpad vā, bhūr bhuvaḥ svar iti sarvā anudrutyāhavanīya eva juhuyāt 5 sa prastotopākṛite stotra āha: brahman stoshyāmaḥ praśāstar iti. sa bhūr iti brahmā prātaḥsavane brūyād, indravantaḥ studhvam iti; bhuva iti mādhyaṃdine savane brūyād, indravantaḥ studhvam iti; svar iti tṛitīyasavane brūyād, indravantaḥ studhvam iti; bhūr bhuvaḥ svar ity ukthe vātirātre vā brūyād, indravantaḥ

studhvam iti 6sa yad āhendravantaḥ studhvam ity, aindro vai yajña, Indro yajñasya devatā. sendram eva tad udgītham karotīndrān mā gād, indravantaḥ studhvam ity evaināns tad āha tad āha || 34 || 9 ||

Iti pañcamapañcikāyām pañcamo 'dhyāyaḥ.

Iti pañcaviṅśādhyāye navamaḥ khaṇḍaḥ.

1 Devā ha vai sarvacarau satraṃ nishedus, te ha pāpmānaṃ nāpajaghnire. tān hovācārbudaḥ Kādraveyaḥ sarparishir mantrakṛid: ekā vai vo hotrākṛitā, tāṃ vo 'haṃ karavāṇy, atha pāpmānam apahanishyadhva iti. te ha tathety ūcus. teshāṃ ha sma sa madhyaṃdine-madhyaṃdina evopodāsarpad, grāvṇo 'bhishṭauti 2 tasmān madhyaṃdine-madhyaṃdina eva grāvṇo 'bhishṭuvanti tadanukṛiti 3 sa ha sma yenopodāsarpat, tad dhāpy etarhy Arbudodāsarpaṇī nāma prapad asti 4 tān ha rājā madayāṃ cakāra, te hocur: āśīvisho vai no rājānam avekshate, hantāsyoshṇīsheṇākshyāv apinahyāmeti. tatheti. tasya hoshṇīsheṇakshyāv apinahyus, tasmād ushṇīsham eva paryasya grāvṇo 'bhishṭuvanti tadanukṛiti 5 tān ha rājā madayām eva cakāra, te hocuḥ: svena vai no mantreṇa grāvṇo 'bhishṭautīti, hantāsyānyābhir ṛigbhir mantram āpṛiṇacāmeti. tatheti. tasya hānyābhir ṛigbhir mantram āpapṛicus, tato hainān na madayāṃ cakāra. tad yad asyānyābhir ṛigbhir mantram āpṛiñcanti, śāntyā eva 6 te ha pāpmānam apajaghnire. teshām anv apahatiṃ sarpāḥ pāpmānam apajaghnire, ta ete 'pahatapāpmāno hitvā pūrvāṃ jīrṇāṃ tvacaṃ navayaiva prayanty 7 apa pāpmānaṃ hate ya evaṃ veda ‖ 1 ‖ ³ ‖

1 Tad āhuḥ: kiyatībhir abhishṭuyād iti. śatenety āhuḥ. śatāyur vai purushaḥ śatavīryaḥ śatendriya, āyushy evainaṃ tad vīrya indriye dadhāti 2 trayastriṅśatyā vety āhus. trayastriṅśato vai sa devānām pāpmano 'pāhaṅs, trayastriṅśad vai tasya devā ity 3 aparimitābhir abhishṭuyād. aparimito vai Ṛajāpatiḥ. Prajāpater vā eshā hotrā yad grāvastotrīyā, tasyāṃ sarve kāmā avarudhyante. sa yad apa-

rimitābhir abhishṭauti, sarveshāṃ kāmānām avaruddhyai 4 sarvān kāmān avarunddhe ya evaṃ veda 5 tasmād aparimitābhir evābhishṭuyāt 6 tad āhuḥ: katham abhishṭuyād ity. aksharaṣā3ḥ | caturaksharaṣā3ḥ | pacchā3ḥ | ardharcaṣā3ḥ | ṛikṣā3ḥ iti | tad yad ṛikṣo na tad avakalpate, 'tha yat paccho no eva tad avakalpate, 'tha yad aksharaṣaṣ caturaksharaṣo vi tathā chandāṅsi lupyeran bahūni tathāksharāṇi hīyerann. ardharcaṣa evābhishṭuyāt, pratishṭhāyā eva 7 dvipratishṭho vai purushaṣ catushpādāḥ paṣavo, yajamānam eva tad dvipratishṭhaṃ catushpātsu paṣushu pratishṭhāpayati. tasmād ardharcaṣa evābhishṭuyāt 8 tad āhur: yan madhyaṃdine-madhyaṃdina eva grāvṇo 'bhishṭauti, katham asyetarayoḥ savanayor abhishṭutam bhavatīti. yad eva gāyatrībhir abhishṭauti, gāyatraṃ vai prātaḥsavanaṃ, tena prātaḥsavane; 'tha yaj jagatībhir abhishṭauti, jāgataṃ vai ṭṛitīyasavanaṃ, tena ṭṛitīyasavana 9 evam u hāsya madhyaṃdine-madhyaṃdina eva grāvṇo 'bhishṭuvataḥ sarveshu savaneshv abhishṭutam bhavati ya evaṃ veda 10 tad āhur: yad adhvaryur evānyān ṛitvijaḥ sampreshyaty, atha kasmād esha etām asampreshitaḥ pratipadyata iti. mano vai grāvastotrīyāsampreshitaṃ vā idam manas, tasmād esha etām asampreshitaḥ pratipadyate || 2 || 2 ||

1 Vāg vai subrahmaṇyā, tasyai somo rājā vatsaḥ. some rājani krīte subrahmaṇyām āhvayanti yathā dhenum upahvayet, tena vatsena yajamānāya sarvān kāmān duhe 2 sarvān hāsmai kāmān vāg duhe ya evaṃ veda 3 tad āhuḥ: kiṃ subrahmaṇyāyai subrahmaṇyātvam iti. vāg eveti brūyād, vāg vai brahma ca subrahma ceti 4 tad āhur: atha kasmād enam pumāṅsaṃ santaṃ strīm ivācakshata iti. vāg ghi subrahmaṇyeti brūyāt, teneti 5 tad āhur: yad antarvedītara ṛitvija ārtvijyaṃ kurvanti bahirvedi subrahmaṇyā, katham asyāntarvedy ārtvijyaṃ kṛitam bhavatīti. veder

vā utkaram utkiranti; yad evotkare tishṭhann āhvayatīti brūyāt, teneti 6 tad āhur: atha kasmād utkare tishṭhan subrahmaṇyām āhvayatīty. ṛishayo vai satram āsata. teshāṃ yo varshishṭha āsīt tam abruvan: subrahmaṇyām āhvaya, tvaṃ no nedishṭhād devān hvayishyasīti. varshishṭham evainaṃ tat kurvanty, atho vedim eva tat sarvām prīṇāti 7 tad āhuḥ: kasmād asmā ṛishabhaṃ dakshiṇām abhyājantīti. vṛishā vā ṛishabho yoshā subrahmaṇyā tan mithunaṃ, tasya mithunasya prajātyā ity 8 upāṅśu pātnīvatasyāgnīdhro yajati. reto vai pātnīvata, upāṅśv iva vai retasaḥ siktir 9 nānuvashaṭkaroti. saṃsthā vā eshā yad anuvashaṭkāro: ned retaḥ saṃsthāpayānīty. asaṃsthitaṃ vai retasaḥ samṛiddhaṃ. tasmān nānuvashaṭkaroti 10 neshṭur upastha āsīno bhakshayati. patnībhājanaṃ vai neshṭāgniḥ patnīshu reto dadhāti prajātyā. Agninaiva tat patnīshu reto dadhāti prajātyai 11 prajāyate prajayā paśubhir ya evaṃ veda 12 dakshiṇā anu subrahmaṇyā saṃtishṭhate. vāg vai subrahmaṇyānnaṃ dakshiṇānnādya eva tad vāci yajñam antataḥ pratishṭhāpayanti pratishṭhāpayanti || 3 || 3 ||

Iti shashṭhapañcikāyām prathamo 'dhyāyaḥ.
Iti shaḍviṅśādhyāye tṛitīyaḥ khaṇḍaḥ.

1 Devā vai yajñam atanvata, tāṅs tanvānān asurā abhyāyan: yajñaveśasam eshāṃ karishyāma iti. tān dakshiṇata upāyan, yata eshāṃ yajñasya tanishṭham amanyanta. te devāḥ pratibudhya Mitrāvaruṇau dakshiṇataḥ paryauhaṅs, te Mitrāvaruṇābhyām eva dakshiṇataḥ prātaḥsavane 'surarakshāṅsy apāghnata. tathaivaitad yajamānā Mitrāvaruṇābhyām eva dakshiṇataḥ prātaḥsavane 'surarakshāṅsy apaghnate. tasmān maitrāvaruṇam maitrāvaruṇaḥ prātaḥsavane śaṅsati, Mitrāvaruṇābhyāṃ hi devā dakshiṇataḥ prātaḥsavane 'surarakshāṅsy apāghnata 2 te vai dakshiṇato 'pahatā asurā madhyato yajñam prāviśaṅs. te devāḥ

pratibudhyendram madhyato 'dadhus, ta Indreṇaiva madhyataḥ prātaḥsavane 'surarakshāṅsy apāghnata. tathaivaitad yajamānā Indreṇaiva madhyataḥ prātaḥsavane 'surarakshāṅsy apaghnate. tasmād aindram brāhmaṇācchaṅsī prātaḥsavane ṣaṅsatīndreṇa hi devā madhyataḥ prātaḥsavane 'surarakshāṅsy apāghnata 3 te vai madhyato 'pahatā asurā uttarato yajñam prāviṣaṅs. te devāḥ pratibudhyendrāgnī uttarataḥ paryauhaṅs, ta Indrāgnibhyām evottarataḥ prātaḥsavane 'surarakshāṅsy apāghnata. tathaivaitad yajamānā Indrāgnibhyām evottarataḥ prātaḥsavane 'surarakshāṅsy apaghnate. tasmād aindrāgnam achāvākaḥ prātaḥsavane ṣaṅsatīndrāgnibhyām hi devā uttarataḥ prātaḥsavane 'surarakshāṅsy apāghnata 4 te vā uttarato 'pahatā asurāḥ purastāt paryadravan samanīkatas. te devāḥ pratibudhyāgnim purastāt prātaḥsavane paryauhaṅs, te 'gninaiva purastāt prātaḥsavane 'surarakshāṅsy apāghnata. tathaivaitad yajamānā Agninaiva purastāt prātaḥsavane 'surarakshāṅsy apaghnate. tasmād āgneyam prātaḥsavanam 5 apa pāpmānam hate ya evam veda 6 te vai purastād apahatā asurāḥ paścāt parītya prāviṣaṅs. te devāḥ pratibudhya Viṣvān devān ātmānam paścāt tṛitīyasavane paryauhaṅs, te Viṣvair eva devair ātmabhiḥ paścāt tṛitīyasavane 'surarakshāṅsy apāghnata. tathaivaitad yajamānā Viṣvair eva devair ātmabhiḥ paścāt tṛitīyasavane 'surarakshāṅsy apaghnate. tasmād vaiṣvadevam tṛitīyasavanam 7 apa pāpmānam hate ya evam veda 8 te vai devā asurān evam apāghnata sarvasmād eva yajñāt. tato vai devā abhavan, parāsurā 9 bhavaty ātmanā, parāsya dvishan pāpmā bhrātṛivyo bhavati, ya evam veda 10 te devā evam kḷiptena yajñenāpāsurān pāpmānam aghnatājayan svargam lokam 11 apa ha vai dvishantam pāpmānam bhrātṛivyam hate, jayati svar-

gaṃ lokaṃ ya evaṃ veda yaś caivaṃ vidvān savanāni kalpayati || 4 || 1 ||

1 Stotriyaṃ stotriyasyānurūpaṃ kurvanti prātaḥsavane, 'har eva tad ahno 'nurūpaṃ kurvanty, avareṇaiva tad ahnā param ahar abhyārabhante 2 'tha tathā na madhyaṃdine. śrīr vai pṛishṭhāni, tāni tasmai na tatsthānāni yat stotriyaṃ stotriyasyānurūpaṃ kuryus 3 tayaiva vibhaktyā tṛitīyasavane na stotriyaṃ stotriyasyānurūpaṃ kurvanti || 5 || 2 ||

1 Athāta ārambhaṇīyā eva 2 ṛijunītī no varuṇa iti maitrāvaruṇasya, mitro nayatu vidvān iti. praṇetā vā esha hotrakāṇāṃ yan maitrāvaruṇas, tasmād eshā praṇetṛimatī bhavatī3ndraṃ vo viśvatas parīti brāhmaṇāccha-ṅsino, havāmahe janebhya itīndram evaitayāhar-ahar nihvayante 4 na haishāṃ vihave 'nya Indraṃ vṛiṅkte yatraivaṃ vidvān brāhmaṇāccha-ṅsy etām ahar-ahaḥ saṅsati 5 yat soma ā sute nara ity achāvākasyendrāgnī ajohavur itīndrāgnī evaitayāhar-ahar nihvayante. na haishāṃ vihave 'nya indrāgnī vṛiṅkte yatraivaṃ vidvān achāvāka etām ahar-ahaḥ saṅsati 6 tā vā etāḥ svargasya lokasya nāvaḥ sampāriṇyaḥ, svargam evaitābhir lokam abhisaṃtaranti || 6 || 3 ||

1 Athātaḥ paridhānīyā eva 2 te syāma deva varuṇeti maitrāvaruṇasyeshaṃ svaś ca dhīmahīty. ayaṃ vai loka isham ity asau lokaḥ svar ity, ubhāv evaitayā lokāv ārabhante 3 vy antariksham atirad iti brāhmaṇāccha-ṅsino, vivattṛicaṃ svargam evaibhya etayā lokaṃ vivriṇoti 4 made somasya rocanā | indro yad abhinad valam iti 5 sishāsavo vā ete yad dikshitās, tasmād eshā valavatī bhavaty 6 ud gā ājad aṅgirobhya āvish kṛiṇvan guhā satīḥ | arvāñcaṃ nunude valam iti, sanim evaibhya etayāvarunddha 7 indreṇa rocanā diva iti, svargo

vai loka indreṇa rocanā divo 8 dṛiḷhāni dṛiṅhitāni ca | sthirāṇi na parāṇuda iti 9 svarga evaitayā loke 'harahaḥ pratitishṭhanto yanty 10 āhaṃ sarasvatīvator ity achāvākasya. vāg vai Sarasvatī, vāgvator iti haitad āhendrāgnyor avo vṛiṇa ity. etad dha vā Indrāgnyoḥ priyaṃ dhāma yad vāg iti, priyeṇaivainau tad dhāmnā samardhayati 11 priyeṇa dhāmnā samṛidhyate ya evaṃ veda || 7 || 4 ||

1 Ubhayyaḥ paridhānīyā bhavanti hotrakāṇām prātaḥsavane ca mādhyaṃdine cāhīnāṣ caikāhikāṣ ca 2 tata aikāhikābhir eva maitrāvaruṇo paridadhāti, tenāsmāl lokān na pracyavate 3 'hīnābhir achāvākaḥ, svargasya lokasyāptyā 4 ubhayībhir brāhmaṇācchaṅsī. teno sa ubhau vyanvārabhamāṇa etīmaṃ cāmuṃ ca lokam, atho maitrāvaruṇaṃ cāchāvākaṃ cātho ahīnaṃ caikāhaṃ cātho saṃvatsaraṃ cāgnishṭomaṃ caivam u sa ubhau vyanvārabhamāṇa ety 5 atha tata aikāhikā eva tṛitīyasavane hotrakāṇām paridhānīyā bhavanti. pratishṭhā vā ekāhaḥ, pratishṭhāyām eva tad yajñam antataḥ pratishṭhāpayanty 6 anavānam prātaḥsavane yajed 7 ekāṃ dve na stomam atiṣaṅset. tad yathābhiheshate pipāsate kshipram prayachet, tādṛik tad. atho kshipraṃ devebhyo 'nnādyaṃ somapīthaṃ prayachānīti. kshipraṃ hāsmiṅl loke pratitishṭhaty 8 aparimitābhir uttarayoḥ savanayor. aparimito vai svargo lokaḥ, svargasya lokasyāptyai 9 kāmaṃ tad dhotā ṣaṅsed yad dhotrakāḥ pūrvedyuḥ ṣaṅseyur, yad vā hotā tad dhotrakāḥ. prāṇo vai hotāṅgāni hotrakāḥ, samāno vā ayam prāṇo 'ṅgāny anusaṃcarati. tasmāt tat kāmaṃ hotā ṣaṅsed yad dhotrakāḥ pūrvedyuḥ ṣaṅseyur, yad vā hotā tad dhotrakāḥ 10 sūktāntair hotā paridadhad ety, atha samānya eva tṛitīyasavane hotrakāṇām paridhānīyā bhavanty. ātmā vai hotāṅgāni hotrakāḥ. samānā vā ime 'ṅgānām antās, tasmāt

samānya eva tṛitīyasavane hotrakāṇām paridhānīyā bhavanti bhavanti || 8 || 5 ||

Iti shashṭhapañcikāyāṃ dvitīyo 'dhyāyaḥ.
Iti saptaviṅśādhyāye pañcamaḥ khaṇḍaḥ.

1 Ā tvā vahantu haraya iti prātaḥsavana unnīyamānebhyo 'nvāha vṛishaṇvatīḥ pītavatīḥ sutavatīr madvatī rūpasamṛiddhā 2 aindrīr anvāhaindro vai yajño 3 gāyatrīr anvāha, gāyatraṃ vai prātaḥsavanam 4 nava nyūnāḥ prātaḥsavane 'nvāha, nyūne vai retaḥ sícyate 5 daśa madhyaṃdine 'nvāha, nyūne vai retaḥ siktam madhyaṃ striyai prāpya sthavishṭham bhavati 6 nava nyūnās tṛitīyasavane 'nvāha, nyūnād vai prajāḥ prajāyante 7 tad yad etāni kevalasūktāny anvāha, yajamānam eva tad garbham bhūtam prajanayati yajñād devayonyai 8 te haike sapta-saptānvāhuḥ sapta prātaḥsavane sapta mādhyaṃdine sapta tṛitīyasavane: yāvatyo vai puronuvākyās tāvatyo yājyāḥ, sapta vai prāñco yajanti sapta vashaṭkurvanti, tāsām etāḥ puronuvākyā iti vadaṇtas 9 tat tathā na kuryād. yajamānasya ha te reto vilumpanty atho yajamānam eva, yajamāno hi sūktaṃ 10 navabhir vā etam maitrāvaruṇo 'smāl lokād antarikshalokam abhi pravahati, daśabhir antarikshalokād amuṃ lokam abhy — antarikshaloko hi jyeshṭho — navabhir amushmāl lokāt svargaṃ lokam abhi 11 na ha vai te yajamānaṃ svargaṃ lokam abhi voḷhum arhanti ye saptasaptānvāhus 12 tasmāt kevalaṣa eva sūktāny anubrūyāt || 9 || 1 ||

1 Athāha: yad aindro vai yajño, 'tha kasmād dvāv eva prātaḥsavane prasthitānām pratyakshād aindrībhyāṃ yajato hotā caiva brāhmaṇācchaṅsī ce, daṃ te somyam madhv iti hotā yajatī, ndra tvā vṛishabhaṃ vayam iti brāhmaṇācchaṅsī, nānādevatyābhir itare: katham teshām aindryo bhavantīti 2 mitraṃ vayaṃ havāmaha iti mai-

trāvaruṇo yajati, varuṇaṃ somapītaya iti. yad vai kiṃca pītavat padaṃ tad aindraṃ rūpaṃ, tenendram prīṇāti 3 maruto yasya hi kshaya iti potā yajati, sa sugopātamo jana itīndro vai gopās, tad aindraṃ rūpaṃ, tenendram prīṇāty 4 agne patnīr ihā vaheti neshṭā yajati, tvashṭāraṃ somapītaya itīndro vai Tvashṭā, tad aindraṃ rūpaṃ, tenendram prīṇāty 5 ukshānnāya vaṣānnāyety āgnīdhro yajati, somapriṣhṭhāya vedhasa itīndro vai vedhās, tad aindraṃ rūpaṃ, tenendram prīṇāti 6 prātaryāvabhir ā gataṃ devebhir jenyāvasū | indrāgnī somapītaya iti svayaṃ samṛiddhāchāvākāsyai- 7 vam u haitā aindryo bhavanti 8 yan nānādevatyās, tenānyā devatāḥ prīṇāti 9 yad u gāyatryas, tenāgneyya 10 etad u haitābhis trayam upāpnoti || 10 || 2 ||

1 Asāvi devaṃ gorijīkam andha iti madhyaṃdina unnīyamānebhyo 'nvāha vṛishaṇvatīḥ pītavatīḥ sutavatīr madvatī rūpasamṛiddhā 2 aindrīr anvāhaindro vai yajñas. trishṭubho 'nvāha, traishṭubhaṃ vai mādhyaṃdinaṃ savanaṃ 3 tad āhur: yat tṛitīyasavanasyaiva rūpam madvad, atha kasmān madhyaṃdine madvatīr anu cāha yajanti cābhir iti 4 mādyantīva vai madhyaṃdine devatāḥ, sam eva tṛitīyasavane mādayante. tasmān madhyaṃdine madvatīr anu cāha yajanti cābhis 5 te vai khalu sarva eva mādhyaṃdine prasthitānām pratyakshād aindrībhir yajanty 6 abhitṛiṇṇavatībhir eke 7 pibā somam abhi yam ugra tarda iti hotā yajati 8 sa īm pāhi ya ṛijīshī tarutra iti maitrāvaruṇo yajaty 9 evā pāhi pratnathā mandatu tveti brāhmaṇācchaṅsī yajaty 10 arvāṅ ehi somakāmaṃ tvāhur iti potā yajati 11 tavāyaṃ somas tvam ehy arvāṅ iti neshṭā yajatī 12 ndrāya somāḥ pradivo vidānā ity achāvāko yajaty 13 āpūrṇo asya kalaṣaḥ svāhety āgnīdhro yajati 14 tāsām etā abhitṛiṇṇavatyo bhavantīndro

vai prātaḥsavane na vyajayata, sa etābhir eva mādhyaṃdinaṃ savanam abhyatṛiṇad. yad abhyatṛiṇat, tasmād etā abhitṛiṇṇavatyo bhavanti || 11 || 3 ||

1 Ihopa yāta ṣavaso napāta iti tṛitīyasavana unnīyamānebhyo 'nvāha vṛishaṇvatīḥ pītavatīḥ sutavatīr madvatī rūpasamṛiddhās. tā aindrārbhavyo bhavanti 2 tad āhur: yan nārbhavīshu stuvate, 'tha kasmād ārbhavaḥ pavamāna ity ācakshata iti 3 Prajāpatir vai pita Ṛibhūn martyān sato 'martyān kṛitvā tṛitīyasavana ābhajat, tasmān nārbhavīshu stuvate, 'thārbhavaḥ pavamāna ity ācakshate 4 'thāha: yad yathāchandasam pūrvayoḥ savanayor anvāha gāyatrīḥ prātaḥsavane trishṭubho mādhyaṃdine, 'tha kasmāj jāgate sati tṛitīyasavane trishṭubho 'nvāheti 5 dhītarasaṃ vai tṛitīyasavanam, athaitad adhītarasaṃ ṣukriyaṃ chando yat trishṭup savanasya sarasatāyā iti brūyād, atho Indram evaitat savane 'nvābhajatīty 6 athāha: yad aindrārbhavaṃ vai tṛitīyasavanam, atha kasmād esha eva tṛitīyasavane prasthitānām pratyakshād aindrārbhavyā yajatī, ndra ṛibhubhir vājavadbhiḥ samukshitam iti hotaiva, nānādevatyābhir itare, kathaṃ teshām aindrārbhavyo bhavantīti 7 ndrāvaruṇā sutapāv imaṃ sutam iti maitrāvaruṇo yajati, yuvo ratho adhvaraṃ devavītaya iti bahūni vāha. tad Ṛibhūṇāṃ rūpam 8 indraṣ ca somam pibatam bṛihaspata iti brāhmaṇāchaṅsī yajaty, ā vāṃ viṣantv indavaḥ svābhuva iti bahūni vāha. tad Ṛibhūṇāṃ rūpam 9 ā vo vahantu saptayo raghushyada iti potā yajati, raghupatvānaḥ pra jigāta bāhubhir iti bahūni vāha. tad Ṛibhūṇāṃ rūpam 10 ameva naḥ suhavā ā hi gantaneti neshṭā yajati, gantaneti bahūni vāha. tad Ṛibhūṇāṃ rūpam 11 indrāvishṇū pibatam madhvo asyety achāvāko yajaty, ā vām andhāṅsi madirāṇy agmann iti bahūni vāha. tad Ṛibhūṇāṃ rūpam

12 imaṃ stomam arhate jātavedasa ity āgnīdhro yajati, ratham iva sam mahemā manīshayeti bahūni vāha. tad Ṛibhūṇāṃ rūpam 13 evam u haitā aindrārbhavyo bhavanti 14 yan nānādevatyās, tenānyā devatāḥ prīṇāti 15 yad u jagatprāsāhā, jāgataṃ vai tṛitīyasavanaṃ, tṛitīyasavanasyaiva samṛiddhyai || 12 || 4 ||

1 Athāha: yad ukthinyo 'nyā hotrā anukthā anyāḥ, katham asyaitā ukthinyaḥ sarvāḥ samāḥ samṛiddhā bhavantīti 2 yad evaināḥ sampragīrya hotrā ity ācakshate, tena samā 3 yad ukthinyo 'nyā hotrā anukthā anyās, teno vishamā 4 evam u hāsyaitā ukthinyaḥ sarvāḥ samāḥ samṛiddhā bhavanty 5 athāha: ṣaṅsanti prātaḥsavane ṣaṅsanti mādhyaṃdine hotrakāḥ, katham eshāṃ tṛitīyasavane ṣastam bhavatīti 6 yad eva mādhyaṃdine dve-dve sūkte ṣaṅsantīti brūyāt, tencty 7 athāha: yad dvyuktho hotā, kathaṃ hotrakā dvyukthā bhavantīti 8 yad eva dvidevatyābhir yajantīti brūyāt, teneti || 13 || 5 ||

1 Athāha: yad etās tisra ukthinyo hotrāḥ, katham itarā ukthinyo bhavantīty 2 ājyam evāgnīdhrīyāyā uktham, marutvatīyam potrīyāyai, vaiṣvadevaṃ neshṭrīyāyai. tā vā etā hotrā evaṃnyaṅgā eva bhavanty 3 athāha: yad ekapraishā anye hotrakā, atha kasmād dvipraishaḥ potā dvipraisho neshṭeti 4 yatrādo gāyatrī suparṇo bhūtvā somam āharat, tad etāsāṃ hotrāṇām Indra ukthāni parilupya hotre pradadau: yūyam mābhyahvayadhvaṃ yūyam asyāvedishṭeti. te hocur devāḥ: vāceme hotre prabhāvayāmeti, tasmāt te dvipraishe bhavata. ṛicāgnīdhrīyām prabhāvayāṃ cakrus, tasmāt tasyaikayarcā bhūyasyo yājyā bhavanty 5 athāha: yad dhotā yakshad dhotā yakshad iti maitrāvaruṇo hotre preshyaty, atha kasmād ahotṛibhyaḥ sadbhyo hotrāṣaṅsibhyo hotā yakshad dhotā yakshad iti preshyatīti 6 prāṇo vai hotā prāṇaḥ sarva ṛitvijaḥ, prāṇo yakshat prāṇo ya-

kshad ity eva tad āhā7thāhāsty udgātṛīṇām praishā3ḥ | nā3ṁ iti | astīti brūyād. yad evaitat praṣāstā japaṃ japitvā studhvam ity āha, sa eshām praisho 8 'thāhāsty achāvākasya pravarā3ḥ | nā3ṁ iti | astīti brūyād. yad evainam adhvaryur āhāchāvāka vadasva yat te vādyam ity, esho 'sya pravaro 9 'thāha: yad aindrāvaruṇam maitrāvaruṇas tṛitīyasavane ṣaṁsaty, atha kasmād asyāgneyau stotriyānurūpau bhavata ity. Agninā vai mukhena devā asurān ukthebhyo nirjaghnus, tasmād asyāgneyau stotriyānurūpau bhavato 10 'thāha: yad aindrābārhaspatyam brāhmaṇācchāṁsī tṛitīyasavane ṣaṁsaty aindrāvaishṇavam achāvākaḥ, katham enayor aindrāḥ stotriyānurūpā bhavantīti,ndro ha sma vā asurān ukthebhyaḥ prajigāya, so 'bravīt: kaṣ cāhaṃ cety. ahaṃ cāhaṃ ceti ha sma devatā anvavayanti. sa yad Indraḥ pūrvaḥ prajigāya, tasmād enayor aindrāḥ stotriyānurūpā bhavanti. yad v ahaṃ cāhaṃ ceti ha sma devatā anvavayus, tasmān nānādevatyāni ṣaṁsataḥ || 14 || 6 ||

1 Athāha: yad vaiṣvadevaṃ vai tṛitīyasavanam, atha kasmād etāny aindrāṇi jāgatāni sūktāni tṛitīyasavana ārambhaṇīyāni ṣasyanta itī,ndram evaitair ārabhya yantīti brūyād. atho yaj jāgataṃ vai tṛitīyasavanaṃ, taj jagatkāmyaiva. tad yat kiṃcāta ūrdhvaṃ chandaḥ ṣasyate, tad dha sarvaṃ jāgatam bhavaty etāni ced aindrāṇi jāgatāni sūktāni tṛitīyasavana ārambhaṇīyāni ṣasyante 2 'tha traishṭubham achāvāko 'ntataḥ ṣaṁsati: saṃ vāṃ karmaṇeti. yad eva panāyyaṃ karma, tad etad abhivadati 3 sam ishety. annaṃ vā isho, 'nnādyasyāvaruddhyā 4 arishṭair naḥ pathibhiḥ pārayanteti, svastitāyā evaitad aharahaḥ ṣaṁsaty 5 athāha: yaj jāgataṃ vai tṛitīyasavanam, atha kasmād eshāṃ trishṭubhaḥ paridhānīyā bhavantīti. vīryaṃ vai trishṭub, vīrya eva tad antataḥ pratitishṭhanto ʎantī6yam indraṃ varuṇam ashṭa me gīr iti maitrā-

varuṇasya, bṛihaspatir naḥ pari pātu paścād iti brāhmaṇācchaṅsina, ubhā jigyathur ity achāvākasyo 7 bhau hi tau jigyatur 8 na parā jayethe na parā jigya iti 9 na hi tayoḥ kataraś cana parājigya 10 indraś ca vishṇo yad apaspṛidhethāṃ tredhā sahasraṃ vi tad airayethām itī11ndraś ca ha vai Vishṇuś cāsurair yuyudhāte, tān ha sma jitvocatuḥ: kalpāmahā iti. te ha tathety asurā ūcuḥ. so 'bravīd Indro: yāvad evāyaṃ Vishṇus trir vikramate, tāvad asmākam, atha yushmākam itarad iti. sa imāṅl lokān vicakrame 'tho vedān atho vācaṃ. tad āhuḥ: kiṃ tat sahasram itī,me lokā ime vedā atho vāg iti brūyād 12 airayethām-airayethām ity achāvāka ukthye 'bhyasyati, sa hi tatrāntyo bhavaty 13 agnishṭome hotātirātre ca, sa hi tatrāntyo bhavaty 14 abhyasyet sholaśinī3m | nābhyasye3t iti | abhyasyed, ity āhuḥ, katham anyeshv ahassv abhyasyati katham atra nābhyasyed iti. tasmād abhyasyet || 15 || 7 ||

1 Athāha: yan nārāśaṅsaṃ vai tṛitīyasavanam, atha kasmād achāvāko 'ntataḥ śilpeshv anārāśaṅsīḥ śaṅsatīti 2 vikṛitir vai nārāśaṅsaṃ. kim iva ca vai kim iva ca reto vikriyate, tat tadā vikṛitam prajātam bhavaty. athaitan mṛidv iva chandaḥ śithiraṃ yan nārāśaṅsam. athaisho 'ntyo yad achāvākas: tad dṛiḷhatāyai dṛiḷhe pratishṭhāsyāma iti 3 tasmād achāvāko 'ntataḥ śilpeshv anārāśaṅsīḥ śaṅsati: dṛiḷhatāyai dṛiḷhe pratishṭhāsyāma iti dṛiḷhe pratishṭhāsyāma iti || 16 || 8 ||

Iti shashṭhapañcikāyāṃ tṛitīyo 'dhyāyaḥ.
Ity aṣṭāviṅśādhyāye 'shṭamaḥ khaṇḍaḥ.

1 Yaḥ svaḥstotriyas, tam anurūpaṃ kurvanti prātaḥsavane 'hīnasaṃtatyai 2 yathā vā ekāhaḥ suta, evam ahīnas. tad yathaikāhasya sutasya savanāni saṃtishṭhamānāni yanty, evam evāhīnasyāhāni saṃtishṭhamānāni yanti. tad

yac chvaḥstotriyam anurūpaṃ kurvanti prātaḥsavane 'hīnasaṃtatyā, ahīnam eva tat saṃtanvanti 3 te vai devāṣ ca ṛishayaṣ cādriyanta: samānena yajñaṃ saṃtanavāmeti, ta etat samānaṃ yajñasyāpaśyan: samānān pragāthān samānīḥ pratipadaḥ samānāni sūktāny 4 okaḥsārī vā Indro. yatra vā Indraḥ pūrvaṃ gachaty, aiva tatrāparaṃ gachati, yajñasyaiva sendratāyai || 17 || 1 ||

1 Tān vā etān sampātān Viśvāmitraḥ prathamam apaśyat, tān Viśvāmitreṇa dṛishṭān Vāmadevo 'sṛijatai,va tvām indra vajrinn atra, yan naṃ indro jújushe yac ca vashṭi, kathā mahām avṛidhat kasya hotur iti, tān kshipraṃ samapatad. yat kshipraṃ samapatat, tat sampātānāṃ sampātatvaṃ 2 sa hekshāṃ cakre Viśvāmitro: yān vā ahaṃ sampātān apaśyaṃ tān Vāmadevo 'sṛishṭa, kāni nv ahaṃ sūktāni sampātāṅs tatpratimān sṛijeyeti. sa etāni sūktāni sampātāṅs tatpratimān asṛijata: sadyo ha jāto vṛishabhaḥ kanīna, indraḥ pūrbhid ātirad dāsam arkair, imām ū shu prabhṛitiṃ sātaye dhā, ichanti tvā somyāsaḥ sakhāyaḥ, śāsad vahnir duhitur naptyaṃ gād, abhi tashṭeva dīdhayā manīshām iti 3 ya eka id dhavyaṣ carshaṇīnām iti Bharadvājo; yas tigmaśṛiṅgo vṛishabho na bhīma, ud u brahmāṇy airata śravasyeti Vasishṭho, 'smā id u pra tavase turāyeti Nodhās 4 ta ete prātaḥsavane shaḍahastotriyāṅ chastvā mādhyaṃdine 'hīnasūktāni śaṅsanti 5 tāny etāny ahīnasūktāny: ā satyo yātu maghavāṅ ṛijīshīti satyavan maitrāvaruṇo; 'smā id u pra tavase turāye, ndrāya brahmāṇi rātatamā | indra brahmāṇi gotamāso akrann iti brahmaṇvad brāhmaṇācchaṅsī; śāsad vahnir — janayanta vahnim iti vahnivad achāvākas 6 tad āhuḥ: kasmād achāvāko vahnivad etat sūktam ubhayatra śaṅsati parāñcishu caivāhassv abhyāvartishu ceti

7 vīryavān vā esha bahvṛico, vahnivad etat suktaṃ. vahati ha vai vahnir dhuro yāsu yujyate. tasmād achāvāko vahnivad etat sūktam ubhayatra śaṅsati parāñcishu caivāhassv abhyāvartishu ca 8 tāni pañcasv ahassu bhavanti: caturviṅśe 'bhijiti vishuvati viśvajiti mahāvrate. 'hīnāni ha vā etāny ahāni, na hy eshu kiṃ cana hīyate. parāñcīni ha vā etāny ahāny anabhyāvartīni, tasmād enāny eteshv ahassu śaṅsanti 9 yad enāni śaṅsanty: ahīnān svargāṅl lokān sarvarūpān sarvasamṛiddhān avāpnavāmeti 10 yad evainān śaṅsantīndram evaitair niḥvayante, yatha ṛishabhaṃ vāśitāyai 11 yad v evainān śaṅsanty, ahīnasya saṃtatyā, ahīnam eva tat saṃtanvanti || 18 || 2 ||

1 Tato vā etāṅs trīn sampātān maitrāvaruṇo viparyāsam ekaikam ahar-ahaḥ śaṅsaty 2 evā tvām indra vajrinn atreti prathame 'hani, yan na indro jujushe yac ca vashṭīti dvitīye, kathā mahām avṛidhat kasya hotur iti tṛitīye 3 trīn eva sampātān brāhmaṇāccha-ṅsī viparyāsam ekaikam ahar-ahaḥ śaṅsatī, ndraḥ pūrbhid ātirad dāsam arkair iti prathame 'hani, ya eka id dhavyaś carshaṇīnām iti dvitīye, yas tigmaśṛiṅgo vṛishabho na bhīma iti tṛitīye 4 trīn eva sampātān achāvāko viparyāsam ekaikam ahar-ahaḥ śaṅsatī, mām ū shu prabhṛitiṃ sātaye dhā iti prathame 'hanī, chanti tvā somyāsaḥ sakhāya iti dvitīye, śāsad vahnir duhitur naptyaṃ gād iti tṛitīye 5 tāni vā etāni nava 6 trīṇi cāharahaḥsasyāni 7 tāni dvādaśa sampadyante: dvādaśa vai māsāḥ saṃvatsaraḥ, saṃvatsaraḥ Prajāpatiḥ, Prajāpatir yajñas. tat saṃvatsaram Prajāpatiṃ yajñam āpnuvanti, tat saṃvatsare Prajāpatau yajñe 'har-ahaḥ pratitishṭhanto yanti 8 tāny antareṇāvāpam āvaperann 9 anyūṅkhyā virājo vaimadīś caturthe 'hani, paṅktīḥ pañcame, pārucchepīḥ shashṭhe 10 'tha yāny ahāni mahāsto-

māni syuḥ: ko adya naryo devakāma iti maitrāvaruṇa āvapeta, vane na vā yo ny adhāyi cākann iti brāhmaṇācchaṁsy, ā yāhy arvāṅ upa vandhureshṭhā ity achāvāka 11 etāni vā āvapanāny. etair vā āvapanair devāḥ svargaṃ lokam ajayann etair ṛishayas. tathaivaitad yajamānā etair āvapanaiḥ svargaṃ lokaṃ jayanti || 19 || 3 ||

1 Sadyo ha jāto vṛishabhaḥ kanīna iti maitrāvaruṇaḥ purastāt sūktānām ahar-ahaḥ śaṁsati 2 tad etat sūktaṃ svargyam. etena vai sūktena devāḥ svargaṃ lokam ajayann etena ṛishayas. tathaivaitad yajamānā etena sūktena svargaṃ lokaṃ jayanti 3 tad u vaiśvāmitraṃ. viśvasya ha vai mitraṃ Viśvāmitra āsa 4 viśvaṃ hāsmai mitram bhavati ya evaṃ veda yeshāṃ caivaṃ vidvān etan maitrāvaruṇaḥ purastāt sūktānām ahar-ahaḥ śaṁsati 5 tad ṛishabhavat paśumad bhavati, paśūnām avaruddhyai 6 tat pañcarcam bhavati. pañcapadā paṅktiḥ, paṅktir vā annam, annādyasyāvaruddhyā 7 ud u brahmāṇy airata śravasyeti brāhmaṇācchaṁsī brahmaṇvat samṛiddhaṃ. sūktam ahar-ahaḥ śaṁsati 8 tad etat sūktaṃ svargyam. etena vai sūktena devāḥ svargaṃ lokam ajayann etena ṛishayas. tathaivaitad yajamānā etena sūktena svargaṃ lokaṃ jayanti 9 tad u vāsishṭham. etena vai Vasishṭha Indrasya priyaṃ dhāmopāgachat, sa paramaṃ lokam ajayad 10 upendrasya priyaṃ lokaṃ gachati, jayati paramaṃ lokaṃ ya evaṃ veda 11 tad vai shaḷṛicam. shaḍ vā ṛitava, ṛitūnām āptyai 12 tad uparishṭāt sampātānāṃ śaṁsaty. āptvaiva tat svargaṃ lokaṃ yajamānā asmiṅl loke pratitishṭhanty 13 abhi tashṭeva dīdhayā manīshām ity achāvāko ahar-ahaḥ śaṁsaty abhivat tatyai rūpam 14 abhi priyāṇi marmṛiśat parāṇīti. yāny eva parāṇy ahāni tāni priyāṇi, tāny eva tad abhimarmṛiśato yanty abhyārabhamāṇāḥ. paro vā asmāl lokāt svargo lokas, tam eva tad abhivadati 15 ka-

vīŭr ichāmi saṃdṛiṣe sumedhā iti 16 ye vai te na ṛishayaḥ pūrve pretās te vai kavayas, tān eva tad abhyativadati 17 tad u vaiṣvamitraṃ. viṣvasya ha vai mitraṃ Viṣvāmitra āsa. viṣvaṃ hāsmai mitram bhavati ya evaṃ veda 18 tad aniruktam prājāpatyaṃ ṣaṅsaty. anirukto vai Prajāpatiḥ, Prajāpater āptyai 19 sakṛid Indraṃ nirāha, tenaindrād rūpān na pracyavate 20 tad vai daṣarcaṃ. daṣākṣharā virāḷ, annaṃ virāḷ, annādyasyāvaruddhyai 21 yad eva daṣarcā3m | daṣa vai prāṇāḥ, prāṇān eva tad āpnuvanti, prāṇān ātman dadhate 22 tad uparishṭāt sampātānāṃ ṣaṅsaty. āptaiva tat svargaṃ lokaṃ yajamānā asmiṅl loke pratitishṭhanti || 20 || 4 ||

1 Kas tam indra tvāvasuṃ, kan navyo atasīnāṃ, kad ū nv asyākṛitam iti kadvantaḥ pragāthā ārambhaṇīyā ahar-ahaḥ ṣasyante 2 ko vai Prajāpatiḥ, Prajāpater āptyai 3 yad eva kadvantā3ḥ | annaṃ vai kam, annādyasyāvaruddhyai 4 yad v eva kadvantā3ḥ | ahar-ahar vā ete ṣāntāny ahīnasūktāny upayuñjānā yanti, tāni kadvadbhiḥ pragāthaiḥ ṣamayanti. tāny ebhyaḥ ṣāntāni kam bhavanti, tāny enāñ chāntāni svargaṃ lokam abhi vahanti 5 trishṭubhaḥ sūktapratipadaḥ ṣaṅseyus 6 tā haike purastāt pragāthānāṃ ṣaṅsanti dhāyyā iti vadantas 7 tat tathā na kuryāt 8 kshatraṃ vai hotā viṣo hotrāṣaṅsinaḥ, kshatrāyaiva tad viṣam pratyudyāminīṃ kuryuḥ, pāpavasyasaṃ 9 trishṭubho ma imāḥ sūktapratipada ity eva vidyāt 10 tad yathā samudram praplaverann, evaṃ haiva te praplavante ye saṃvatsaraṃ vā dvādaṣāhaṃ vāsate. tad yathā sairāvatīṃ nāvam pārakāmāḥ samāroheyur, evam evaitās trishṭubhaḥ samārohanti 11 na ha vā etac chando gamayitvā svargaṃ lokam upāvartate, vīryavattamaṃ hi 12 tābhyo na vyāhvayīta, samānaṃ hi chando, 'tho ned dhāyyāḥ karavāṇīti 13 yad enāḥ ṣaṅsanti: prajñātābhiḥ sūktapratipa-

dbhiḥ sūktāni samārohāmeti 14 yad evaināḥ saṁsantīndram evaitābhir nihvayante, yatha ṛishabham vāṣitāyai. yad v evaināḥ saṁsanty, ahīnasya saṁtatyā, ahīnam eva tat saṁtanvanti || 21 || 5 ||

1 Apa prāca indra viṣvāṅ amitrān iti maitrāvaruṇaḥ purastāt sūktānām ahar-ahaḥ saṁsaty 2 apāpāco abhibhūte nudasva | apodīco apa ṣūrādharāca urau yathā tava ṣarman mademety 3 abhayasya rūpam, abhayam iva hi yann ichati 4 brahmaṇā te brahmayujā yunajmīti brāhmaṇācchaṁsy ahar-ahaḥ saṁsati. yunajmīti yuktavatī, yukta iva hy ahīno, 'hīnasya rūpam 5 uruṁ no lokam anu neshi vidvān ity achāvāko 'harahaḥ saṁsaty. anu neshīty, etīva hy ahīno, 'hīnasya rūpaṁ 6 neshīti satrāyaṇarūpaṁ 7 tā vā etā ahar-ahāḥ ṣasyante 8 samānībhiḥ paridadhyur 9 okaḥsārī haishām Indro yajñam bhavatīŏṅ | yatha ṛishabho vāṣitāṁ yathā vā gauḥ prajñātaṁ goshṭham, evaṁ haishām Indro yajñam aiva gachati 10 na ṣunaṁhuvīyayāhīnasya paridadhyāt. kshatriyo ha rāshṭrāc cyavate, yo haiva paro bhavati, tam abhihvayati || 22 || 6 ||

1 Athāto 'hīnasya yuktiṣ ca vimuktiṣ ca 2 vy antarikksham atirad ity ahīnaṁ yuṅkta, eved indram iti vimuñcaty 3 ābaṁ sarasvatīvator, nūnaṁ sā ta ity ahīnaṁ yuṅkte 4 te syāma deva varuṇa, nū ṣhṭuta iti vimuñcaty 5 esha ha vā ahīnaṁ tantum arhati ya enaṁ yoktuṁ ca vimoktuṁ ca veda 6 tad yac caturviṅṣe 'han yujyante sā yuktir, atha yat purastād udayanīyasyātirātrasya vimucyante sā vimuktis 7 tad yac caturviṅṣe 'hann aikāhikābhiḥ paridadhyur, atrāhaiva yajñaṁ saṁsthāpayeyur, nāhīnakarma kuryur. atha yad ahīnaparidhānīyābhiḥ paridadhyur, yathā ṣrānto 'vimucyamāna utkṛityetaivaṁ yajamānā utkṛityerann. ubhayībhiḥ paridadhyus 8 tad

yathā dīrghādhva upavimokaṃ yāyāt, tādṛik tat 9 saṃtato haishāṃ yajño bhavatī3ṅ | vy ū muñcanta 10 ekāṃ dve na dvayoḥ savanayoḥ stomam atiṣaṅsed 11 dīrghāraṇyāni ha vai bhavanti yatra bahvībhiḥ stomo 'tiṣasyate 12 'parimitābhiḥ tṛitīyasavane. 'parimito vai svargo lokaḥ, svargasya lokasyāptyai 13 saṃtato hāsyābhyārabdho 'visrasto 'hīno bhavati ya evaṃ vidvān ahīnaṃ tanute || 23 || 7 ||

1 Devā vai vale gāḥ paryapaṣyaṅs, tā yajñenaivepsaṅs, tāḥ shashṭhenāhnāpnuvaṅs. te prātaḥsavane Nabhākena valam anabhayaṅs. taṃ yad anabhayā3n | aṣrathayann evainaṃ tat. ta u tṛitīyasavane vajreṇa vālakhilyābhir vācaḥ kūṭenaikapadayā valaṃ virujya gā udājaṅs 2 tathaivaitad yajamānāḥ prātaḥsavane Nabhākena valaṃ nabhayanti. taṃ yan nabhayantī3ṅ | ṣrathayanty evainaṃ tat. tasmād dhotrakāḥ prātaḥsavane nābhākāṅs tṛicāñ chaṅsanti 3 yaḥ kakubho nidhāraya iti maitrāvaruṇaḥ, pūrvīsh ṭa indropamātaya iti brāhmaṇācchaṅsī, tā hi madhyam bharāṇām ity achāvākas 4 ta u tṛitīyasavane vajreṇa vālakhilyābhir vācaḥ kūṭenaikapadayā valaṃ virujya gā āpnuvanti 5 pacchaḥ prathamaṃ shad vālakhilyānāṃ sūktāni viharaty, ardharcaṣo dvitīyam, ṛikṣas tṛitīyaṃ. sa paccho viharan pragāthe-pragātha evaikapadāṃ dadhyāt, sa vācaḥ kūṭas 6 tā etāḥ pañcaikapadāṣ. catasro daṣamād ahna, ekā mahāvratād 7 athāshṭāksharāṇi māhānāmanāni padāni. teshāṃ yāvadbhiḥ sampadyeta tāvanti ṣaṅsen, netarāṇy ādriyetā 8 thārdharcaṣo viharaṅs tāṣ caivaikapadāḥ ṣaṅset tāni caivāshṭāksharāṇi māhānāmanāni padāny 9 atha ṛikṣo viharaṅs tāṣ caivaikapadāḥ ṣaṅset tāni caivāshṭāksharāṇi māhānāmanāni padāni 10 sa yat prathamaṃ shad vālakhilyānāṃ sūktāni viharati, prāṇaṃ ca tad vācaṃ ca viharati. yad dvitīyaṃ, cakshuṣ ca tan manaṣ ca viharati. yat tṛitīyaṃ, ṣrotraṃ ca tad ātmānaṃ ca viharati. tad

upāpto vihāre kāma, upāpto vajre vālakhilyāsūpāpto vācaḥ kūṭa ekapadāyām, upāptaḥ prāṇakḷiptyāṁ 11 avihṛitān eva caturthaṃ pragāthāñ chaṅsati. paṣavo vai pragāthāḥ, paṣūnām avaruddhyai 12 nātraikapadāṃ vyavadadhyād 13 yad atraikapadāṃ vyavadadhyād, vācaḥ kūṭena yajamānāt paṣūn nirhaṇyād. ya enaṃ tatra brūyād: vācaḥ kūṭena yajamānāt paṣūn niravadhīr, apaṣum enam akar iti, ṣaṣvat tathā syāt 14 tasmāt tatraikapadāṃ na vyavadadhyād 15 vy evottame sūkte paryasyati, sa eva tayor vihāras 16 tad etat Saubalāya Sarpir Vātsiḥ ṣaṣaṅsa. sa hovāca: bhūyishṭhān ahaṃ yajamāne paṣūn paryagrahaisham, akanishṭhā u mām āgamishyantīti. tasmai ha yathā mahadbhya ṛitvigbhya evaṃ nināya. tad etat paṣavyaṃ ca svargyaṃ ca ṣastraṃ, tasmād etac chaṅsati || 24 || 8 ||

1 Dūrohaṇaṃ rohati, tasyoktam brāhmaṇam 2 aindre paṣukāmasya rohed, aindrā vai paṣavas 3 taj jāgataṃ syāj, jāgatā vai paṣavas 4 tan mahāsūktaṃ syād, bhūyishṭheshv eva tat paṣushu yajamānam pratishṭhāpayati 5 Barau rohet, tan mahāsūktaṃ ca jāgataṃ cai6ndrāvaruṇe pratishṭhākāmasya rohed. etaddevatā vā eshā hotraitatpratishṭhā yad aindrāvaruṇā, tad enat svāyām eva pratishṭhāyām antataḥ pratishṭhāpayati 7 yad evaindrāvaruṇā3i | eshā ha vā atra nivin, nividā vai kāmā āpyante. sa yady aindrāvaruṇe rohet, sauparṇe rohet. tad upāpta aindrāvaruṇe kāma, upāptaḥ sauparṇe || 25 || 9 ||

1 Tad āhuḥ: saṃṣaṅset shashṭhe 'hā3n | na saṃṣaṅse3t iti | 2 saṃṣaṅsed ity āhuḥ 3 katham anyeshv ahassu saṃṣaṅsati, katham atra na saṃṣaṅsed ity 4 atho khalv āhur: naiva saṃṣaṅset 5 svargo vai lokaḥ shashṭham ahar, asamāyī vai svargo lokaḥ, kaṣcid vai svarge loke sametīti. sa yat saṃṣaṅset, samānaṃ tat kuryād. atha yan na saṃṣaṅsatī3ñ | tat svargasya lokasya rūpaṃ. tasmān na saṃ-

ṣaṅsed. yad eva na saṃṣaṅsatī3ṅ | 6 ātmā vai stotriyaḥ prāṇā vālakhilyāḥ. sa yat saṃṣaṅsed, etābhyāṃ devatābhyāṃ yajamānasya prāṇān vīyād. ya enaṃ tatra brūyād: etābhyāṃ devatābhyāṃ yajamānasya prāṇān vyagāt, prāṇa enaṃ hāsyatīti, ṣaṣvat tathā syāt. tasmān na saṃṣaṅset 7 sa yad īkshetāṣaṅsishaṃ vālakhilyā hanta purastād dūrohaṇasya saṃṣaṅsānīti, no eva tasyāṣām iyāt 8 taṃ yadi darpa eva vinded, uparishṭād dūrohaṇasyāpi bahūni ṣatāni ṣaṅsed. yasyo tat kāmāya tathā kuryād, atraiva tad upāptam 9 aindryo vālakhilyās, tāsāṃ dvādaṣākshariṇi padāni, tatra sa kāma upāpto ya aindre jāgate. 'thedam aindrāvaruṇaṃ sūktaṁ, aindrāvaruṇī paridhānīyā. tasmān na saṃṣaṅset 10 tad āhur: yathā vāva stotram evaṃ ṣastraṃ. vihṛitā vālakhilyāḥ ṣasyante, vihṛitāṃ stotrā3m | avihṛitā3m iti | 11 vihṛitam iti brūyād, ashṭākshareṇa dvādaṣākṣharam iti 12 tad āhur: yathā vāva ṣastram evaṃ yājyā. tisro devatāḥ ṣasyante 'gnir Indro Varuṇa ity athaindrāvāruṇyā yajati, katham Agnir anantarita iti 13 yo vā Agniḥ sa Varuṇas. tad apy etad ṛishiṇoktaṃ: tvam agne varuṇo jāyase yad iti. tad yad evaindrāvaruṇyā yajati, tenāgnir anantarito 'nantaritaḥ || 26 || 10 ||

Iti shashṭhapañcikāyāṃ caturtho 'dhyāyaḥ.

Ity ekonatriṅṣādhyāye daṣamaḥ khaṇḍaḥ.

1 Ṣilpāni ṣaṅsanti 2 devaṣilpāny, eteshāṃ vai ṣilpānām anukṛitīha ṣilpam adhigamyate. hastī kaṅso vāso hiraṇyam aṣvatarīrathaḥ ṣilpaṃ 3 ṣilpaṃ hāsminn adhigamyate ya evaṃ veda 4 yad eva ṣilpānī3ṅ | 5 ātmasaṃskṛitir vāva ṣilpāni, chandomayaṃ vā etair yajamāna ātmānaṃ saṃskurute 6 nābhānedishṭhaṃ ṣaṅsati 7 reto vai Nābhānedishṭho, retas tat siñcati 8 tam aniruktaṃ ṣaṅsaty. aniruktaṃ vai reto guhā yonyāṃ sicyate 9 sa retomiṣro bhavati: kshmayā retaḥ saṃjagmāno ni shiñcad iti, retaḥ-

samṛiddhyā eva 10 taṃ sanārāṣaṅsaṃ ṣaṅsati. prajā vai naro vāk ṣaṅsaḥ, prajāsv eva tad vācaṃ dadhāti. tasmād imāḥ prajā vadatyo jāyante 11 taṃ haike purastāc chaṅsanti: purastādāyatanā vāg iti vadanta 12 uparishṭād ekaḥ uparishṭādāyatanā vāg iti vadanto 13 madhya eva ṣaṅsen. madhyāyatanā vā iyaṃ vāg 14 uparishṭānnedīyasīvoparishṭān nedīyasīva vā iyaṃ vāk 4 taṃ hotā retobhūtaṃ siktvā maitrāvaruṇāya samprayachaty: etasya tvam prāṇān kalpayeti || 27 || 1 ||

1 Vālakhilyāḥ ṣaṅsati. prāṇā vai vālakhilyāḥ, prāṇān evāsya tat kalpayati 2 tā vihṛitāḥ ṣaṅsati. vihṛitā vā ime prāṇāḥ: prāṇenāpāno, 'pānena vyānaḥ 3 sa pacchaḥ prathame sūkte viharaty, ardharcaṣo dvitīye, ṛikṣas tṛitīye 4 sa yat prathame sūkte viharati, prāṇaṃ ca tad vācaṃ ca viharati. yad dvitīye, cakshuṣ ca tan manaṣ ca viharati. yat tṛitīye, ṣrotraṃ ca tad ātmānaṃ ca viharati 5 te haike saha bṛihatyau saha satobṛihatyau viharanti. tad upāpto vihāre kāmo, net tu pragāthāḥ kalpante 6 'timarṣam eva viharet, tathā vai pragāthāḥ kalpante. pragāthā vai vālakhilyās, tasmād atimarṣam eva vihared. yad evātimarṣā3m | 7 ātmā vai bṛihatī, prāṇāḥ satobṛihatī. sa bṛihatīm aṣaṅsīt, sa ātmātha satobṛihatīṃ, te prāṇā; atha bṛihatīm atha satobṛihatīṃ, tad ātmānam prāṇaiḥ paribṛihann eti. tasmād atimarṣam eva vihared 8 yad v evātimarṣā3m | ātmā vai bṛihatī, paṣavaḥ satobṛihatī. sa bṛihatīm aṣaṅsīt, sa ātmātha satobṛihatīṃ, te paṣavo; 'tha bṛihatīm atha satobṛihatīṃ, tad ātmānam paṣubhiḥ paribṛihann eti. tasmād atimarṣam eva vihared 9 vy evottame sūkte paryasyati, sa eva tayor vihāras 10 tasya maitrāvaruṇaḥ prāṇān kalpayitvā brāhmaṇācchaṅsine samprayachaty: etaṃ tvam prajanayeti || 28 || 2 ||

1 Sukīrtiṃ ṣaṅsati. devayonir vai Sukīrtis, tad yajñād

devayonyai yajamānam prajanayati 2 Vṛishākapiṃ śaṁsaty. ātmā vai Vṛishākapir, ātmānam evāsya tat kalpayati 3 taṃ nyūṅkhayaty. annaṃ vai nyūṅkhas, tad asmai jātāyānnādyam pratidadhāti yathā kumārāya stanaṃ 4 sa pāṅkto bhavati. pāṅkto 'yam purushaḥ pañcadhā vihito: lomāni tvañ māṁsam asthi majjā. sa yāvān eva purushas, tāvantaṃ yajamānaṃ saṃskaroti 5 tam brāhmaṇācchaṁsī janayitvāchāvākāya samprayachaty: etasya tvam pratishṭhāṃ kalpayeti || 29 || 3 ||

1 Evayāmarutaṃ śaṁsati. pratishṭhā vā evayāmarut, pratishṭhām evāsya tat kalpayati 2 taṃ nyūṅkhayaty. annaṃ vai nyūṅkho, 'nnādyam evāsmiṁs tad dadhāti 3 sa jāgato vātijāgato vā. sarvaṃ vā idaṃ jāgataṃ vātijāgataṃ vā 4 sa u māruta. āpo vai Maruta āpo 'nnam, abhipūrvam evāsmiṁs tad annādyaṃ dadhāti 5 tāny etāni sahacarāṇīty ācakshate: nābhānedishṭhaṃ vālakhilyā vṛishākapim evayāmarutaṃ. tāni saha vā śaṁset saha vā na śaṁsed 6 yad enāni nānā śaṁsed, yathā purushaṃ vā reto vā vichindyāt tādṛik tat. tasmād enāni saha vā śaṁset saha vā na śaṁset 7 sa ha Bulila Āśvatara Āśvir vaiśvajito hotā sann īkshāṃ cakra: eshāṃ vā eshāṃ śilpānāṃ viśvajiti sāṃvatsarike dve madhyaṃdinam abhi pratyetor hantāham ittham evayāmarutaṃ śaṁsayānīti. tad dha tathā śaṁsayāṃ cakāra 8 tad dha tathā śasyamāne Gauśla ājagāma, sa hovāca: hotaḥ kathā te śastraṃ vicakram plavata iti 9 kiṃ hy abhūd ity 10 evayāmarud ayam uttarataḥ śasyata iti sa hovācaindro vai madhyaṃdinaḥ, kathendram madhyaṃdinān ninīshasīti 11 nendram madhyaṃdinān ninīshāmīti hovāca 12 chandas tv idam amadhyaṃdinasācy. ayaṃ jāgato vātijāgato vā. sarvaṃ vā idaṃ jāgataṃ vātijāgataṃ vā. sa u māruto. maiva śaṁsishṭeti 13 sa hovācāramāchāvakety. atha hāsminn anuśāsanam īshe 14 sa hovācaindram

esha vishṇunyaṅgaṃ śaṁsatv, atha tvam etaṃ hotar uparishṭād raudryai dhāyyāyai purastān mārutasyāpyasyāthā iti 15 tad dha tathā śaṁsayāṃ cakāra. tad idam apy etarhi tathaiva śasyate || 30 || 4 ||

1 Tad āhur: yad asmin viśvajity atirātra evaṃ shashṭhe 'hani kalpate yajñaḥ kalpate yajamānasya prajātiḥ, katham atrāśasta eva Nābhānedishṭho bhavaty atha maitrāvaruṇo vālakhilyāḥ śaṁsati, te prāṇā — reto vā agre 'tha prāṇā — evam brāhmaṇācchansy: aśasta eva Nābhānedishṭho bhavaty atha Vṛishākapiṃ śaṁsati, sa ātmā — reto vā agre 'thātmā — katham atra yajamānasya prajātiḥ, katham prāṇā avikḷiptā bhavantīti 2 yajamānaṃ ha vā etena sarveṇa yajñakratunā saṃskurvanti. sa yathā garbho yonyām antar, evaṃ sambhavañ chete. na vai sakṛid evāgre sarvaḥ sambhavaty, ekaikaṃ vā aṅgaṃ sambhavataḥ sambhavatīti 3 sarvāṇi cet samāne 'han kriyeran, kalpata eva yajñaḥ kalpate yajamānasya prajātir. athaitaṃ hotaivayāmarutaṃ tṛitīyasavane śaṁsati, tad yāsya pratishṭhā tasyām evainaṃ tad antataḥ pratishṭhāpayati || 31 || 5 ||

1 Chandasāṃ vai shashṭhenāhnāptānāṃ raso 'tyanedat. sa Prajāpatir abibhet: parāñ ayaṃ chandasāṃ raso lokān atyeshyatīti. tam parastāc chandobhiḥ paryagṛihṇān: nārāśaṁsyā gāyatryā, raibhyā trishṭubhaḥ, pārikshityā jagatyāḥ, kāravyayānushṭubhas. tat punaś chandassu rasam adadhāt 2 sarasair hāsya chandobhir ishṭam bhavati, sarasais chandobhir yajñaṃ tanute ya evaṃ veda 3 nārāśaṁsīḥ śaṁsati. prajā vai naro vāk śaṁsaḥ, prajāsv eva tad vācaṃ dadhāti. tasmād imāḥ prajā vadatyo jāyante. ya evaṃ veda yad eva nārāśaṁsī3ḥ | 4 śaṁsanto vai devāś ca rishayaś ca svargaṃ lokam āyaṁs, tathaivaitad yajamānāḥ śaṁsanta eva svargaṃ lokaṃ yanti 5 tāḥ pragrāhaṃ śaṁsati yathā Vṛishākapiṃ, vārshākapaṃ hi, Vṛishākapes tan nyā-

yam eti 6 tāsu na nyūṅkhayen, nī vīva nardet, sa hi tāsāṃ nyūṅkho 7 raibhīḥ śaṅsati 8 rebhanto vai devāś ca ṛishayaś ca svargaṃ lokam āyaṅs, tathaivaitad yajamānā rebhanta eva svargaṃ lokaṃ yanti 9 tāḥ pragrāhaṃ śaṅsati yathā Vṛishākapiṃ, vārshākapaṃ hi, Vṛishākapeś tan nyāyam eti. tāsu na nyūṅkhayen, nī vīva nardet, sa hi tāsāṃ nyūṅkhaḥ 10 pārikshitīḥ śaṅsaty 11 Agnir vai parikshid, Agnir hīmāḥ prajāḥ pariksheti, Agniṃ hīmāḥ prajāḥ pariksheiyanty 12 Agner eva sāyujyaṃ sarūpatāṃ salokatām aśnute ya evaṃ veda 13 yad eva pārikshitī3ḥ | 14 saṃvatsaro vai pariksheit, saṃvatsaro hīmāḥ prajāḥ pariksheti, saṃvatsaraṃ hīmāḥ prajāḥ pariksheiyanti 15 saṃvatsarasyaiva sāyujyaṃ sarūpatāṃ salokatām aśnute ya evaṃ veda. tāḥ pragrāhaṃ śaṅsati yathā Vṛishākapiṃ, vārshākapaṃ hi, Vṛishākapes tan nyāyam eti. tāsu na nyūṅkhayen, nī vīva nardet, sa hi tāsāṃ nyūṅkhaḥ 16 kāravyāḥ śaṅsati 17 devā vai yat kiṃca kalyāṇaṃ karmākurvaṅs tat kāravyābhir āpnuvaṅs, tathaivaitad yajamānā yat kiṃca kalyāṇaṃ karma kurvanti tat kāravyābhir āpnuvanti 18 tāḥ pragrāhaṃ śaṅsati yathā Vṛishākapiṃ, vārshākapaṃ hi, Vṛishākapes tan nyāyam eti. tāsu na nyūṅkhayet, nī vīva nardet, sa hi tāsāṃ nyūṅkho 19 diśāṃ kḷiptīḥ śaṅsati. diśa eva tat kalpayati 20 tāḥ pañca śaṅsati. pañca vā imā diśaś, catasras tiraścya, ekordhvā 21 tāsu na nyūṅkhayen naivaiva ca ninarden: ned imā diśo nyūṅkhayānīti 22 tā ardharcaśaḥ śaṅsati, pratishṭhāyā eva 23 janakalpāḥ śaṅsati. prajā vai janakalpā, diśa eva tat kalpayitvā tāsu prajāḥ pratishṭhāpayati 24 tāsu na nyūṅkhayen naivaiva ca ninarden: ned imāḥ prajā nyūṅkhayānīti. tā ardharcaśaḥ śaṅsati, pratishṭhāyā eve25ndragāthāḥ śaṅsatīndragāthābhir vai devā asurān abhigāyāthainān atyāyaṅs, tathaivaitad yajamānā indragāthābhir evā-

priyam bhrātṛivyam abhigāyāthainam atiyanti 26 tā ardharcaṣaḥ ṣaṅsati, pratishṭhāyā eva || 32 || 6 ||

1 Aitaṣapralāpaṃ ṣaṅsaty 2 Aitaṣo ha vai munir agner āyur dadarṣa, yajñasyāyātayāmam iti haika āhuḥ. so 'bravīt putrān: putrakā agner āyur adarṣaṃ, tad abhilapishyāmi, yat kiṃca vadāmi tan me mā parigāteti. sa pratyapadyatai, tā aṣvā ā plavante pratīpam prātisatvanam iti 3 tasyābhyagnir Aitaṣāyana etyākāle 'bhihāya mukham apyagṛihṇād: adṛipan naḥ piteti 4 taṃ hovācāpehy, alaso 'bhūr yo me vācam avadhīḥ. ṣatāyuṃ gām akarishyaṃ sahasrāyum purusham, pāpishṭhāṃ te prajāṃ karomi yo metthaṁ asakthā iti 5 tasmād āhur: Abhyagnaya Aitaṣāyanā Aurvāṇām pāpishṭhā iti 6 taṃ haike bhūyāṅsaṃ ṣaṅsanti 7 sa na nishedhed, yāvatkāmaṃ ṣaṅsety eva brūyād. āyur vā aitaṣapralāpa 8 āyur eva tad yajamānasya pratārayati ya evaṃ veda 9 yad evaitaṣapralāpā3ḥ | 10 chandasāṃ haisha raso yad aitaṣapralāpaṣ, chandassv eva tad rasaṃ dadhāti 11 sarasair hāsya chandobhir ishṭam bhavati, sarasaiṣ chandobhir yajñaṃ tanute ya evaṃ veda 12 yad v evaitaṣapralāpā3ḥ | 13 ayātayāmā vā akshitir aitaṣapralāpo, 'yātayāmā me yajñe 'sad akshitir me yajñe 'sad iti 14 taṃ vā etam aitaṣapralāpaṃ ṣaṅsati padāvagrāhaṃ yathā nividaṃ 15 tasyottamena padena praṇauti yathā nividaḥ 16 pravalhikāḥ ṣaṅsati. pravalhikābhir vai devā asurān pravalhyāthainān atyāyaṅs, tathaivaitad yajamānāḥ pravalhikābhir evāpriyam bhrātṛivyam pravalhyāthainam atiyanti 17 tā ardharcaṣaḥ ṣaṅsati, pratishṭhāyā evā 18 jijñāsenyāḥ ṣaṅsaty. ājijñāsenyābhir vai devā asurān ājñāyāthainān atyāyaṅs, tathaivaitad yajamānā ājijñāsenyābhir evāpriyam bhrātṛivyam ājñāyāthainam atiyanti. tā ardharcaṣaḥ ṣaṅsati, pratishṭhāyā eva 19 pratirādhaṃ ṣaṅsati. pratirādhena vai devā asurān pratirādhyāthainān atyāyaṅs,

tathaivaitad yajamānāḥ pratirādhenaivāpriyam bhrātṛivyam pratirādhyāthainam atiyanty 20 ativādaṃ ṣaṅsaty. ativādena vai devā asurān atyudyāthainān atyāyaṅs, tathaivaitad yajamānā ativādenaivāpriyam bhrātṛivyam atyudyāthainam atiyanti. tam ardharcaṣaḥ ṣaṅsati, pratishṭhāyā eva || 33 || 7 ||

1 Devanītham ṣaṅsaty 2 Ādityāṣ ca ha vā Aṅgirasaṣ ca svarge loke 'spardhanta: vayam pūrva eshyāmo vayam iti. te hāṅgirasaḥ pūrve ṣvaḥsutyāṃ svargasya lokasya dadṛiṣus, te 'gnim prajighyur — Aṅgirasāṃ vā eko 'gniḥ — parehy, Ādityebhyaḥ ṣvaḥsutyāṃ svargasya lokasya prabrūhīti. te hādityā Agnim eva dṛishṭvā sadyaḥsutyāṃ svargasya lokasya dadṛiṣus. tān etyābravīc: chvaḥsutyāṃ vaḥ svargasya lokasya prabrūma iti. te hocur; atha vayaṃ tubhyaṃ sadyaḥsutyāṃ svargasya lokasya prabrūmas, tvayaiva vayaṃ hotrā svargaṃ lokam eshyāma iti. sa tathety uktvā pratyuktaḥ punar ājagāma 3 te hocuḥ: prāvocā3ḥ iti | prāvocam iti hovācātho me pratiprāvocann iti. no hi na pratyajñāsthā3ḥ iti | prati vā ajñāsam iti hovāca 4 yaṣasā vā esho 'bhyaiti ya ārtvijyena, taṃ yaḥ pratirundhed yaṣaḥ sa pratirundhet, tasmān na pratyarautsīti 5 yadi tv asmād apojjigāṅsed, yajñenāsmād apodiyāt | yadi tv ayājyaḥ, svayam apoditaṃ tasmāt || 34 || 8 ||

1 Te hādityān Aṅgiraso 'yājayaṅs, tebhya yājayadbhya imām pṛithivīm pūrṇāṃ dakshiṇānām adadus. tān iyam pratigṛihītātapat, tāṃ nyavṛiñjan, sā siṅhī bhūtvā vijṛimbhantī janān acarat. tasyāḥ ṣocatyā ime pradarāḥ prādīryanta ye 'syā ime pradarāḥ, sameva haiva tataḥ purā 2 tasmād āhur: na nivṛittadakshiṇām pratigṛihṇīyān: nen mā ṣucā viddhā ṣucā vidhyād iti 3 yadi tv enām pratigṛihṇīyād, apriyāyainām bhrātṛivyāya dadyāt, parā haiva bhavaty 4 atha yo 'sau tapatī3ṅ | esho 'ṣvaḥ ṣveto rūpaṃ kṛitvāṣvābhidhānyapihitenātmanā praticakrama. imaṃ vo

nayāma iti, sa esha devanītho 'nūcyaṭa 5 ādityā ha jaritar aṅgirobhyó' dakshiṇām anayan | 6 tāṃ ha jaritar na praty āyann iti. na hi ta imām pratyāyaṅs 7 tām u ha jaritaḥ praty āyann iti. prati hi te 'mum āyaṅs 8 tāṃ ha jaritar na praty agṛibhṇann iti. na hi ta imām pratyagṛibhṇaṅs 9 tām u ha jaritaḥ praty agṛibhṇann iti. prati hi te 'mum agṛibhṇann 10 ahā neta sann avicetanānīty. esha ha vā ahnāṃ vicetayitā 11 jajñā neta sann apurogavāsa iti. dakshiṇā vai yajñānām purogavī. yathā ha vā idam ano 'purogavaṃ rishyaty, evaṃ haiva yajño 'dakshiṇo rishyati. tasmād āhur: dātavyaiva yajñe dakshiṇā bhavaty apy alpikāpy 12 uta śveta āśupatvā | 13 uto padyābhir javishṭhaḥ | 14 ṭutem āśu mānam piparti | 15 ādityā rudrā vasavas tveḷate | 16 idaṃ rādhaḥ prati gṛibhṇīhy aṅgira iti. pratigraham eva tad rādhasa aichann 17 idaṃ rādho bṛihat pṛithu | 18 devā dadatv ā varam | 19 tad vo astu sucetanam | 20 yushme astu dive-dive | 21 praty eva gṛibhāyateti. praty evainaṃ tad ajagrabhaishaṃ 22 taṃ vā etaṃ devanīthaṃ śaṅsati padāvagrāhaṃ yathā nividaṃ. tasyottamena padena praṇauti yathā nividaḥ || 35 || 9 ||

1 Bhūtechadaḥ śaṅsati 2 bhūtechadbhir vai devā asurān upāsacantoteva yuddhenoteva māyayā. teshāṃ vai devā asurāṇām bhūtechadbhir eva bhūtaṃ chādayitvāthainān atyāyaṅs, tathaivaitad yajamānā bhūtechadbhir evāpriyasya bhrātṛivyasya bhūtaṃ chādayitvāthainam atiyanti 3 tā ardharcaśaḥ śaṅsati, pratishṭhāyā evā 4 hanasyāḥ śaṅsaty 5 āhanasyād vai retaḥ sicyate, retasaḥ prajāḥ prajāyante, prajātim eva tad dadhāti 6 tā daśa śaṅsati. daśāksharā virāḷ, annaṃ virāḷ, annād retaḥ sicyate, retasaḥ prajāḥ prajāyante, prajātim eva tad dadhāti 7 tā nyūṅkhayaty. annaṃ vai nyūṅkho, 'nnād retaḥ sicyate, retasaḥ prajāḥ

prajāyante, prajātim eva tad dadhāti 8 dadhikrāvṇo akārisham iti dādhikrīṃ saṅsati. devapavitraṃ vai dadhikrā idaṃ vā idaṃ vyāhanasyāṃ vācam avādīt, tad devapavitreṇa vācam punīte 9 sānushṭub bhavati. vāg vā anushṭup, tat svena chandasā vācam punīte 10 sutāso madhumattamā iti pāvamānīḥ saṅsati 11 devapavitraṃ vai pāvamānya. idaṃ vā idaṃ vyāhanasyāṃ vācam avādīt, tad devapavitreṇaiva vācam punīte. tā anushṭubho bhavanti. vāg vā anushṭup, tat svenaiva chandasā vācam punīte 12 'va drapso aṅsumatīm atishṭhad ity aindrābārhaspatyaṃ tṛicaṃ saṅsati 13 viṣo adevīr abhy ācarantīr bṛihaspatinā yujendraḥ sasāha ity 14 asuraviṣaṃ ha vai devān abhy udācārya āsīt, sa Indro Bṛihaspatinaiva yujāsuryaṃ varṇam abhidāsantam apāhaṅs. tathaivaitad yajamānā Indrābṛihaspatibhyām eva yujāsuryaṃ varṇam abhidāsantam apaghnate 15 tad āhuḥ: saṃsaṅset shashṭhe 'hā3n | na saṃsaṅse3t iti | saṃsaṅsed ity āhuḥ. katham anyeshv ahassu saṃsaṅsati, katham atra na saṃsaṅsed ity. atho khalv āhur: naiva saṃsaṅset. svargo vai lokaḥ shashṭham ahar, asamāyī vai svargo lokaḥ, kaścid vai svarge loke sametīti. sa yat saṃsaṅset, samānaṃ tat kuryād. atha yan na saṃsaṅsatī3ṅ | tat svargasya lokasya rūpaṃ. tasmān na saṃsaṅsed. yad eva na saṃsaṅsatī3ṅ | 16 etāni vā atrokthāni: nābhānedishṭho vālakhilyā vṛishākapir evayāmarut. sa yat saṃsaṅsed, apaiva sa eteshu kāmaṃ rādhnuyād 17 aindro vṛishākapiḥ, sarvāṇi chandāṅsy aitaśapralāpas. tatra sa kāma upāpto ya aindre jāgate. 'thedam aindrābarhaspatyaṃ sūktam, aindrābārhaspatyā paridhānīyā. tasmān na saṃsaṅsen na saṃsaṅset || 36 || 10 ||

Iti shashṭhapañcikāyām pañcamo 'dhyāyaḥ.

Iti triṅśādhyāye daśamaḥ khaṇḍaḥ.

1 Athātaḥ paśor vibhaktis, tasya vibhāgaṃ vakshyāmo 2 hanū sajihve prastotuḥ, śyenaṃ vaksha udgātuḥ, kaṇṭhaḥ kākudraḥ pratihartur, dakshiṇā śroṇir hotuḥ, savyā brahmaṇo, dakshiṇaṃ sakthi maitrāvaruṇasya, savyam brāhmaṇācchaṅsino, dakshiṇam pārśvaṃ sāṅsam adhvaryoḥ, savyam upagātṛīṇāṃ, savyo 'ṅsaḥ pratiprasthātur, dakshiṇaṃ dor neshṭuḥ, savyam potur, dakshiṇa ūrur achāvākasya, savya āgnīdhrasya, dakshiṇo bāhur ātreyasya, savyaḥ sadasyasya, sadaṃ cānūkaṃ ca gṛihapater, dakshiṇau pādau gṛihapater vratapradasya, savyau pādau gṛihapater bhāryāyai vratapradasyau,shṭha enayoḥ sādhāraṇo bhavati, taṃ gṛihapatir eva praśiṅshyāj. jāghanīm patnībhyo haranti, tām brāhmaṇāya dadyuḥ. skandhyāś ca maṇikās tisraś ca kīkasā grāvastutas, tisraś caiva kīkasā ardhaṃ ca vaikartasyonnetur, ardhaṃ caiva vaikartasya klomā ca śamitus. tad brāhmaṇāya dadyād, yady abrāhmaṇaḥ syāc. chiraḥ subrahmaṇyāyai, yaḥ śvaḥsutyām prāha tasyājiṇam, iḷā sarveshāṃ hotur vā 3 tā vā etāḥ shaṭtriṅśatam ekapadā yajñaṃ vahanti. shaṭtriṅśadaksharā vai bṛihatī, bārhatāḥ svargā lokāḥ. prāṇāṅś caiva tat svargāṅś ca lokān āpnuvanti, prāṇeshu caiva tat svargeshu ca lokeshu pratitishṭhanto yanti 4 sa esha svargyaḥ paśur ya enam evaṃ vibhajanty 5 atha ye 'to 'nyathā, tad yathā selagā vā pāpakṛito vā paśuṃ vimathnīraṅs tādṛik tat 6 tāṃ vā etām paśor vibhaktiṃ Śrautarishir Devabhāgo vidāṃ cakāra, tām u hāprocyaivāsmāl lokād uccakrāmat 7 tām u ha

Girijāya Bābhravyāyāmanushyaḥ provāca. tato hainām etadarvāñ manushyā adhīyate 'dhīyate || 1 || 1 ||

Iti saptamapañcikāyām prathamo 'dhyāyaḥ.
Ity ekatriṅśādhyāye prathamaḥ khaṇḍaḥ.

1 Tad āhur: ya āhitāgnir upavasathe mriyeta, katham asya yajñaḥ syād iti. nainaṃ yājayed, ity āhur, anabhiprāpto hi yajñam bhavatīti 2 tad āhur: ya āhitāgnir adhiśrite 'gnihotre sāmnāyye vā havishshu vā mriyeta, kā tatra prāyaścittir ity. atraivaināny anuparyādadhyād yathā sarvāṇi saṃdahyeran. sā tatra prāyaścittis 3 tad āhur: ya āhitāgnir āsanneshu havishshu mriyeta, kā tatra prāyaścittir iti. yābhya eva tāni devatābhyo havīnshi gṛihītāni bhavanti, tābhyaḥ svāhety evaināny āhavanīye sarvahunti juhuyāt. sā tatra prāyaścittis 4 tad āhur: ya āhitāgniḥ pravasan mriyeta, katham asyāgnihotraṃ syād ity. abhivānyavatsāyāḥ payasā juhuyād. anyad ivaitat payo yad abhivānyavatsāyā, anyad ivaitad agnihotraṃ yat pretasyā5pi vā yata eva kutaśca payasā juhuyur 6 athāpy āhur: evam evainān ajasrān ajuhvata indhīrann ā śarīrāṇām āhartor iti 7 yadi śarīrāṇi na vidyeran, parṇaśaraḥ shashtis trīṇi ca śatāny āhṛitya teshām purusharūpakam iva kṛitvā tasmiṅs tām āvṛitaṃ kuryur, athaināñ charīrair āhṛitaiḥ saṃsparśyodvāsayeyur 8 adhyardhaśataṃ kāye, sakthinī dvipañcāśe ca viṅśe co,rū dvipañcaviṅśe, śeshaṃ tu śirasy upari dadhyāt 9 sā tatra prāyaścittiḥ || 2 || 1 ||

1 Tad āhur: yasyāgnihotry upāvasṛishṭā duhyamānopaviśet, kā tatra prāyaścittir iti. tām abhimantrayeta 2 yasmād bhīshā nishīdasi tato no abhayaṃ kṛidhi | paśūn naḥ sarvān gopāya namo rudrāya mīḷhusha iti. tām utthāpayed: ud asthād devy aditir āyur yajñapatāv adhāt | indrāya kṛiṇvatī bhāgam mitrāya varuṇaya cety. athāsyā udapātram ūdhasi ca mukhe copa-

gṛihṇīyād, athainām brāhmaṇāya dadyāt. sā tatra prāyaścittis 3 tad āhur: yasyāgnihotry upāvasṛishṭā duhyamānā vāśyeta, kā tatra prāyaścittir ity. aśanāyām ha vā eshā yajamānasya pratikhyāya vāśyate. tām annam apy ādayec chāntyai, śāntir vā annaṃ. sūyavasād bhagavatī hi bhūyā iti. sā tatra prāyaścittis 4 tad āhur: yasyāgnihotry upāvasṛishṭā duhyamānā syandeta, kā tatra prāyaścittir iti. sā yat tatra skandayet, tad abhimṛiśya japed: yad adya dugdham pṛithivīm asṛipta yad oshadhīr atyasṛipad yad āpaḥ | payo gṛiheshu payo aghnyāyām payo vatseshu payo astu tan mayīti. tatra yat pariśishṭaṃ syāt, tena juhuyād yady alaṃ homāya syād. yady u vai sarvaṃ siktaṃ syād, athānyām āhūya tāṃ dugdhvā tena juhuyād, ā tv eva śraddhāyai hotavyaṃ. sā tatra prāyaścittiḥ || 3 || 2 ||

1 Tad āhur: yasya sāyaṃdugdhaṃ sāṃnāyyaṃ dushyed vāpahared vā, kā tatra prāyaścittir iti. prātardugdhaṃ dvaidhaṃ kṛitvā tasyānyatarām bhaktim ātacya tena yajeta: sā tatra prāyaścittis 2 tad āhur: yasya prātardugdhaṃ saṃnāyyaṃ dushyed vāpahared vā, kā tatra prāyaścittir ity. aindraṃ vā māhendraṃ vā puroḷāśaṃ tasya sthāne nirupya tena yajeta. sā tatra prāyaścittis 3 tad āhur: yasya sarvam eva sāṃnāyyaṃ dushyed vāpahared vā, kā tatra prāyaścittir ity. aindraṃ vā māhendraṃ veti samānaṃ. sā tatra prāyaścittis 4 tad āhur: yasya sarvāṇy eva havīṅshi dushyeyur vāpahareyur vā, kā tatra prāyaścittir ity. ājyasyainānī yathādevatam parikalpya tayājyahavisheshṭyā yajetāto 'nyām ishṭim anulbaṇāṃ tanvīta. yajño yajñasya prāyaścittiḥ || 4 || 3 ||

1 Tad āhur: yasyāgnihotram adhiśritam amedhyam āpadyeta, kā tatra prāyaścittir iti. sarvam evainat srucy abhiparyāśicya prāñ udetyāhavanīye haitāṃ samidham

abhyādadhāty, athottarata āhavanīyasyoshṇam bhasma nirūhya juhuyān manasā vā prājāpatyayā varcā. tad dhutaṃ cāhutaṃ ca. sa yady ekasminn unnīte yadi dvayor, esha eva kalpas. tac ced vyapanayituṃ śaknuyān, nishshicyaitad dushṭam adushṭam abhiparyāsicya tasya yathonnītī syāt tathā juhuyāt. sā tatra prāyaścittis 2 tad āhur: yasyāgnihotraṃ adhiśritaṃ skandati vā vishyandate vā, kā tatra prāyaścittir iti. tad adbhir upaninayec chāntyai, śāntir vā āpo. 'thainad dakshiṇena pāṇināabhimṛiśya japati 3 divaṃ tṛitīyaṃ devān yajño 'gāt tato mā draviṇam āshṭāntarikshaṃ tṛitīyam pitṛīn yajño 'gāt tato mā draviṇam āshṭa, pṛithivīṃ tṛitīyam manushyān yajño 'gāt tato mā draviṇam āshṭa 4 yayor ojasā skabhitā rajāṅsīti vaishṇuvāruṇīm ṛicaṃ japati. Vishṇur vai yajñasya durishṭam pāti Varuṇaḥ svishṭaṃ, tayor ubhayor eva śāntyai 5 sā tatra prāyaścittis 6 tad āhur: yasyāgnihotram adhiśritam prāṇ udāyan skhalate vāpi vā bhraṅśate, kā tatra prāyaścittir iti. sa yady upanivartayet, svargāl lokād yajamānam āvartayed. atraivāsmā upavishṭāyaitam agnihotraparīśesham āhareyus, tasya yathonnītī syāt tathā juhuyāt. sā tatra prāyaścittis 7 tad āhur: atha yadi srug bhidyeta, kā tatra prāyaścittir ity. anyāṃ srucam āhṛitya juhuyād, athaitāṃ srucam bhinnām āhavanīye 'bhyādadhyāt prāgdaṇḍām pratyakpushkarāṃ. sā tatra prāyaścittis 8 tad āhur: yasyāhavanīye hāgnir vidyetātha gārhapatya upaśāmyet, kā tatra prāyaścittir iti. sa yadi prāñcam uddharet prāyatanāc cyaveta, yat pratyañcam asuravad yajñaṃ tanvīta, yan manthed bhrātṛivyaṃ yajamānasya janayed, yad anugamayet prāṇo yajamānaṃ jahyāt. sarvam evainaṃ sahabhasmānaṃ samopya gārhapatyāyatane nidhāyātha prāñcam āhavanīyam uddharet. sā tatra prāyaścittiḥ ‖ 5 ‖ 4 ‖

1 Tad āhur: yasyāgnāv agnim uddhareyuḥ, kā tatra prāyaścittir iti. sa yady anupaśyed, udūhya pūrvam aparaṃ nidadhyād. yady u nānupaśyet, so 'gnaye 'gnivate 'shṭākapālam puroḷāśaṃ nirvapet. tasya yājyānuvakye: agnināgniḥ sam idhyate, tvaṃ hy agne agninety. āhutiṃ vāhavanīye juhuyād: agnaye 'gnivate svāheti. sā tatra prāyaścittis 2 tad āhur: yasya gārhapatyāhavanīyau mithaḥ saṃsṛijyeyātāṃ, kā tatra prāyaścittir iti. so 'gnaye vītaye 'shṭākapālam puroḷāśaṃ nirvapet. tasya yājyānuvākye: agna ā yāhi vītaye, yo agniṃ devavītaya ity. āhutiṃ vāhavanīye juhuyād: agnaye vītaye svāheti. sā tatra prāyaścittis 3 tad āhur: yasya sarva evāgnayo mithaḥ saṃsṛijyeran, kā tatra prāyaścittir iti. so 'gnaye vivicaye 'shṭākapālam puroḷāśaṃ nirvapet. tasya yājyānuvākye: svar ṇa vastor ushasām aroci, tvām agne mānushīr īḷate viśa ity. āhutiṃ vāhavanīye juhuyād: agnaye vivicaye svāheti. sā tatra prayaścittis 4 tad āhur: yasyāgnayo anyair agnibhiḥ saṃsṛijyeran, kā tatra prāyaścittir iti. so 'gnaye kshāmavate 'shṭākapālam puroḷāśaṃ nirvapet. tasya yājyānuvākye: akrandad agni stanayann iva dyaur, adhā yathā naḥ pitaraḥ parāsa ity. āhutiṃ vāhavanīye juhuyād: agnaye kshāmavate svāheti. sā tatra prāyaścittiḥ || 6 || 5 ||

1 Tad āhur: yasyāgnayo grāmyeṇāgninā saṃdahyeran, kā tatra prāyaścittir iti. so 'gnaye saṃvargāyāshṭākapālam puroḷāśaṃ nirvapet. tasya yājyānuvākye: kuvit su no gavishṭaye, mā no asmin mahādhana ity. āhutiṃ vāhavanīye juhuyād: agnaye saṃvargāya svāheti. sā tatra prāyaścittis 2 tad āhur: yasyāgnayo divyenāgninā saṃsṛijyeran, kā tatra prāyaścittir iti. so 'gnaye 'psumate 'shṭākapālam puroḷāśaṃ nirvapet. tasya yājyānuvākye: apsv agne sadhish ṭava, mayo dadhe medhiraḥ pū-

tadaksha ity. āhutiṃ vāhavanīye juhuyād: agnaye 'psumate svāheti. sā tatra prāyaṣcittis 3 tad āhur: yasyāgnayaḥ ṣavāgninā saṃsṛijyeran, kā tatra prāyaṣcittir iti. so 'gnaye ṣucaye 'shṭākapālam puroḷāṣaṃ nirvapet. tasya yājyānuvākye: agniḥ ṣucivratatama, ud agne ṣucayas tavety. āhutiṃ vāhavanīye juhuyād: agnaye ṣucaye svāheti. sā tatra prāyaṣcittis 4 tad āhur: yasyāgnaya āraṇyenāgninā saṃdahyeran, kā tatra prāyaṣcittir iti. sam evāropayed araṇī volmukaṃ vā mokshayed yady āhavanīyād yadi gārhapatyād. yadi na ṣaknuyāt, so 'gnaye saṃvargāyāshṭākapālam puroḷāṣaṃ nirvapet. tasyokte yājyānuvākye. āhutiṃ vāhavanīye juhuyād: agnaye saṃvargāya svāheti. sā tatra prāyaṣcittiḥ || 7 || 6 ||

1 Tad āhur: ya āhitāgnir upavasathe 'ṣru kurvīta, kā tatra prāyaṣcittir iti. so 'gnaye vratabhṛite 'shṭākapālam puroḷāṣaṃ nirvapet. tasya yājyānuvākye: tvam agne vratabhṛic chucir, vratāni bibhrad vratapā adabdha ity. āhutiṃ vāhavanīye juhuyād: agnaye vratabhṛite svāheti. sā tatra prāyaṣcittis 2 tad āhur: ya āhitāgnir upavasathe 'vratyam āpadyeta, kā tatra prāyaṣcittir iti. so 'gnaye vratapataye 'shṭākapālam puroḷāṣaṃ nirvapet. tasya yājyānuvākye: tvam agne vratapā asi, yad vo vayam praminātma vratānīty. āhutiṃ vāhavanīye juhuyād: agnaye vratapataye svāheti. sā tatra prāyaṣcittis 3 tad āhur: ya āhitāgnir amāvāsyām paurṇamāsīṃ vātīyāt, kā tatra prāyaṣcittir iti. so 'gnaye pathikṛite 'shṭākapālam puroḷāṣaṃ nirvapet. tasya yājyānuvākye: vetthā hi vedho 'dhvana, ā devānām api panthām aganmety. āhutiṃ vāhavanīye juhuyād: agnaye pathikṛite svāheti. sā tatra prāyaṣcittis 4 tad āhur: yasya sarva evāgnaya upaṣāmyeran, kā tatra prāyaṣcittir iti. so 'gnaye tapasvate janadvate pāvakavate 'shṭākapālam pu-

roḷāṣaṃ nirvapet. tasya yājyānuvākye: ā yāhi tapasā janeshv, ā no yāhi tapasā janeshv ity. āhutiṃ vāhavanīye juhuyād: agnaye tapasvate janadvate pāvakavate svāheti. sā tatra prāyaṣcittiḥ || 8 || 7 ||

1 Tad āhur: ya āhitāgnir āgrayaṇenānishṭvā navānnam prāṣnīyāt, kā tatra prāyaṣcittir iti. so 'gnaye vaiṣvānarāya dvādaṣakapālam puroḷāṣaṃ nirvapet. tasya yājyānuvākye: vaiṣvānaro ajījanat, pṛishṭo divi pṛishṭo agniḥ pṛithivyām ity. āhutiṃ vāhavanīye juhuyād: agnaye vaiṣvānarāya svāheti. sā tatra prāyaṣcittis 2 tad āhur: ya āhitāgnir yadi kapālaṃ naṣyet, kā tatra prāyaṣcittir iti. so 'ṣvibhyām dvikapālam puroḷāṣaṃ nirvapet. tasya yājyānuvākye: aṣvinā vartir asmad ā gomatā nāsatyā rathenety. āhutiṃ vāhavanīye juhuyād: aṣvibhyāṃ svāheti. sā tatra prāyaṣcittis 3 tad āhur: ya āhitāgnir yadi pavitraṃ naṣyet, kā tatra prāyaṣcittir iti. so 'gnaye pavitravate 'shṭākapālam puroḷāṣaṃ nirvapet. tasya yājyānuvākye: pavitraṃ te vitatam brahmaṇas pate, taposh pavitraṃ vitataṃ divas pada ity. āhutiṃ vāhavanīye juhuyād: agnaye pavitravate svāheti. sā tatra prāyaṣcittis 4 tad āhur: ya āhitāgnir yadi hiraṇyaṃ naṣyet, kā tatra prāyaṣcittir iti. so 'gnaye hiraṇyavate 'shṭākapālam puroḷāṣaṃ nirvapet. tasya yājyānuvākye: hiraṇyakeṣo rajaso visāra, ā te suparṇā aminantaṅ evair ity. āhutiṃ vāhavanīye juhuyād: agnaye hiraṇyavate svāheti. sā tatra prāyaṣcittis 5 tad āhur: ya āhitāgnir yadi prātar asnāto 'gnihotraṃ juhuyāt, kā tatra prāyaṣcittir iti. so 'gnaye Varuṇāyāshṭākapālam puroḷāṣaṃ nirvapet. tasya yājyānuvākye: tvaṃ no agne varuṇasya vidvān, sa tvaṃ no agne 'vamo bhavotīty. āhutiṃ vāhavanīye juhuyād: agnaye varuṇāya svāheti. sā tatra prāyaṣcittis 6 tad āhur: ya āhitāgnir yadi sūtakā-

nnam prāṣnīyāt, kā tatra prāyaṣcittir iti. so 'gnaye tantumate 'shṭākapālam puroḷāṣam nirvapet. tasya yājyānuvākye: tantuṃ tanvan rajaso bhānum anv ihy, akshānaho nahyatanota somyā ity. āhutiṃ vāhavanīye juhuyād: agnaye tantumate svāheti. sā tatra prāyaṣcittis 7 tad āhur: ya āhitāgnir jīve mṛitaṣabdaṃ ṣrutvā, kā tatra prāyaṣcittir iti. so 'gnaye surabhimate 'shṭākapālam puroḷāṣaṃ nirvapet. taṣya yājyānuvākye: agnir hotā ny asīdad yajīyān, sādhvīm akar devavītiṃ no adyety. āhutiṃ vāhavanīye juhuyād: agnaye surabhimate svāheti. sā tatra prāyaṣcittis 8 tad āhur: ya āhitāgnir yasya bhāryā gaur vā yamau janayet, kā tatra prāyaṣcittir iti. so 'gnaye marutvate trayodaṣakapālam puroḷāṣaṃ nirvapet. tasya yājyānuvākye: maruto yasya hi kshaye, 'rā ived acaramā ahevety. āhutiṃ vāhavaṇīye juhuyād: agnaye marutvate svāheti. sā tatra prāyaṣcittis 9 tad āhur: apatnīko 'py agnihotram āhare3t | nāhare3t iti | 10 āhared ity āhur 11 yadi nāhared, anaddhāpurushaḥ 12 ko 'naddhāpurusha iti. na devān na pitṛīn na manushyān iti 13 tasmād apatnīko 'py agnihotram āharet 14 tad eshābhi yajñagāthā gīyate 15

yajet sautrāmaṇyām apatnīko 'py asomapaḥ |
mātāpitṛibhyām anṛiṇārthād yajeti vacanāc chrutir iti 16 tasmāt saumyaṃ yājayet || 9 || 8 ||

(1 Tad āhur: vācāpatnīko 'gnihotraṃ katham eva juhoti 2 nivishṭe mṛitā patnī nashṭā vāgnihotraṃ katham agnihotraṃ juhoti 3 putrān pautrān naptṛīn ity āhur: asmiṅṣ ca loke 'mushmiṅṣ cāsmiṅl loke 'yaṃ svargo 'svargeṇa svargaṃ lokam ārurohety. amushyaiva lokasya saṃtatiṃ dhārayati yasyaishām patnīṃ naichet. tasmād apatnīkasyādhānaṃ kurvanty 4 apatnīko 'gnihotraṃ katham agnihotraṃ juhoti. ṣraddhā patnī satyaṃ yajamānaḥ. ṣraddhā

satyaṃ tad ity uttamam mithunaṃ, śraddhayā satyena mithunena svargāṅl lokāñ jayatīti || 10 || 9 ||)

(1 tad āhur: yad darśapūrṇamāsayor upavasati, na ha vā avratasya devā havir aśnanti. tasmād upavasaty: uta me devā havir aśnīyur iti 2 pūrvām paurṇamāsīm upavased iti Paiṅgyam, uttarām iti Kaushītakaṃ. yā pūrvā paurṇamāsī sānumatir, yottarā sā Rākā 3 yā pūrvāmāvāsyā sā Sinīvālī, yottarā sā Kuhūr 4 yām paryastamiyād abhyudiyād iti sā tithiḥ 5 pūrvām paurṇamāsīm upavased. anirjñāya purastād amāvāsyāyāṃ candramasaṃ yad upaiti yad yajate, tena somaṃ krīṇanti tenottarām. uttarām upavased. uttarāṇi ha vai somo yajate somam anu daivatam. etad vai devasomaṃ yac candramās, tasmād uttarām upavaset || 11 || 10 ||)

1 Tad āhur: yasyāgnim anuddhṛitam Ādityo 'bhyudiyād vābhyastamiyād vā praṇīto vā prāg ghomād upaśāmyet, kā tatra prāyaścittir iti 2 hiraṇyam puraskṛitya sāyam uddharej. jyotir vai śukraṃ hiraṇyaṃ, jyotiḥ śukram asau; tad eva taj jyotiḥ śukram paśyann uddharati. rajatam antardhāya prātar uddhared, etad rātrirūpam. purā sambhedāc chāyānām āhavanīyam uddharen. mṛityur vai tamaś chāyā, tenaiva taj jyotishā mṛityuṃ tamaś chāyāṃ tarati. sā tatra prāyaścittis 3 tad āhur: yasya gārhapatyāhavanīyāv antareṇāno vā ratho vāśvā vā pratipadyeta, kā tatra prāyaścittir iti. nainan manasi kuryād, ity āhur, ātmany asya hitā bhavantīti. tac cen manasi kurvīta, gārhapatyād avichinnām udakadhārāṃ haret, tantuṃ tanvan rajaso bhānum anv ihīty āhavanīyāt. sā tatra prāyaścittis 4 tad āhuḥ: katham agnīn anvādadhāno 'nvāhāryapacanam āhāraye3t | nāhāraye3t iti | 5 āhārayed ity āhuḥ. prāṇān vā esho 'bhyātmaṃ dhatte yo 'gnīn ādhatte. teshām esho 'nnādatamo bhavati yad anvāhāryapacanas.

tasminn etām āhutim juhoty: agnaye 'nnādāyānnapataye svāhety 6 annādo hānnapatir bhavaty, aśnute prajayānnādyam ya evam vedā7ntareṇa gārhapatyāhavanīyau hoshyan saṃcaretaitena ha vā enaṃ saṃcaramāṇam agnayo vidur: ayam asmāsu hoshyatīty. etena ha vā asya saṃcaramāṇasya gārhapatyāhavanīyau pāpmānam apahataḥ, so 'pahatapāpmordhvaḥ svargaṃ lokam etīti vai brāhmaṇam udāharanti 8 tad āhuḥ: katham agnīn pravatsyann upatishṭheta, proshya vā pratyetyāhar-ahar veti. tūshṇīm ity āhus. tūshṇīṃ vai śreyasa ākāṅkshante. 'thāpy āhur: ahar-ahar vā ete yajamānasyāśraddhayodvāsanāt praplāvanād bibhyati. tān upatishṭhetaivābhayaṃ vo 'bhayam me 'stv ity. abhayaṃ haivāsmai bhavaty abhayaṃ haivāsmai bhavati || 12 || 11 ||

Iti saptamapañcikāyāṃ dvitīyo 'dhyāyaḥ.
Iti dvātriṅśādhyāya ekādaśaḥ khaṇḍaḥ.

1 Hariścandro ha Vaidhasa Aikshvāko rājāputra āsa. tasya ha śataṃ jāyā babhūvus, tāsu putraṃ na lebhe. tasya ha Parvatanāradau gṛiha ūshatuḥ, sa ha Nāradam papracha 2

yaṃ nv imam putram ichanti ye vijānanti ye ca na |
kiṃ svit putreṇa vindate tan ma ācakshva Nāradeti

3 sa ekayā pṛishṭo daśabhiḥ pratyuvāca 4

ṛinam asmin saṃnayaty amṛitatvaṃ ca gachati |
pitā putrasya jātasya paśyec cej jīvato mukham ||

5 yāvantaḥ pṛithivyām bhogā yāvanto jātavedasi |
yāvanto apsu prāṇinām bhūyān putre pitus tataḥ ||

6 śaśvat putreṇa pitaro 'tyāyan bahulaṃ tamaḥ |
ātmā hi jajña ātmanaḥ sa irāvaty atitāriṇī ||

7 kiṃ nu malaṃ kim ajinaṃ kim u śmaśrūṇi kiṃ tapaḥ |
putram brahmāṇa ichadhvaṃ sa vai loko 'vadāvadaḥ ||

8 annaṃ ha prāṇaḥ śaraṇaṃ ha vāso

rūpaṃ hiraṇyam paśavo vivāhāḥ |
sakhā ha jāyā kṛipaṇaṃ ha duhitā
jyotir ha putraḥ parame vyoman ||
9 patir jāyām praviśati garbho bhūtvā sa mātaram |
tasyām punar navo bhūtvā daśame māsi jāyate ||
10 taj jāyā jāyā bhavati yad asyāṃ jāyate punaḥ |
ābhūtir eshābhūtir bījam etan nidhīyate ||
11 devāś caitām ṛishayaś ca tejaḥ samabharan mahat |
devā manushyān abruvann eshā vo jananī punaḥ ||
12 nāputrasya loko 'stīti tat sarve paśavo viduḥ |
tasmāt tu putro mātaraṃ svasāraṃ cādhirohati ||
13 esha panthā urugāyaḥ suśevo
yam putriṇa ākramante viśokāḥ |
tam paśyanti paśavo vayāṅsi ca
tasmāt te mātrāpi mithunībhavantī 14 ti
ha smā ākhyāya || 13 ||

1 Athainam uvāca: Varuṇaṃ rājānam upadhāva: putro me jāyatāṃ, tena tvā yajā iti 2 tatheti. sa Varuṇaṃ rājānam upasasāra: putro me jāyatāṃ, tena tvā yajā iti. tatheti. tasya ha putro jajñe Rohito nāma 3 taṃ hovācājani vai te putro, yajasva māneneti. sa hovāca: yadā vai paśur nirdaśo bhavaty, atha sa medhyo bhavati. nirdaśo nv astv, atha tvā yajā iti. tatheti 4 sa ha nirdaśa āsa. taṃ hovāca: nirdaśo nv abhūd, yajasva māneneti. sa hovāca: yadā vai paśor dantā jāyante, 'tha sa medhyo bhavati. dantā nv asya jāyantām, atha tvā yajā iti. tatheti 5 tasya ha dantā jajñire. taṃ hovācājñata vā asya dantā, yajasva māneneti. sa hovāca: yadā vai paśor dantāḥ padyante, 'tha sa medhyo bhavati. dantā nv asya padyantām, atha tvā yajā iti. tatheti 6 tasya ha dantāḥ pedire. taṃ hovācāpatsata vā asya dantā, yajasva māneneti. sa hovāca: yadā vai paśor dantāḥ punar jāyante, 'tha sa me-

dhyo bhavati. dantā nv asya punar jāyantām, atha tvā yajā iti. tatheti 7 tasya ha dantāḥ punar jajñire. taṃ hovācājñata vā asya punar dantā, yajasva māneneti. sa hovāca: yadā vai kshatriyaḥ sāmnāhuko bhavaty, atha sa medhyo bhavati. saṃnāhaṃ nu prāpnotv, atha tvā yajā iti. tatheti 8 sa ha saṃnāham prāpat. taṃ hovāca: saṃnāhaṃ nu prāpnod, yajasva māneneti. sa tathety uktvā putram āmantrayām āsa: tatāyaṃ vai mahyaṃ tvām adadād, dhanta tvayāham imaṃ yajā iti 9 sa ha nety uktvā dhanur ādāyāraṇyam apātasthau, sa saṃvatsaram araṇye cacāra || 14 || 2 ||

1 Atha haikshvākaṃ Varuṇo jagrāha, tasya hodaraṃ jajñe. tad u ha Rohitaḥ śuśrāva, so 'raṇyād grāmam eyāya. tam Indraḥ purusharūpeṇa paryetyovāca:

nānā śrāntāya śrīr asṭīti Rohita śuśruma |
pāpo nṛishadvaro jana Indra ic carataḥ sakhā ||

caraiveti 2 caraiveti vai mā brāhmaṇo 'vocad, iti ha dvitīyaṃ saṃvatsaram araṇye cacāra. so 'raṇyād grāmam eyāya, tam Indraḥ purusharūpeṇa paryetyovāca:

pushpiṇyau carato jaṅghe bhūshṇur ātmā phalagrahiḥ |
śere 'sya sarve pāpmānaḥ śrameṇa prapathe hatāś ||

caraiveti 3 caraiveti vai mā brāhmaṇo 'vocad, iti ha tṛitīyaṃ saṃvatsaram araṇye cacāra. so 'raṇyād grāmam eyāya, tam Indraḥ purusharūpeṇa paryetyovāca:

āste bhaga āsīnasyordhvas tishṭhati tishṭhataḥ |
śete nipadyamānasya carāti carato bhagaś ||

caraiveti 4 caraiveti vai mā brāhmaṇo 'vocad, iti ha caturthaṃ saṃvatsaram araṇye cacāra. so 'raṇyād grāmam eyāya, tam indraḥ purusharūpeṇa paryetyovāca:

Kaliḥ śayāno bhavati saṃjihānas tu Dvāparaḥ |
uttishṭhaṅs Tretā bhavati Kṛitaṃ sampadyate charaṅś ||

caraiveti 5 caraiveti vai mā brāhmaṇo 'vocad, iti ha pañca-

maṃ saṃvatsaram araṇye cacāra. so 'raṇyād grāmam eyāya, tam Indraḥ purusharūpeṇa paryetyovāca:

caran vai madhu vindati caran svādum ụdumbaram |
sūryasya paśya śremāṇaṃ yo na tandrayate caraṅs ||

caraiveti 6 caraiveti vai mā brāhmaṇo 'vocad, iti ha shashṭhaṃ saṃvatsaram araṇye cacāra. so 'jīgartaṃ Sauyavasim ṛishim aśanayāparītam araṇya upeyāya 7 tasya ha trayaḥ putrā āsuḥ: Śunaḥpuchaḥ Śunaḥśepaḥ Śunolāṅgūla iti. taṃ hovāca: ṛishe 'haṃ te śataṃ dadāmy, aham eshām ekenātmānaṃ nishkrīṇā iti. sa jyeshṭham putraṃ nigrihṇāna uvāca: na nv imam iti, no evemam iti kanishṭham mātā. tau ha madhyame sampādayāṃ cakratuḥ Śunaḥśepe. tasya ha śataṃ dattvā sa tam ādāya so 'raṇyād grāmam eyāya 8 sa pitaram etyovāca: tata hantāham anenātmānaṃ nishkrīṇā iti. sa Varuṇaṃ rājānam upasasārānena tvā yajā iti. tatheti, bhūyāṇ vai brāhmaṇaḥ kshatriyād iti Varuṇa uvāca. tasmā etaṃ rājasūyaṃ yajñakratum provāca. tam etam abhishecanīye purusham paśum ālebhe || 15 || 3 ||

1 Tasya ha Viśvāmitro hotāsīj, Jamadagnir adhvaryur, Vasishṭho brahmāyāsya udgātā. tasmā upākṛitāya niyoktāraṃ na vividuḥ. sa hovācājīgartaḥ Sauyavasir: mahyam aparaṃ śataṃ dattāham enaṃ niyokshyāmīti. tasmā aparaṃ śataṃ dadus, taṃ sa niniyoja 2 tasmā upākṛitāya niyuktāyāprītāyā paryagnikṛitāya viśasitāraṃ na vividuḥ. sa hovācājīgartaḥ Sauyavasir: mahyam aparaṃ śataṃ dattāham enaṃ viśasishyāmīti. tasmā aparaṃ śataṃ daduḥ, so 'siṃ nihśāna eyāyā3tha ha Śunaḥśepa īkshāṃ cakre: 'mānusham iva vai mā viśasishyanti, hantāhaṃ devatā upadhāvāmīti. sa Prajāpatim eva prathamaṃ devatānām upasasāra: kasya nūnaṃ katamasyāmṛitānām ity etayarcā 4 tam Prajāpatir uvācāgnir vai devānāṃ nedishṭhas,

tam evopadhāveti. so 'gnim upasasārāgner vayam prathamasyāmṛitānām ity etayarcā 5 tam Agnir uvāca: Savitā vai prasavānām īṣe, tam evopadhāveti. sa Savitāram upasasārābhi tvā deva savitar ity etena tricena 6 tam Savitovāca: Varuṇāya vai rājñe niyukto 'si, tam evopadhāveti. sa Varuṇam rājānam upasasārāta uttarābhir ekatriṅśatā 7 tam Varuṇa uvācāgnir vai devānām mukham suhṛidayatamas, tam nu stuhy atha tvotsrakshyāma iti. so 'gnim tushṭāvāta uttarābhir dvāviṅśatyā 8 tam Agnir uvāca: Viṣvān nu devān stuhy, atha tvotsrakshyāma iti. sa Viṣvān devāṅs tushṭāva: namo mahadbhyo namo arbhakebhya ity etayarcā 9 tam Viṣve devā ūcur: Indro vai devānām ojishṭho balishṭhaḥ sahishṭhaḥ sattamaḥ pārayishṇutamas, tam nu stuhy, atha tvotsrakshyāma iti. sa Indram tushṭāva: yac cid dhi satya somapā iti caitena sūktenottarasya ca pañcadaśabhis 10 tasmā Indraḥ stūyamānaḥ prīto manasā hiraṇyaratham dadau. tam etayā pratīyāya: saśvad indra iti 11 tam Indra uvācāśvinau nu stuhy, atha tvotsrakshyāma iti. so 'śvinau tushṭāvāta uttareṇa tricena 12 tam Aśvinā ūcatur: Ushasam nu stuhy, atha tvotsrakshyāma iti. sa Ushasam tushṭāvāta uttareṇa tricena 13 tasya ha smarcy-ṛicy uktāyām vi pāśo mumuce, kanīya Aikshvākasyodaram bhavaty; uttamasyām evarcy uktāyām vi pāśo mumuce, 'gada Aikshvāka āsa | 16 || 4 ||

1 Tam ṛitvija ūcus: tvam eva no 'syāhnaḥ saṃsthām adhigachety. atha haitam Śunaḥśepo 'ñjaḥsavam dadarśa, tam etābhiṣ catasṛibhir abhisushāva: yac cid dhi tvam gṛihe-gṛiha ity. athainam droṇakalaśam abhyavaninayoc chishṭam camvor bharety etayarcātha hāsminn anvārabdhe pūrvābhiṣ catasṛibhiḥ sasvāhākārābhir juhavām cakārāthainam avabhṛitham abhyavaninaya: tvam no agne varuṇasya vidvān ity etābhyām. athainam ata ūrdhvam

agnim āhavanīyam upasthāpayāṃ cakāra: ṣunaṣ cic chepaṃ niditaṃ sahasrād ity 2 atha ha Ṣunaḥṣepo Viṣvāmitrasyānkam āsasāda. sa hovācājīgartaḥ Sauyavasir: ṛishe punar me putraṃ dehīti. neti hovāca Viṣvāmitro, devā vā imam mahyam arāsateti. sa ha Devarāto Vaiṣvāmitra āsa. tasyaite Kāpileyabābhravāḥ 3 sa hovacājīgartaḥ Sauyavasis: tvaṃ vehi vihvayāvahā iti. sa hovācājīgartaḥ Sauyavasir:

Āṅgiraso janmanāsy Ājīgartiḥ ṣrutaḥ kaviḥ |
ṛishe paitāmahāt tantor māpagāḥ punar ehi mām ||

iti. sa hovāca Ṣunaḥṣepo:

'darṣus tvā ṣāsahastaṃ na yac chūdreshv alapsata |
gavāṃ trīṇi ṣatāni tvam avṛiṇīthā mad Āṅgira

iti 4 sa hovācājīgartaḥ Sauyavasis:

tad vai mā tāta tapati pāpaṃ karma mayā kṛitam |
tad ahaṃ nihnave tubhyam pratiyantu ṣatā gavām ||

iti. sa hovāca Ṣunaḥṣepo:

yaḥ sakṛit pāpakaṃ kuryāt kuryād enat tato 'param |
nāpāgāḥ ṣaudrān nyāyād asaṃdheyaṃ tvayā kṛitam ||

ity 5 asaṃdheyam iti ha Viṣvāmitra upapapāda. sa hovāca Viṣvāmitro:

bhīma eva Sauyavasiḥ ṣāsena viṣiṣāsishuḥ |
asthān, maitasya putro bhūr mamaivopehi putratām ||

iti 6 sa hovāca Ṣunaḥṣepaḥ:

sa vai yathā no jñapayā rājaputra tathā vada |
yathaivāṅgirasaḥ sann upeyāṃ tava putratām ||

iti. sa hovāca Viṣvāmitro:

jyeshṭho me tvam putrāṇāṃ syās tava ṣreshṭhā prajā syāt |
upeyā daivam me dāyaṃ tena vai tvopamantraya

iti 7 sa hovāca Ṣunaḥṣepaḥ:

saṃjñānāneshu vai brūyāt sauhardyāya me ṣriyai |
yathāham bharatarishabhopeyāṃ tava putratām ||

ity. atha ha Viśvāmitraḥ putrān āmantrayām āsa:
Madhuchandāḥ śriṇotana Ṛishabho Reṇur Ashṭakaḥ |
ye keca bhrātaraḥ sthanāsmai jyaishṭhyāya kalpadhvam ||
iti || 17 || 5 ||

1 Tasya ha Viśvāmitrasyaikaśatam putrā āsuḥ pañcāśad eva jyāyāṅso Madhuchandasaḥ pañcāśat kanīyāṅsas 2 tad ye jyāyāṅso, na te kuśalam menire. tān anuvyājahārāntān vaḥ prajā bhakshīshṭeti. ta ete 'ndhrāḥ Puṇḍrāḥ Śabarāḥ Pulindā Mūtibā ity udantyā bahavo bhavanti Vaiśvāmitrā dasyūnām bhūyishṭhāḥ 3 sa hovāca Madhuchandāḥ pañcāśatā sārdham:
yan naḥ pitā samjānīte tasmiṅs tishṭhāmahe vayam |
puras tvā sarve kurmahe tvām anvañco vayam smasīty 4 atha ha Viśvāmitraḥ pratītaḥ putrāṅs tushṭāva 5
te vai putrāḥ paśumanto vīravanto bhavishyatha |
ye mānam me 'nugṛihṇanto vīravantam akarta mā ||
6 puraetrā vīravanto Devarātena Gāthināḥ |
sarve rādhyāḥ stha putrā, esha vaḥ sadvivācanam ||
7 esha vaḥ Kuśikā vīro Devarātas, tam anvita |
yushmāṅś ca dāyam ma upetā vidyāṃ yām u ca vidmasi ||
8 te samyañco Vaiśvāmitrāḥ sarve śākam sarātayaḥ |
Devarātāya tasthire dhṛityai śraishṭhyāya Gāthināḥ ||
9 adhīyata Devarāto rikthayor ubhayor ṛishiḥ |
Jahnūnāṃ cādhipatye daive vede ca Gāthinām ||
10 tad etat pararikṣatagātham śaunahśepam ākhyānam 11 tad dhotā rājñe 'bhishiktāyācashṭe 12 hiraṇyakaśipāv āsīna ācashṭe, hiraṇyakaśipāv āsīnaḥ pratigṛiṇāti. yaśo vai hiraṇyam, yaśasaivainam tat samardhayaty 13 om ity ṛicaḥ pratigara, evam tatheti gāthāyā. om iti vai daivam, tatheti mānusham. daivena caivainam tan mānushena ca pāpād enasaḥ pramuñcati 14 tasmād yo rājā vijitī syād, apy ayajamāna ākhyāpayetaivaitac chaunahśepam ākhyānam,

na hāsminn alpaṃ canainaḥ pariśishyate 16 sahasram ākhyātre dadyāc chatam pratigaritra ete caivāsane, śvetaś cāśvatarīratho hotuḥ 16 putrakāmā hāpy ākhyāpayeraṅl, labhante ha putrāṅl labhante ha putrān || 18 || 6 ||

Iti saptamapañcikāyāṃ tṛitīyo 'dhyāyaḥ.
Iti trayastriṅśādhyāye shashṭhaḥ khaṇḍaḥ.

1 Prajāpatir yajñam asṛijata, yajñaṃ sṛishṭam anu brahmakshatre asṛijyetām. brahmakshatre anu dvayyaḥ prajā asṛijyanta hutādaś cāhutādaś ca, brahmaivānu hutādaḥ kshatram anv ahutāda. etā vai prajā hutādo yad brāhmaṇā, athaitā ahutādo yad rājanyo vaiśyaḥ śūdras 2 tābhyo yajña udakrāmat, tam brahmakshatre anvaitāṃ. yāny eva brahmaṇa āyudhāni tair brahmānvaid, yāni kshatrasya taiḥ kshatram. etāni vai brahmaṇa āyudhāni yad yajñāyudhāny, athaitāni kshatrasyāyudhāni yad aśvarathaḥ kavaca ishudhanva 3 taṃ kshatram ananvāpya nyavartatā,yudhebhyo ha smāsya vijamānaḥ parāṅ evaity. athainam brahmānvait, tam āpnot, tam āptvā parastān nirudhyātishṭhat. sa āptaḥ parastān niruddhas tishṭhañ jñātvā svāny āyudhāni brahmopāvartata. tasmād dhāpy etarhi yajño brahmaṇy eva brāhmaṇeshu pratishṭhito 4 'thainat kshatram anvāgachat, tad abravīd: upa māsmin yajñe hvayasveti. tat tathety abravīt, tad vai nidhāya svāny āyudhāni brahmaṇa evāyudhair brahmaṇo rūpeṇa brahma bhūtvā yajñam upāvartasveti. tatheti. tat kshatraṃ nidhāya svāny āyudhāni brahmaṇa evāyudhair brahmaṇo rūpeṇa brahma bhūtvā yajñam upāvartata. tasmād dhāpy etarhi kshatriyo yajamāno nidhāyaiva svāny āyudhāni brahmaṇa evāyudhair brahmaṇo rūpeṇa brahma bhūtvā yajñam upāvartate || 19 || 1 ||

1 Athāto devayajanasyaiva yāchñyas. tad āhur: yad brāhmaṇo rājanyo vaiśyo dīkshishyamāṇaḥ kshatriyaṃ

devayajanaṃ yācati, kaṃ kshatriyo yāced iti 2 daivaṃ kshatraṃ yāced, ity āhur. Ādityo vai daivaṃ kshatram, Āditya eshām bhūtānām adhipatiḥ 3 sa yad ahar dīkshishyamāṇo bhavati, tad ahaḥ pūrvāhṇa evodyantam Ādityam upatishṭhete, daṃ śreshṭhaṃ jyotishāṃ jyotir uttamam | deva savitar devayajanam me dehi devayajyāyā iti devayajanaṃ yācati 4 sa yat tatra yācita uttarāṃ sarpaty, oṃ tathā dadāmīti haiva tad āha 5 tasya ha na kā cana rishṭir bhavati devena Savitrā prasūtasyottarottariṇīṃ ha śriyam aśnute, 'śnute ha prajānām aiśvaryam ādhipatyaṃ, ya evam upasthāya yācitvā devayajanam adhyavasāya dīkshate kshatriyaḥ san || 20 || 2 ||

1 Athāta ishṭāpūrtasyāparijyāniḥ kshatriyasya yajamānasya. sa purastād dīkshāyā āhutiṃ juhuyāc caturgṛihītam ājyam āhavanīya ishṭāpūrtasyāparijyānyai 2 punar na indro maghavā dadātu | brahma punar ishṭaṃ pūrtaṃ dāt svāhety 3 athānūbandhyāyai samishṭayajushām uparishṭāt: punar no agnir jātavedā dadātu | kshatram punar ishṭam pūrtaṃ svāheti 4 saisheshṭāpūrtasyāparijyāniḥ kshatriyasya yajamānasya yad ete āhutī, tasmād ete hotavye || 21 || 3 ||

1 Tad u ha smāha Saujāta Ārāḷhir: ajītapunarvaṇyaṃ vā etad yad ete āhutī iti. yathā ha kāmayeta tathaite kuryād, ya ito 'nuśāsanaṃ kuryād itīme tv eva juhuyād 2 brahma prapadye brahma mā kshatrād gopāyatu brahmaṇe svāheti 3 tat-tad itī3ṅ | 4 brahma vā esha prapadyate, yo yajñam prapadyate. brahma vai yajño; yajñād u ha vā esha punar jāyate yo dīkshate. tam brahma prapannaṃ kshatraṃ na parijināti. brahma mā kshatrād gopāyatv ity āha, yathainam brahma kshatrād gopāyed. brahmaṇe svāheti, tad enat prīṇāti. tad enat prītaṃ kshatrād gopāyaty 5 athānūbandhyāyai samishṭayajushām

uparishṭāt 6 kshatram prapadye kshatram mā brahmaṇo gopāyatu kshatrāya svāheti. tat-tad itī3ṅ | kshatraṃ vā esha prapadyate, yo rāshṭram prapadyate. kshatraṃ hi rāshṭraṃ. taṃ kshatram prapannam brahma na parijināti. kshatram mā brahmaṇo gopāyatv ity āha, yathainaṃ kshatram brahmaṇo gopāyet. kshatrāya svāheti, tad enat prīṇāti. tad enat prītam brahmaṇo gopāyati 7 saisheshṭāpūrtasyaivāparijyāniḥ kshatriyasya yajamānasya yad ete āhutī, tasmād ete eva hotavye || 22 || 4 ||

1 Athaindro vai devatayā kshatriyo bhavati, traishṭubhaṣ chandasā, pañcadaṣaḥ stomena, somo rājyena, rājanyo bandhunā. sa ha dīkshamāṇa eva brāhmaṇatām abhyupaiti yat kṛishṇājinam adhyūhati, yad dīkshitavrataṃ carati, yad enam brāhmaṇā abhisaṃgachante. tasya ha dīkshamāṇasyendra evendriyam ādatte, trishṭub vīryam, pañcadaṣaḥ stoma āyuḥ, somo rājyam, pitaro yaṣas kīrtim: anyo vā ayam asmad bhavati, brahma vā ayam bhavati, brahma vā ayam upāvartata iti vadantaḥ 2 sa purastād dīkshāyā āhutiṃ hutvāhavanīyam upatishṭheta 3 nendrād devatāyā emi, na trishṭubhaṣ chandaso, na pañcadaṣāt stomān, na somād rājño, na pitryād bandhor. mā ma Indra indriyam ādita, mā trishṭub vīryam, mā pañcadaṣaḥ stoma āyur, mā somo rājyam, mā pitaro yaṣas kīrtiṃ. sahendriyeṇa vīryeṇāyushā rājyena yaṣasā bandhunāgnim upaimi gāyatrīṃ chandas trivṛitaṃ stomaṃ somaṃ rājānam, brahma prapadye brāhmaṇo bhavāmīti 4 tasya ha nendra indriyam ādatte na trishṭub vīryaṃ na pañcadaṣaḥ stoma āyur na somo rājyaṃ na pitaro yaṣas kīrtiṃ, ya evam etām āhutiṃ hutvāhavanīyam upasthāya dīkshate kshatriyaḥ san || 23 || 5 ||

1 Athāgneyo vai devatayā kshatriyo dīkshito bhavati,

gāyatraṣ chandasā, trivṛit stomena, brāhmaṇo bandhunā. sa hodavasyann eva kshatriyatām abhyupaiti. tasya hodavasyato 'gnir eva teja ādatte, gāyatrī vīryaṃ, trivṛit stoma āyur, brāhmaṇā brahma yaṣas kīrtim: anyo vā ayam asmad bhavati, kshatraṃ vā ayam bhavati, kshatraṃ vā ayam upāvartata iti vadantaḥ 2 so 'nūbandhyāyai samishṭayajushām uparishṭād dhutvāhutim āhavanīyam upatishṭheta 3 nāgner devatāyā emi, na gāyatryāṣ chandaso, na trivṛitaḥ stomān, na brahmaṇo bandhor. mā me 'gnis teja ādita, mā gāyatrī vīryam, mā trivṛit stoma āyur, mā brāhmaṇā brahma yaṣas kīrtiṃ. saha tejasā vīryeṇāyushā brahmaṇā yaṣasā kīrtyendraṃ devatāṃ upaimi trishṭubhaṃ chandaḥ pañcadaṣaṃ stomaṃ somaṃ rājānaṃ, kshatram prapadye kshatriyo bhavāmi | devāḥ pitaraḥ pitaro devā yo 'smi sa san yaje | svam ma idam ishṭaṃ svam pūrtaṃ svaṃ ṣrāntaṃ svaṃ hutam | tasya me 'yam Agnir upadrashṭāyaṃ Vāyur upaṣrotāsāv Āditya 'nukhyātedam ahaṃ ya evāsmi so 'smīti 4 tasya ha nāgnis teja ādatte na gāyatrī vīryaṃ na trivṛit stoma āyur na brāhmaṇā brahma yaṣas kīrtiṃ, ya evam etām āhutiṃ hutvāhavanīyam upasthāyodavasyati kshatriyaḥ san || 24 || 6 ||

1 Athāto dīkshāyā āvedanasyaiva. tad āhur: yad brāhmaṇasya dīkshitasya brāhmaṇo 'dīkshishṭeti dīkshām āvedayanti, kathaṃ kshatriyasyāvedayed iti 2 yathaivaitad brāhmaṇasya dīkshitasya: brāhmaṇo 'dīkshishṭeti dīkshām āvedayanty, evam evaitat kshatriyasyāvedayet, purohitasyārsheyeṇeti 3 tat-tad itīṅ̃ | 4 nidhāya vā esha svāny āyudhāni brahmaṇa evāyudhair brahmaṇo rūpeṇa brahma bhūtvā yajñam upāvartata. tasmāt tasya purohitasyārsheyeṇa dīkshām āvedayeyuḥ, purohitasyārsheyeṇa pravaram pravṛiṇīran || 25 || 7 ||

1 Athāto yajamānabhāgasyaiva. tad āhuḥ: prāṣnīyāt kshatriyo yajamānabhāgā3m | na prāṣnīyā3t iti | 2 yat prāṣnīyād ahutād dhutam prāṣya pāpīyān syād; yan na prāṣnīyād yajñād ātmānam antariyād, yajño vai yajamānabhāgaḥ 3 sa brahmaṇe parihṛityaḥ 4 purohitāyatanaṃ vā etat kshatriyasya yad brahmā,rdhātmo ha vā esha kshatriyasya yat purohita. upāha parokshaṇaiva prāṣitarūpam āpnoti, nāsya pratyaksham bhakshito bhavati 5 yajña u ha vā esha pratyakshaṃ yad brahmā. brahmaṇi hi sarvo yajñaḥ pratishṭhito, yajñe yajamāno. yajña eva tad yajñam apyatyarjanti yathāpsv āpo yathāgnāv agniṃ. tad vai nātiricyate, tad enaṃ na hinasti. tasmāt sa brahmaṇe parihṛityo 6 'gnau haike juhvati: prajāpater vibhān nāma lokas, tasmiṅs tvā dadhāmi saha yajamānena svāheti. tat tathā na kuryād. yajamāno vai yajamānabhāgo, yajamānaṃ ha so 'gnau pravṛiṇakti. ya enaṃ tatra brūyād: yajamānam agnau prāvārkshīḥ, prāsyāgniḥ prāṇān dhakshyati, marishyati yajamāna iti: ṣaṣvat tathā syāt. tasmāt tasyāṣāṃ neyād āṣāṃ neyāt || 26 || 8 ||

Iti saptamapañcikāyāṃ caturtho 'dhyāyaḥ.
Iti catustriṅṣādhyāye 'shṭamaḥ khaṇḍaḥ.

1 Viṣvaṃtaro ha Saushadmanaḥ Ṣyāparṇān paricakshāṇo viṣyāparṇaṃ yajñam ājahre. tad dhānubudhya Ṣyāparṇās taṃ yajñam ājagmus, te ha tadantarvedy āsāṃ cakrire. tān ha dṛishṭvovāca: pāpasya vā ime karmaṇaḥ kartāra āsate 'pūtāyai vāco vaditāro yac Chyāparṇā, imān utthāpayateme me 'ntarvedi māsishateti. tatheti. tān utthāpayāṃ cakrus 2 te hotthāpyamānā ruruvire: ye tebhyo Bhūtavīrebhyo 'sitamṛigāḥ Kaṣyapānāṃ somapīthaṃ abhijigyuḥ Pārikshitasya Janamejayasya vikaṣyape yajñe, tais te tatra vīravanta āsuḥ. kaḥ svit so 'smākāsti vīro, ya imaṃ somapīthaṃ abhijeshyatīty 3 ayam aham asmi vo

vīra, iti hovāca Rāmo Mārgaveyo 4 Rāmo hāsa Mārgaveyo 'nūcānaḥ Śyāparṇīyas. teshāṃ hottishṭhatām uvācāpi nu rājann itthaṃvidaṃ veder utthāpayantīti. yas tvaṃ kathaṃ vettha brahmabandhav iti || 27 || 1 ||

1 Yatrendraṃ devatāḥ paryavṛiñjan: Viśvarūpaṃ Tvāshṭram abhyamaṅsta, Vṛitram astṛita, yatīn sālāvṛikebhyaḥ prādād, arurmaghān avadhīd, Bṛihaspateḥ pratyavadhīd iti: tatrendraḥ somapīthena vyārdhyatendrasyānu vyṛiddhiṃ kshatraṃ somapīthena vyārdhyatāpīndraḥ somapīthe 'bhavat Tvashṭur āmushya somaṃ. tad vyṛiddham evādyāpi kshatraṃ somapīthena. sa yas tam bhakshaṃ vidyād yaḥ kshatrasya somapīthena vyṛiddhasya yena kshatraṃ samṛidhyate, kathaṃ taṃ veder utthāpayantīti 2 vettha brāhmaṇa tvaṃ tam bhakshā3m | veda hīti. taṃ vai no brāhmaṇa brūhīti. tasmai vai te rājann, iti hovāca || 28 || 2 ||

1 Trayāṇām bhakshāṇām ekam āharishyanti: somaṃ vā dadhi vāpo vā 2 sa yadi somam, brāhmaṇānāṃ sa bhakshaḥ: brāhmaṇāṅs tena bhakshena jinvishyasi, brāhmaṇakalpas te prajāyām ājanishyata ādāyy āpāyy āvasāyī yathākāmaprayāpyo. yadā vai kshatriyāya pāpam bhavati, brāhmaṇakalpo 'sya prajāyām ājāyata, īśvaro hāsmād dvitīyo vā tṛitīyo vā brāhmaṇatām abhyupaitoḥ, sa brahmabandhavena jijyūshito 3 'tha yadi dadhi, vaiśyānāṃ sa bhakshaḥ: vaiśyāṅs tena bhakshena jinvishyasi, vaiśyakalpas te prajāyām ājanishyate 'nyasya balikṛid anyasyādyo yathākāmajyeyo. yadā vai kshatriyāya pāpam bhavati, vaiśyakalpo 'sya prajāyām ājāyata, īśvaro hāsmād dvitīyo vā tṛitīyo vā vaiśyatām abhyupaitoḥ, sa vaiśyatayā jijyūshito 4 'tha yady apaḥ, śūdrāṇāṃ sa bhakshaḥ: śūdrāṅs tena bhakshena jinvishyasi, śūdrakalpas te prajāyām ājanishyate 'nyasya preshyaḥ kāmotthāpyo yathākāmavadhyo. yadā vai kshatriyāya pāpam bhavati, śūdrakalpo 'sya pra-

jāyām ājāyata, īṣvaro hāsmād dvitīyo vā tṛitīyo vā śūdratām abhyupaitoḥ, sa śūdratayā jijyūshitaḥ || 29 || 3 ||

1 Ete vai te trayo bhakshā rājann, iti hovāca, yeshām āṣāṃ neyāt kshatriyo yajamāno 2 'thāsyaisha svo bhaksho: nyagrodhasyāvarodhāṣ ca phalāni caudumbarāṇy āṣvatthāni plākshāṇy abhishuṇuyāt tāni bhakshayet, so 'sya svo bhaksho 3 yato vā adhi devā yajñeneshṭvā svargaṃ lokam āyaṅs, tatraitāṅṣ camasān nyubjaṅs, te nyagrodhā abhavan. nyubjā iti hāpy enān etarhy ācakshate Kurukshetre. te ha prathamajā nyagrodhānāṃ, tebhyo hānye 'dhijātās 4 te yan nyañco 'rohaṅs tasmān nyañ rohati nyagroho, nyagroho vai nāma. taṃ nyagrohaṃ santaṃ nyagrodha ity ācakshate parokṣheṇa, parokshapriyā iva hi devāḥ || 30 || 4 ||

1 Teshāṃ yaṣ camasānāṃ raso 'vāñ ait te 'varodhā abhavann, atha ya ūrdhvas tāni phalāny 2 esha ha vāva kshatriyaḥ svād bhakshān naiti, yo nyagrodhasyāvarodhāṅṣ ca phalāni ca bhakshayaty. upāha parokṣheṇaiva somapītham āpnoti, nāsya pratyakṣham bhakshito bhavati. parokṣham iva ha vā esha somo rājā yan nyagrodhaḥ, parokṣham ivaisha brahmaṇo rūpam upanigachati yat kshatriyaḥ: purodhayaiva dīkshayaiva pravareṇaiva 3 kshatraṃ vā etad vanaspatīnāṃ yan nyagrodhaḥ, kshatraṃ rājanyo. nitata iva hīha kshatriyo rāshṭre vasan bhavati pratishṭhita iva, nitata iva nyagrodho 'varodhair bhūmyām pratishṭhita iva 4 tad yat kshatriyo yajamāno nyagrodhasyāvarodhāṅṣ ca phalāni ca bhakshayaty, ātmany eva tat kshatraṃ vanaspatīnām pratishṭhāpayati kshatra ātmānaṃ 5 kshatra ha vai sa ātmani kshatraṃ vanaspatīnām pratishṭhāpayati, nyagrodha ivāvarodhair bhūmyām prati rāshṭre tishṭhaty, ugraṃ hāsya rāshṭram avyathyam bhavati ya evam etam bhaksham bhakshayati kshatriyo yajamānaḥ || 31 || 5 ||

1 Atha yad audumbarāṇy. ūrjo vā esho 'nnādyād vanaspatir ajāyata yad udumbaro, bhaujyaṃ vā etad vanaspatīnām; ūrjam evāsmiṅs tad annādyaṃ ca bhaujyaṃ ca vanaspatīnāṃ kshatre dadhāty 2 atha yad āṣvatthāni. tejaso vā esha vanaspatir ajāyata yad aṣvatthaḥ, sāmrājyaṃ vā etad vanaspatīnāṃ; teja evāsmiṅs tat sāmrājyaṃ ca vanaspatīnāṃ kshatre dadhāty 3 atha yat plākshāṇi. yaṣaso vā esha vanaspatir ajāyata yat plakshaḥ, svārājyaṃ ca ha vā etad vairājyaṃ ca vanaspatīnāṃ; yaṣa evāsmiṅs tat svārājyavairājye ca vanaspatīnāṃ kshatre dadhāty 4 etāny asya purastād upakḷiptāni bhavanty, atha somaṃ rājānaṃ krīṇanti. te rājña evāvṛitopavasathāt prativeṣais caranty, athaupavasathyam ahar etāny adhvaryuḥ purastād upakalpayetādhishavaṇaṃ carmādhishavaṇe phalake droṇakalaṣaṃ daṣāpavitram adrīn pūtabhṛitaṃ cādhavanīyaṃ ca sthālīm udañcanaṃ camasaṃ ca. tad yad etad rājānam prātar abhishuṇvanti, tad enāni dvedhā vigṛihṇīyād: abhy anyāni sunuyān, mādhyaṃdināyānyāni pariṣiṅshyāt || 32 || 6 ||

1 Tad yatraitāṅṣ camasān unnayeyus, tad etaṃ yajamānacamasam unnayet. tasmin dve darbhataruṇake prāste syātāṃ. tayor vashaṭkṛite 'ntaḥparidhi pūrvam prāsyed: dadhikrāvṇo akārisham ity etayarcā sasvāhakārayā,-nuvashaṭkṛite 'paraṃ: ā dadhikrāḥ ṣavasā pañca kṛishṭīr iti 2 tad yatraitāṅṣ camasān āhareyus, tad etaṃ yajamānacamasam āharet. tān yatrodgṛihṇīyus, tad enam upodgṛihṇīyāt. tad yadeḷāṃ hotopahvayeta, yadā camasam bhakshayed, athainam etayā bhakshayed 3 yad atra ṣiṣhṭaṃ rasinaḥ sutasya yad indro apibac chacībhiḥ | idaṃ tad asya manasā ṣivena somaṃ rājānam iha bhakshayāmīti 4 ṣivo ha vā asmā esha vānaspatyaḥ ṣivena manasā bhakshito bhavaty, ugraṃ hāsya rāshṭram avyathyam bhavati ya evam etam bhakshaṃ bha-

kshayati kshatriyo yajamānaḥ 5 ṣaṃ na edhi hṛide pītaḥ pra ṇa āyur jīvase soma tārīr ity ātmanaḥ pratyabhimarṣa 6 īṣvaro ha vā esho 'pratyabhimṛishṭo manushyasyāyuḥ pratyavahartor: anarhan mā bhakshayatīti. tad yad etenātmānam abhimṛiśaty, āyur eva tat pratirata 7 ā pyāyasva sam etu te, saṃ te payāṅsi sam u yantu vājā iti camasam āpyāyayaty abhirūpābhyāṃ. yad yajñe 'bhirūpaṃ tat samṛiddham || 33 || 7 ||

1 Tad yatraitāṅṣ camasān sādayeyus, tad etaṃ yajamānacamasaṃ sādayet. tān yatra prakampayeyus, tad enam anuprakampayed. athainam āhṛitam bhakshayen: narāṣaṅsapītasya deva soma te mativida ūmaiḥ pitṛibhir bhakshitasya bhakshayāmīti prātaḥsavane nārāṣaṅso bhaksha, ūrvair iti mādhyaṃdine, kāvyair iti tṛitīyasavana 2 ūmā vai pitaraḥ prātaḥsavana ūrvā mādhyaṃdine kāvyās tṛitīyasavane, tad etat pitṛīn evāmṛitān savanabhājaḥ karoti 3 sarvo haiva so 'mṛita, iti ha smāha Priyavrataḥ Somāpo, yaḥ kaṣca savanabhāg ity 4 amṛitā ha vā asya pitaraḥ savanabhājo bhavanty, ugraṃ hāsya rāshṭram avyathyam bhavati ya evam etam bhaksham bhakshayati kshatriyo yajamānaḥ 5 samāna ātmanaḥ pratyabhimarṣaḥ, samānam āpyāyanaṃ camasasya 6 prātaḥsavanasyaivāvṛitā prātaḥsavane careyur, mādhyaṃdinasya mādhyaṃdine, tṛitīyasavanasya tṛitīyasavane 7 tam evam etam bhaksham provāca Rāmo Mārgaveyo Viṣvaṃtarāya Saushadmanāya 8 tasmin hovāca prokte: sahasram u ha brāhmaṇa tubhyaṃ dadmaḥ, sasyāparṇa u me yajña ity 9 etam u haiva provāca Turaḥ Kāvasheyo Janamejayāya Pārikshitāyaitam u haiva procatuḥ Parvatanāradau Somakāya Sāhadevyāya, Sahadevāya Sārñjayāya, Babhrave Daivāvṛidhāya, Bhīmāya Vaidarbhāya, Nagnajite Gāndhārāyaitam u haiva provācāgniḥ Sanaṣrutāyārimdamāya, Kratuvide Jānakaya,

etam u haiva provāca Vasishṭhaḥ Sudāse Paijavanāya. te ha te sarva eva mahaj jagmur etam bhaksham bhakshayitvā, sarve haiva mahārājā āsur, Āditya iva ha sma śriyām pratishṭhitās tapanti sarvābhyo digbhyo balim āvahanta 10 Āditya iva ha vai śriyām pratishṭhitas tapati, sarvābhyo digbhyo balim āvahaty, ugraṃ hāsya rāshṭram avyathyam bhavati ya evam etam bhaksham bhakshayati kshatriyo yajamāno yajamānaḥ || 34 || 8 ||

Iti saptamapañcikāyām pañcamo 'dhyāyaḥ.

Iti pañcatriṅśādhyāye 'shṭamaḥ khaṇḍaḥ.

1 Athātaḥ stutaṣastrayor evai 2 kāhikam prātaḥsavanam, aikāhikaṃ tṛitīyasavanam. ete vai ṣānte kḷipte pratishṭhite savane yad aikāhike, ṣāntyai kḷiptyai pratishṭhityā apracyutyā 3 ukto mādhyaṃdinaḥ pavamāno ya ubhayasāmno bṛihatpṛishṭhasyobhe hi sāmanī kriyete 4 ā tvā rathaṃ yathotaya, idaṃ vaso sutam andha iti rāthaṃtarī pratipad rāthaṃtaro 'nucaraḥ. pavamānokthaṃ vā etad yan marutvatīyam. pavamāne vā atra rathaṃtaraṃ kurvanti bṛihat pṛishṭhaṃ, savīvadhatāyai. tad idaṃ rathaṃtaraṃ stutam ābhyām pratipadanucarābhyām anuṣaṅsaty 5 atho brahma vai rathaṃtaraṃ kshatram bṛihad, brahma khalu vai kshatrāt pūrvam: brahmapurastān ma ugraṃ rāshṭram avyathyam asad ity. athānnaṃ vai rathaṃtaram, annam evāsmai tat purastāt kalpayaty. atheyaṃ vai pṛithivī rathaṃtaram, iyaṃ khalu vai pratishṭhā, pratishṭhām evāsmai tat purastāt kalpayati 6 samāna indranihavo 'vibhaktaḥ, so 'hnām. udvān brāhmaṇaspatya ubhayasāmno rūpam, ubhe hi sāmanī kriyete 7 samānyo dhāyyā avibhaktās, tā ahnām 8 aikāhiko marutvatīyaḥ pragāthaḥ || 1 || 1 ||

1 Janishṭhā ugraḥ sahase turāyeti sūktam ugravat sahasvat, tat kshatrasya rūpam. mandra ojishṭha ity ojasvat, tat kshatrasya rūpam. bahulābhimāna ity abhivad, abhibhūtyai rūpaṃ. tad ekādaṣarcam bhavaty, ekādaṣāksharā vai trishṭup, traishṭubho vai rājanya. ojo vā indriyaṃ vīryaṃ trishṭub, ojaḥ kshatraṃ vīryaṃ rāja-

nyas; tad enam ojasā kshatreṇa vīryeṇa samardhayati. tad gaurivītam bhavaty. etad vai marutvatīyaṃ samṛiddhaṃ yad gaurivītaṃ, tasyoktam brāhmaṇaṃ 2 tvām id dhi havāmaha iti bṛihatpṛishṭham bhavati. kshatraṃ vai bṛihat, kshatreṇaiva tat kshatraṃ samardhayaty. atho kshatraṃ vai bṛihad, ātmā yajamānasya nishkevalyaṃ. tad yad bṛihatpṛishṭham bhavati, kshatraṃ vai bṛihat, kshatreṇaivainaṃ tat samardhayaty. atho jyaishṭhyaṃ vai bṛihaj, jyaishṭhyenaivainaṃ tat samardhayaty. atho śraishṭhyaṃ vai bṛihac, chraishṭhyenaivainaṃ tat samardhayaty 3 abhi tvā śūra nonuma iti rathaṃtaram anurūpaṃ kurvanty. ayaṃ vai loko rathaṃtaram, asau loko bṛihad; asya vai lokasyāsau loko 'nurūpo, 'mushya lokasyāyaṃ loko 'nurūpas. tad yad rathaṃtaram anurūpaṃ kurvanty, ubhāv eva tal lokau yajamānāya sambhoginau kurvanty. atho brahma vai rathaṃtaraṃ kshatram bṛihad, brahmaṇi khalu vai kshatram pratishṭhitaṃ kshatre brahmātho sāmna eva sayonitāyai 4 yad vāvāneti dhāyyā, tasyā uktam brāhmaṇaṃ 5 ubhayaṃ śṛiṇavac ca na iti sāmapragātha ubhayasāmno rūpam, ubhe hi sāmanī kriyete || 2 || 2 ||

1 Tam u shṭuhi yo abhibhūtyojā iti sūktam abhivad abhibhūtyai rūpam 2 ashāḷham ugraṃ sahamānam ābhir ity ugravat sahamānavat, tat kshatrasya rūpaṃ 3 tat pañcadaśarcam bhavaty. ojo vā indriyaṃ vīryam pañcadaśa, ojaḥ kshatraṃ vīryaṃ rājanyas, tad enam ojasā kshatreṇa vīryeṇa samardhayati 4 tad bhāradvājam bhavati. bhāradvājaṃ vai bṛihad, ārsheyeṇa salomai5sha ha vāva kshatriyajñaḥ samṛiddho, yo bṛihatpṛishṭhas. tasmād yatra kvaca kshatriyo yajeta, bṛihad eva tatra pṛishṭhaṃ syāt. tat samṛiddham || 3 || 3 ||

1 Aikāhikā hotrā. etā vai śāntāḥ kḷiptāḥ pratishṭhitā hotrā yad aikāhikāḥ, śāntyai kḷiptyai pratishṭhityā apra-

cyutyai. tāḥ sarvarūpā bhavanti sarvasamṛiddhāḥ, sarvarūpatāyai sarvasamṛiddhyai: sarvarūpābhir hotrābhiḥ sarvasamṛiddhābhiḥ sarvān kāmān avāpnavāmeti. tasmād yatra kvacaikāhā asarvastomā asarvapṛishṭhā, aikāhikā eva tatra hotrāḥ syus. tat samṛiddham 2 ukthya evāyam pañcadaśaḥ syād, ity āhur. ojo vā indriyaṃ vīryam pañcadaśa, ojaḥ kshatraṃ vīryaṃ rājanyas, tad enam ojasā kshatreṇa vīryeṇa samardhayati 3 tasya triṇśat stutaśastrāṇi bhavanti. triṇśadaksharā vai virāḍ, virāḷ annādyaṃ, virājy evainaṃ tad annādye pratishṭhāpayati. tasmāt tadukthyaḥ pañcadaśaḥ syād, ity āhur 4 jyotishṭoma evāgnishṭomaḥ syād 5 brahma vai stomānāṃ trivṛit kshatram pañcadaśo, brahma khalu vai kshatrāt pūrvam: brahmapurastān ma ugraṃ rāshṭram avyathyam asad iti. viśaḥ saptadaśaḥ śaudro varṇa ekaviṅśo, viśaṃ caivāsmai tac chaudraṃ ca varṇam anuvartmānau kurvanty. atho tejo vai stomānāṃ trivṛid vīryam pañcadaśaḥ prajātiḥ saptadaśaḥ pratishṭhaikaviṅśas, tad enaṃ tejasā vīryeṇa prajātyā pratishṭhayāntataḥ samardhayati. tasmāj jyotishṭomaḥ syāt 6 tasya caturviṅśatiḥ stutaśastrāṇi bhavanti. caturviṅśatyardhamāso vai saṃvatsaraḥ, saṃvatsare kṛitsnam annādyaṃ, kṛitsna evainaṃ tad annādye pratishṭhāpayati. tasmāj jyotishṭoma evāgnishṭomaḥ syād agnishṭomaḥ syāt || 4 ||[4] ||

Ity ashṭamapañcikāyām prathamo 'dhyāyaḥ.

Iti shaṭtriṇśādhyāye caturthaḥ khaṇḍaḥ.

1 Athātaḥ punarabhishekasyaiva 2 sūyate ba vā asya kshatraṃ, yo dīkshate kshatriyaḥ san. sa yadāvabhṛitād udetyānūbandhyayeshṭvodavasyaty, athainam udavasānīyāyāṃ saṃsthitāyām punar abhishiñcanti 3 tasyaite purastād eva sambhārā upakḷiptā bhavanty: audumbary āsandīḥ: tasyai prādeśamātrāḥ pādāḥ syur, aratnimātrāṇi śīrshaṇyānūcyāni. mauñjaṃ vivayanaṃ, vyāghracarmāstaraṇam, au-

dumbaraṣ camasa, udumbaraṣākhā. tasminn etasmiṅṣ camase 'shṭātayāni nishutāni bhavanti: dadhi madhu sarpir ātapavarshyā āpaḥ ṣashpāṇi ca tokmāni ca surā dūrvā 4 tad yaishā dakshiṇā sphyavartanir veder bhavati, tatraitām prācīm āsandīm pratishṭhāpayati. tasyā antarvedi dvau pādau bhavato bahirvedi dvāv. iyaṃ vai ṣrīs. tasyā etat parimitaṃ rūpaṃ yad antarvedy, athaisha bhūmāparimito yo bahirvedi. tad yad asyā antarvedi dvau pādau bhavato bahirvedi dvā, ubhayoḥ kāmayor upāptyai yaṣ cāntarvedi yaṣ ca bahirvedi || 5 || 1 ||

1 Vyāghracarmaṇāstṛiṇāty uttaralomnā prācīnagrīveṇa. kshatraṃ vā etad āraṇyānām paṣūnām yad vyāghraḥ kshatraṃ rājanyaḥ, kshatreṇaiva tat kshatraṃ samardhayati. tām paṣcāt prāñ upaviṣyācya jānu dakshiṇam abhimantrayata ubhābhyām pāṇibhyām ālabhyā3gnish ṭvā gāyatryā sayuk chandasārohatu Savitoshṇihā Somo 'nushṭubhā Bṛihaspatir bṛihatyā Mitrāvaruṇau paṅktyendras trishṭubhā Viṣve devā jagatyā. tān aham anu rājyāya sāmrājyāya bhaujyāya svārājyāya vairājyāya pārameshṭhyāya rājyāya māhārājyāyādhipatyāya svāvaṣyāyātishṭhāyārohāmīty etām āsandīm ārohed dakshiṇenāgre jānunātha savyena 5 tat-tad itī3ñ | 6 caturuttarair vai devāṣ chandobhiḥ sayug bhūtvaitāṃ ṣriyam ārohan yasyām eta etarhi pratishṭhitāḥ: Agnir gāyatryā Savitoshṇihā Somo 'nushṭubhā Bṛihaspatir bṛihatyā Mitrāvaruṇau paṅktyendras trishṭubhā Viṣve devā jagatyā 7 te ete abhyanūcyete: agner gāyatry abhavat sayugveti 8 kalpate ha vā asmai yogakshema, uttarottariṇīṃ ha ṣriyam aṣnute, 'ṣnute ha prajānām aiṣvaryam ādhipatyaṃ ya evam etā anu devatā etām āsandīm ārohati kshatriyaḥ sann 9 athainam abhishekshyann apāṃ ṣāntiṃ vācayati 10 ṣivena mā cakshushā paṣyatāpaḥ ṣivayā

tanvopa spṛiṣata tvacam me | sarvāṅ agnīṁr apsushado huve vo mayi varco balam ojo ni dhatteti 11 naitasyābhishishicānasyāṣāntā āpo vīryaṃ nirhaṇann iti ||6||2||

1 Athainam udumbaraṣākhām antardhāyābhishiñcatī2mā āpaḥ ṣivatamā imāḥ sarvasya bheshajīḥ | imā rāshṭrasya vardhanīr imā rāshṭrabhṛito 'mṛitāḥ || 3 yābhir indram abhyashiñcat prajāpatiḥ somaṃ rājānaṃ varuṇaṃ yamam manum | tābhir adbhir abhishiñcāmi tvām ahaṃ rājñāṃ tvam adhirājo bhaveha || 4 mahāntaṃ tvā mahīnāṃ samrājaṃ carshaṇīnāṃ devī janitry ajījanad bhadrā janitry ajījanad 5 devasya tvā savituḥ prasave 'ṣvinor bāhubhyām pūshṇo hastābhyām agnes tejasā sūryasya varcasendrasyendriyeṇābhishiñcāmi | balāya ṣriyai yaṣase 'nnādyāya 6 bhūr iti ya iched imam eva praty: annam adyād ity, atha ya iched dvipurusham bhūr bhuva ity, atha ya ichet tripurusham vāpratimaṃ vā bhūr bhuvaḥ svar iti 7 tad dhaika āhuḥ: sarvāptir vā eshā yad etā vyāhṛitayo, 'tisarveṇa hāsya parasmai kṛitam bhavatīti; tam etenābhishiñced: devasya tvā savituḥ prasave 'ṣvinor bāhubhyām pūshṇo hastābhyām agnes tejasā sūryasya varcasendrasyendriyeṇābhishiñcāmi | balāya ṣriyai yaṣase 'nnādyāyeti 8 tad u punaḥ paricakshate: yad asarveṇa vāco 'bhishikto bhavatīṣvaro ha tu purāyushaḥ praitor, iti ha smāha Satyakāmo Jābālo, yam etābhir vyāhṛitibhir nābhishiñcantīti 9 ṣvaro ha sarvam āyur aitoḥ, sarvam āpnod vijayencty u ha smāhoddālaka Āruṇir, yam etābhir vyāhṛitibhir abhishiñcantīti. tam etenaivābhishiñced: devasya tvā savituḥ prasave 'ṣvinor bāhubhyām pūshṇo hastabhyām agnes tejasā sūryasya varcasendra-

syendriyeṇābhishiñcāmi | balāya śriyai yaśase 'nnādyāya bhūr bhuvaḥ svar ity 10 athaitāni ha vai kshatriyād ījānād vyutkrāntāni bhavanti: brahmakshatre ūrg annādyam apām oshadhīnāṃ raso brahmavarcasam irā pushṭiḥ prajātiḥ. kshatrarūpaṃ tad, atho annasya rasa oshadhīnāṃ kshatram pratishṭhā. tad yad evāmū purastād āhutī juhoti, tad asmin brahmakshatre dadhāti || 7 || 3 ||

1 Atha yad audumbary āsandī bhavaty audumbaraś camasa udumbaraśākhorg vā annādyam udumbara; ūrjam evāsmiṅs tad annādyaṃ dadhāty 2 atha yad dadhi madhu ghṛitam bhavaty, apāṃ sa oshadhīnāṃ raso; 'pām evāsmiṅs tad oshadhīnāṃ rasaṃ dadhāty 3 atha yad ātapavarshyā āpo bhavanti, tejaś ca ha vai brahmavarcasaṃ cātapavarshyā āpas; teja evāsmiṅs tad brahmavarcasaṃ ca dadhāty 4 atha yac chashpāṇi ca tokmāni ca bhavantīrāyai tat pushṭyai rūpam atho prajātyā; irām evāsmiṅs tat pushṭiṃ dadhāty atho prajātim 5 atha yat surā bhavati, kshatrarūpaṃ tad atho annasya rasaḥ; kshatrarūpam evāsmiṅs tad dadhāty atho annasya rasam 6 atha yad dūrvā bhavati, kshatraṃ vā etad oshadhīnāṃ yad dūrvā kshatraṃ rājanyo. nitata iva hīha kshatriyo rāshṭre vasan bhavati pratishṭhita iva, nitateva dūrvāvarodhair bhūmyām pratishṭhiteva. tad yad dūrvā bhavaty, oshadhīnām evāsmiṅs tat kshatraṃ dadhāty atho pratishṭhām 7 etāni ha vai yāny asmād ījānād vyutkrāntāni bhavanti, tāny evāsmiṅs tad dadhāti, tair evainaṃ tat samardhayaty 8 athāsmai surākaṅsaṃ hasta ādadhāti 9 svādishṭhayā madishṭhayā pavasva soma dhārayā | indrāya pātave suta 10 ity ādhāya śāntiṃ vācayati 11 nānā hi vāṃ devahitaṃ sadas kṛitam mā saṃ sṛikshāthām parame vyomani | surā tvam asi śushmiṇī soma esha rājā mainaṃ hiṅsishṭaṃ svāṃ yonim āviśantāv iti 12 soma-

pīthasya caishā surāpīthasya ca vyāvṛittiḥ 13 pītvā yaṃ rātim manyeta tasmā enām prayachet, tad dhi mitrasya rūpam. mitra evaināṃ tad antataḥ pratishṭhāpayati, tathā hi mitre pratitishṭhati 14 pratitishṭhati ya evaṃ veda ||8||4||

1 Athodumbaraṣākhām abhi pratyavarohaty. ūrg vā annādyam udumbara, ūrjam eva tad annādyam abhi pratyavarohaty 2 upary evāsīno bhūmau pādau pratishṭhāpya pratyavaroham āha 3 pratitishṭhāmi dyāvāpṛithivyoḥ, pratitishṭhāmi prāṇāpānayoḥ, pratitishṭhāmy ahorātrayoḥ, pratitishṭhāmy annapānayoḥ, prati brahman prati kshatre praty eshu trishu lokeshu tishṭhāmīty4 antataḥ sarveṇātmanā pratitishṭhati. sarvasmin ha vā etasmin pratitishṭhaty, uttarottariṇīṃ ha śriyam aśnute, 'śnute ha prajānām aiśvaryam ādhipatyaṃ ya evam etena punarabhishekeṇābhishiktaḥ kshatriyaḥ pratyavarohaty 5 etena pratyavaroheṇa pratyavarūhyopastham kṛitvā prāñ āsīno: namo brahmaṇe namo brahmaṇe namo brahmaṇa iti trishkṛitvo brahmaṇe namaskṛitya: varaṃ dadāmi jityā abhijityai vijityai saṃjityā iti vācaṃ visṛijate 6 sa yan: namo brahmaṇe namo brahmaṇe namo brahmaṇa iti trishkṛitvo brahmaṇe namaskaroti, brahmaṇa eva tat kshatraṃ vaśam eti. tad yatra vai brahmaṇaḥ kshatraṃ vaśam eti, tad rāshṭraṃ samṛiddhaṃ tad vīravad, ā hāsmin vīro jāyate 7 'tha yad: varaṃ dadāmi jityā abhijityai vijityai saṃjityā iti vācaṃ visṛijata, etad vai vāco jitaṃ yad dadāmīty āha. yad eva vāco jitā3m | tan ma idam anu karma saṃtishṭhātā iti 8 visṛijya vācam upotthāyāhavanīye samidham abhyādadhāti 9 samid asi sam v enkshvendriyeṇa vīryeṇa svāhetī10ndriyeṇaiva tad vīryeṇātmānam antataḥ samardhayaty 11 ādhāya samidhaṃ trīṇi padāni prāñ udañ abhyutkrāmati 12 kḷi-

ptir asi diṣām mayi devebhyaḥ kalpata | kalpatām me yogakshemo 'bhayam me 'stv 13 ity aparājitāṃ diṣam upatishṭhate jitasyaivāpunaḥparājayāya. tattad itīṅ̃ || 9 || 5 ||

1 Devāsurā vā eshu lokeshu saṃyetire. ta etasyām prācyāṃ diṣi yetire, tāṅs tato 'surā ajayaṅs. te dakshiṇasyāṃ diṣi yetire, tāṅs tato 'surā ajayaṅs. te pratīcyāṃ diṣi yetire, tāṅs tato 'surā ajayaṅs. ta udīcyāṃ diṣi yetire, tāṅs tato 'surā ajayaṅs. ta etasminn avāntaradeṣe yetire ya esha prāṅ udaṅ, te ha tato jigyus 2 taṃ yadi kshatriya upadhāvet senayoḥ samāyatyos: tathā me kuru yathāham imāṃ senāṃ jayānīti: sa yadi tatheti brūyād, vanaspate vīḍvaṅgo hi bhūyā ity asya rathopasthaṃ abhimṛiṣyāthainam brūyād 3 ātishṭhasvaitāṃ te diṣam abhimukhaḥ saṃnaddho ratho 'bhipravartatāṃ, sa udaṅ sa pratyaṅ sa dakshiṇā sa prāṅ so 'bhy amitram ity 4 abhīvartena havishety evainam āvartayed, athainam anvīkshetāpratirathena sāsena sauparṇeneti 5 jayati ha tāṃ senāṃ 6 yady u vā enam upadhāvet saṃgrāmaṃ saṃyatishyamānas: tathā me kuru yathāham imaṃ saṃgrāmaṃ saṃjayānīty, etasyām evainaṃ diṣi yātayej. jayati ha taṃ saṃgrāmaṃ 7 yady u vā enam upadhāved rāshṭrād aparudhyamānas: tathā me kuru yathāham idaṃ rāshṭram punar avagachānīty, etām evainaṃ diṣam upanishkramayet. tathā ha rāshṭram punar avagachaty 8 upasthāyāmitrāṇāṃ vyapanuttim bruvan gṛihān abhyety: apa prāca indra viṣvāṅ amitrān iti, sarvato hāsmā anamitram abhayam bhavaty, uttarottariṇīṃ ha śriyam aṣnute, 'ṣnute ha prajānām aiṣvaryam ādhipatyaṃ ya evam etām amitrāṇāṃ vyapanuttim bruvan gṛihān abhyety 9 etya gṛihān paścād gṛihyasyāgner upavishṭāyānvārabdhāya ṛitvig antataḥ kaṅsena caturgṛihītās tisra ājyāhutīr ain-

drīḥ prapadaṃ juhoty anārtyā arishṭyā ajyānyā abhayāya || 10 || 6 ||

1 Pary ū shu pra dhanva vājasataye pari vṛitrā — bhūr brahma prāṇam amṛitam prapadyate 'yam asau ṣarma varmābhayaṃ svastaye | saha prajayā saha paṣubhir — ṇi sakshaṇir dvishas taradhyā ṛiṇayā na īyase svāhā || 2 anu hi tvā sutaṃ soma madāmasi mahe sama — bhuvo brahma prāṇam amṛitam prapadyate 'yam asau ṣarma varmābhayaṃ svastaye | saha prajayā saha paṣubhi — ryarājye vājāṅ abhi pavamāna pra gāhase svāhā || 3 ajījano hi pavamāna sūryaṃ vidhāre ṣa — svar brahma prāṇam amṛitam prapadyate 'yam asau ṣarma varmābhayaṃ svastaye | saha prajayā saha paṣubhiḥ — kmanā payo gojīrayā raṅhamāṇaḥ puraṃdhyā svāhety 4 anārto ha vā arishṭo 'jītaḥ sarvato guptas trayyai vidyāyai rūpeṇa sarvā diṣo 'nusaṃcaraty aindre loke pratishṭhito, yasmā etā ṛitvig antataḥ kaṅsena caturgṛihītās tisra ājyāhutīr aindrīḥ prapadaṃ juhoty 5 athāntataḥ prajātim āṣāste gavām aṣvānām purushāṇām: iha gāvaḥ pra jāyadhvam ihāṣvā iha pūrushāḥ | iho sahasradakshiṇo vīras trātā ni shīdatv iti 6 bahur ha vai prajayā paṣubhir bhavati ya evam etām antataḥ prajātim āṣāste gavām aṣvānām purushāṇām 7 esha ha vāva kshatriyo 'vikṛishṭo, yam evaṃvido yājayanty 8 atha ha taṃ vy eva karshante — yathā ha vā idaṃ nishādā vā selagā vā pāpakṛito vā vittavantam purusham araṇye gṛihītvā kartam anvasya vittam ādāya dravanty, evam eva ta ṛitvijo yajamānaṃ kartam anvasya vittam ādāya dravanti — yam anevaṃvido yājayanty 9 etad dha sma vai tad vidvān āha Janamejayaḥ Pārikshita: evaṃvidaṃ hi vai mām evaṃvido yājayanti. tasmād ahaṃ

jayāmy abhītvarīṃ senāṃ, jayāmy abhītvaryā senayā. na mā divyā na mānushya ishava ṛichanty, eshyāmi sarvam āyuḥ, sarvabhūmir bhavishyāmīti 10 na ha vā enaṃ divyā na mānushya ishava ṛichanty, eti sarvam āyuḥ, sarvabhūmir bhavati, yam evaṃvido yājayanti yājayanti || 11 || 7 ||

Ity ashṭamapañcikāyāṃ dvitīyo 'dhyāyaḥ.

Iti saptatriṅśādhyāye saptamaḥ khaṇḍaḥ.

1 Athāta aindro mahābhishekas 2 te devā abruvan saprajāpatikāḥ: ayaṃ vai devānām ojishṭho balishṭhaḥ sahishṭhaḥ sattamaḥ pārayishṇutama, imam evābhishiñcāmahā iti. tatheti. tad vai tad Indram eva 3 tasmā etām āsandīṃ samabharann ṛicaṃ nāma. tasyai bṛihac ca rathaṃtaraṃ ca pūrvau pādāv akurvan, vairūpaṃ ca vairājaṃ cāparau, ṣākvararaivate ṣīrshaṇye, naudhasaṃ ca kāleyaṃ cānūcye, ṛicaḥ prācīnātānān, sāmāni tiraścīnavāyān, yajūṅshy atikāṣān, yaṣa āstaraṇaṃ, ṣriyam upabarhaṇaṃ. tasyai Savitā ca Bṛihaspatiṣ ca pūrvau pādāv adhārayatāṃ, Vāyuṣ ca Pūshā cāparau, Mitrāvaruṇau ṣīrshaṇye, Aṣvināv anūcye. sa etām āsandīm ārohad 4 Vasavas tvā gāyatreṇa chandasā trivṛitā stomena rathaṃtareṇa sāmnārohantu, tān anv ārohāmi sāmrājyāya. Rudrās tvā traishṭubhena chandasā pañcadaṣena stomena bṛihatā sāmnārohantu, tān anv ārohāmi bhaujyāyā, dityās tvā jāgatena chandasā saptadaṣena stomena vairūpeṇa sāmnārohantu, tān anv ārohāmi svārājyāya. Viṣve tvā devā ānushṭubhena chandasaikaviṅṣena stomena vairājena sāmnārohantu, tān anv ārohāmi vairājyāya. Sādhyāṣ ca tvāptyāṣ ca devāḥ pāṅktena chandasā triṇavena stomena ṣākvareṇa sāmnārohantu, tān anv ārohāmi rājyāya. Mārutaṣ ca tvāṅgirasaṣ ca devā atichandasā chandasā trayastriṅṣena stomena rai-

vatena sāmnārohantu, tān anv ārohāmi pārameshṭhyāya māhārājyāyādhipatyāya svāvasyāyātishṭhāyārohāmīty etām āsandīm ārohat 5 tam etasyām āsandyām āsīnaṃ viṣve devā abruvan: na vā anabhyutkrushṭa Indro vīryaṃ kartum arhaty, abhy enam utkroṣāmeti. tatheti. taṃ viṣve devā abhyudakroṣann: imaṃ devā abhyutkroṣata samrājaṃ sāmrājyam bhojam bhojapitaraṃ svarājaṃ svārājyaṃ virājaṃ vairājyaṃ rājānaṃ rājapitaram parameshṭhinam pārameshṭhyaṃ. kshatram ajani, kshatriyo 'jani, viṣvasya bhūtasyādhipatir ajani, viṣām attājani, purām bhettājany, asurāṇāṃ hantājani, brahmaṇo goptājani, dharmasya goptājanīti 6 tam abhyutkrushṭam Prajāpatir abhishekshyann etayarcābhyamantrayata || 12 || 1 ||

1 Ni shasāda dhṛitavrato varuṇaḥ pastyāsv ā | sāmrājyāya bhaujyāya svārājyāya vairājyāya pārameshṭhyāya rājyāya māhārājyāyādhipatyāya svāvasyāyātishṭhāya sukratur iti 2 tam etasyām āsandyām āsīnam Prajāpatiḥ purastāt tishṭhan pratyaṅmukha audumbaryārdrayā ṣākhayā sapalāṣayā jātarūpamayena ca pavitreṇāntardhāyābhyashiñcad imā āpaḥ ṣivatamā ity etena ṭricena, devasya tveti ca yajushā, bhūr bhuvaḥ svar ity etābhiṣ ca vyāhṛitibhiḥ || 13 || 2 ||

1 Athainam prācyām diṣi Vasavo devāḥ shaḍbhiṣ caiva pañcaviṅṣair ahobhir abhyashiñcann etena ca ṭricenaitena ca yajushaitābhiṣ ca vyāhṛitibhiḥ sāmrājyāya 2 tasmād etasyām prācyām diṣi ye keca prācyānāṃ rājānaḥ sāmrājyāyaiva te 'bhishicyante, samrāḷ ity enān abhishiktān ācakshata etām eva devānām vihitim anv 3 athainaṃ dakshiṇasyām diṣi Rudrā devāḥ shaḍbhiṣ caiva pañcaviṅṣair ahobhir abhyashiñcann etena ca ṭricenaitena ca yajushaitābhiṣ

ca vyāhṛitibhir bhaujyāya. tasmād etasyāṃ dakshiṇasyāṃ diśi ye keca Satvatāṃ rājāno bhaujyāyaiva te 'bhishicyante, bhojety enān abhishiktān ācakshata etām eva devānāṃ vihitim anv. athainam pratīcyāṃ diśy Ādityā devāḥ shaḍbhiś caiva pañcaviṅśair ahobhir abhyashiñcann etena ca tṛicenaitena ca yajushaitābhiś ca vyāhṛitibhiḥ svārājyāya. tasmād etasyām pratīcyāṃ diśi ye keca nīcyānāṃ rājāno ye 'pācyānāṃ svārājyāyaiva te 'bhishicyante svarāḷ ity enān abhishiktān ācakshata etām eva devānāṃ vihitim anv. athainam udīcyāṃ diśi Viśve devāḥ shaḍbhiś caiva pañcaviṅśair ahobhir abhyashiñcann etena ca tṛicenaitena ca yajushaitābhiś ca vyāhṛitibhir vairājyāya. tasmād etasyām udīcyāṃ diśi ye keca pareṇa Himavantaṃ janapadā Uttarakurava Uttaramadrā iti vairājyāyaiva te 'bhishicyante, virāḷ ity enān abhishiktān ācakshata etām eva devānāṃ vihitim anv. athainam asyāṃ dhruvāyām madhyamāyām pratishṭhāyāṃ diśi Sādhyāś cāptyāś ca devāḥ shaḍbhiś caiva pañcaviṅśair ahobhir abhyashiñcann etena ca tṛicenaitena ca yajushaitābhiś ca vyāhṛitibhī rājyāya. tasmād asyāṃ dhruvāyām madhyamāyām pratishṭhāyāṃ diśi ye keca Kurupañcālānāṃ rājānaḥ savaśośīnarāṇāṃ rājyāyaiva te 'bhishicyante, rājety enān abhishiktān ācakshata etām eva devānāṃ vihitim anv. athainam ūrdhvāyāṃ diśi Marutaś cāṅgirasaś ca devāḥ shaḍbhiś caiva pañcaviṅśair ahobhir abhyashiñcann etena ca tṛicenaitena ca yajushaitābhiś ca vyāhṛitibhiḥ pārameshṭhyāya māhārājyāyādhipatyāya svāvaśyāyātishṭhāyeti. sa parameshṭhī prājāpatyo 'bhavat 4 sa etena mahābhishekeṇābhishikta Indraḥ sarvā jitīr ajayat, sarvāṅl lokān avindat, sarveshāṃ devānāṃ śraishṭhyam atishṭhām paramatām agachat, sāmrājyam bhaujyaṃ svārājyaṃ vairājyam pārameshṭhyaṃ rājyam māhārājyam ādhipatyaṃ jitvāsmiṅl loke svayambhūḥ svarāḷ

amṛito, 'mushmin svarge loke sarvān kāmān āptvāmṛitaḥ samabhavat samabhavat || 14 || 3 ||

Ity aṣhṭamapañcikāyāṃ tṛitīyo 'dhyāyaḥ.

Ity aṣhṭatriṅśādhyāye tṛitīyaḥ khaṇḍaḥ.

1 Sa ya iched evaṃvit kshatriyam: ayaṃ sarvā jitīr jayetāyaṃ sarvāṅl lokān vindetāyaṃ sarveshāṃ rājñāṃ śraishṭhyam atishṭhām paramatāṃ gacheta sāmrājyam bhaujyaṃ svārājyaṃ vairājyam pārameshṭhyaṃ rājyam māhārājyam ādhipatyam, ayaṃ samantaparyāyī syāt sārvabhaumaḥ sārvāyusha, āntād ā pararārdhāt pṛithivyai samudraparyantāyā ekarāḷ iti: tam etenaindreṇa mahābhishekeṇa kshatriyaṃ śāpayitvā 'bhishiñced 2 yāṃ ca rātrīm ajāyethā yāṃ ca pretāsi, tad ubhayam antareṇeshṭāpūrtaṃ te lokaṃ sukṛitam āyuḥ prajāṃ vṛiñjīyaṃ yadi me druhyer iti .3 sa ya iched evaṃvit kshatriyo: 'haṃ sarvā jitīr jayeyam, ahaṃ sarvāṅl lokān vindeyam, ahaṃ sarveshāṃ rājñāṃ śraishṭhyam atishṭhām paramatāṃ gacheyaṃ sāmrājyam bhaujyaṃ svārājyaṃ vairājyam pārameshṭhyaṃ rājyam māhārājyam ādhipatyam, ahaṃ samantaparyāyī syāṃ sārvabhaumaḥ sārvāyusha, āntād ā parārdhāt pṛithivyai samudraparyantāyā ekarāḷ iti: sa na vicikitset, sa brūyāt saha śraddhayā: yāṃ ca rātrīm ajāye 'haṃ yāṃ ca pretāsmi, tad ubhayam antareṇeshṭāpūrtam me lokaṃ sukṛitam āyuḥ prajāṃ vṛiñjīthā yadi te druhyeyam iti || 15 || 1 ||

1 Atha tato brūyāc: catushṭayāni vānaspatyāni sambharata, naiyagrodhāny audumbarāny āśvatthāni plākshāṇīti 2 kshatraṃ vā etad vanaspatīnāṃ yan nyagrodho: yan naiyagrodhāni sambharanti, kshatram evāsmiṅs tad dadhāti. bhaujyaṃ vā etad vanaspatīnāṃ yad udumbaro: yad audumbarāṇi sambharanti, bhaujyam evāsmiṅs tad dadhāti. sāmrājyaṃ vā etad vanaspatīnāṃ yad aśvattho:

yad āśvatthāni sambharanti, sāmrājyam evāsmiṅs tad dadhāti. svārājyaṃ ca ha vā etad vairājyaṃ ca vanaspatīnāṃ yat plakṣho: yat plākṣhāṇi sambharanti, svārājyavairājye evāsmiṅs tad dadhāty 3 atha tato brūyāc: catushṭayāny aushadhāni sambharata, tokmakṛitāni vrīhīṇām mahāvrīhīṇām priyaṃgūnāṃ yavānām iti 4 kshatraṃ vā etad oshadhīnāṃ yad vrīhayo: yad vrīhīṇāṃ tokma sambharanti, kshatram evāsmiṅs tad dadhāti. sāmrājyaṃ vā etad oshadhīnāṃ yan mahāvrīhayo: yan mahāvrīhīṇāṃ tokma sambharanti, sāmrājyam evāsmiṅs tad dadhāti. bhaujyaṃ vā etad oshadhīnāṃ yat priyaṃgavo: yat priyaṃgūnāṃ tokma sambharanti, bhaujyam evāsmiṅs tad dadhāti. sainānyaṃ vā etad oshadhīnāṃ yad yavā. yad yavānāṃ tokma sambharanti, sainānyam evāsmiṅs tad dadhāti || 16 || 2 ||

1 Athāsmā audumbarīm āsandīṃ sambharanti, tasyā uktam brāhmaṇam. audumbaraṣ camaso vā pātrī vodumbaraṣākhā. tān etān sambhārān sambhṛityaudumbaryām pātryāṃ vā camase vā samāvapeyus, teshu samopteshu dadhi madhu sarpir ātapavarshyā āpo 'bhyānīya pratishṭhāpyaitām āsandīm abhimantrayeta 2 bṛihac ca te rathaṃtaraṃ ca pūrvau pādau bhavatāṃ, vairūpaṃ ca vairājaṃ cāparau, śākvararaivate śīrshaṇye, naudhasaṃ ca kāleyaṃ cānūcye, ṛicaḥ prācīnātānāḥ, sāmāni tiraścīnavāyā, yajūṅshy atīkāśā, yaśa āstaraṇaṃ, śrīr upabarhaṇaṃ. Savitā ca te Bṛihaspatiṣ ca pūrvau pādau dhārayatāṃ, Vāyuṣ ca Pūshā cāparau, Mitrāvaruṇau śīrshaṇye, Aśvināv anūcye ity 3 athainam etām āsandīm ārohayed 4 Vasavas tvā gāyatreṇa chandasā trivṛitā stomena rathaṃtareṇa sāmnārohantu, tān anv āroha sāmrājyāya. Rudrās tvā traishṭubhena chandasā pañcadaśena stomena bṛihatā sāmnārohantu, tān anv

āroha bhaujyāyā,dityās tvā jāgatena chandasā saptadaśena stomena vairūpeṇa sāmnārohantu, tān anv āroha svārājyāya. Viśve tvā devā ānushṭubhena chandasaikaviṅśena stomena vairājena sāmnārohantu, tān anv āroha vairājyāya. Marutaś ca tvāṅgirasaś ca devā atichandasā chandasā trayastriṅśena stomena raivatena sāmnārohantu, tān anv āroha pārameshṭhyāya. Sādhyāś ca tvāptyāś ca devāḥ pāṅktena chandasā triṇavena stomena śākvareṇa sāmnārohantu, tān anv āroha rājyāya māhārājyāyādhipatyāya svāvaśyāyātishṭhāyārohety etām āsandīm ārohayet 5 tam etasyām āsandyām āsīnaṃ rājakartāro brūyur: na vā anabhyutkrushṭaḥ kshatriyo vīryaṃ kartum arhaty, abhy enam utkrośāmeti. tatheti. taṃ rājakartāro 'bhyutkroṣantī,maṃ janā abhyutkroṣata samrājaṃ sāmrājyam bhojam bhojapitaraṃ svarājaṃ svārājyaṃ virājaṃ vairājyam parameshṭhinam pārameshṭhyaṃ rājānaṃ rājapitaraṃ. kshatram ajani, kshatriyo 'jani, viśvasya bhūtasyādhipatir ajani, viśām attājany, amitrāṇāṃ hantājani, brāhmaṇānāṃ goptājani, dharmasya goptājanīti 6 tam abhyutkrushṭam evaṃvid abhishekshyann etayarcābhimantrayeta || 17 || 3 ||

1 Ni shasāda dhṛitavrato varuṇaḥ pastyāsv ā | sāmrājyāya bhaujyāya svārājyāya vairājyāya pārameshṭhyāya rājyāya māhārājyāyādhipatyāya svāvaśyāyātishṭhāya sukratur iti. tam etasyām āsandyām āsīnam evaṃvit purastāt tishṭhan pratyaṅmukha audumbaryārdrayā śākhayā sapalāśayā jātarūpamayena ca pavitreṇāntardhāyābhishiñcatīmā āpaḥ śivatamā ity etena tricena, devasya tveti ca yajushā, bhūr bhuvaḥ svar ity etābhiś ca vyāhṛitibhiḥ || 18 || 4 ||

1 Prācyāṃ tvā diśi Vasavo devāḥ shaḍbhiṣ caiva pañcaviṅśair ahobhir abhishiñcantv etena ca tṛicenaitena ca yajushaitābhiṣ ca vyāhṛitibhiḥ sāmrājyāya. dakshiṇasyāṃ tvā diśi Rudrā devāḥ shaḍbhiṣ caiva pañcaviṅśair ahobhir abhishiñcantv etena ca tṛicenaitena ca yajushaitābhiṣ ca vyāhṛitibhir bhaujyāya. pratīcyāṃ tvā diśy Ādityā devāḥ shaḍbhiṣ caiva pañcaviṅśair ahobhir abhishiñcantv etena ca tṛicenaitena ca yajushaitābhiṣ ca vyāhṛitibhiḥ svārājyāyo,dīcyāṃ tvā diśi Viśve devāḥ shaḍbhiṣ caiva pañcaviṅśair ahobhir abhishiñcantv etena ca tṛicenaitena ca yajushaitābhiṣ ca vyāhṛitibhir vairājyāyo,rdhvāyāṃ tvā diśi Marutaṣ cāṅgirasaṣ ca devāḥ shaḍbhiṣ caiva pañcaviṅśair ahobhir abhishiñcantv etena ca tṛicenaitena ca yajushaitābhiṣ ca vyāhṛitibhiḥ pārameshṭhyāyā,syāṃ tvā dhruvāyām madhyamāyām pratishṭhāyāṃ diśi Sādhyāṣ cāptyāṣ ca devāḥ shaḍbhiṣ caiva pañcaviṅśair ahobhir abhishiñcantv etena ca tṛicenaitena ca yajushaitābhiṣ ca vyāhṛitibhī rājyāya māhārājyādhipatyāya svāvaṣyāyādhishṭhāyeti. sa parameshṭhī prājāpatyo bhavati 2 sa etenaindreṇa mahābhishekeṇābhishiktaḥ kshatriyaḥ sarvā jitīr jayati, sarvāṅl lokān vindati, sarveshāṃ rājñāṃ śraishṭhyam atishṭhām paramatāṃ gachati, sāmrājyam bhaujyaṃ svārājyam pārameshṭhyaṃ rājyam māhārājyam ādhipatyaṃ jitvāsmiṅl loke svayambhūḥ svarāḷ amṛito, 'mushmin svarge loke sarvāṅ kāmān āptvāmṛitaḥ sambhavati yam etenaindreṇa mahābhishekeṇa kshatriyaṃ śāpayitvābhishiñcati || 19 || 5 ||

1 Indriyaṃ vā etad asmiṅl loke yad dadhi: yad dadhnābhishiñcatīndriyam evāsmiṅs tad dadhāti. raso vā esha

oshadhivanaspatishu yan madhu: yan madhvābhishiñcati, rasam evāsmiṁs tad dadhāti. tejo vā etat paśūnāṃ yad ghṛitaṃ: yad ghṛitenābhishiñcati, teja evāsmiṁs tad dadhāty. amṛitaṃ vā etad asmiṁl loke yad āpo: yad adbhir abhishiñcaty, amṛitatvam evāsmiṁs tad dadhāti 2 so 'bhishikto 'bhishektre brāhmaṇāya hiraṇyaṃ dadyāt, sahasraṃ dadyāt, kshetraṃ catushpād dadyād. athāpy āhur: asaṃkhyātam evāparimitaṃ dadyād; aparimito vai kshatriyo 'parimitasyāvaruddhyā ity 3 athāsmai surākaṁsaṃ hasta ādadhāti: svādishṭhayā madishṭhayā pavasva soma dhārayā | indrāya pātave suta iti 4 tām pibed: yad atra śishṭaṃ rasinaḥ sutasya yad indro apibac chacībhiḥ | idaṃ tad asya manasā śivena somaṃ rājānam iha bhakshayāmi || abhi tvā vṛishabhā sute sutaṃ sṛijāmi pītaye | tṛimpā vy aśnuhī madam iti 5 yo ha vāva somapīthaḥ surāyāṃ pravishṭaḥ, sa haiva tenaindreṇa mahābhishekeṇābhishiktasya kshatriyasya bhakshito bhavati na surā 6 tām pītvābhimantrayetā,-pāma somaṃ, śaṃ no bhaveti 7 tad yathaivādaḥ priyaḥ putraḥ pitaram priyā vā jāyā patiṃ sukhaṃ śivam upaspṛiśaty ā visrasa, evaṃ haivaitenaindreṇa mahābhishekeṇābhishiktasya kshatriyasya surā vā somo vānyad vānnādyaṃ sukhaṃ śivam upaspṛiśaty ā visrasaḥ || 20 || c ||

1 Etena ha vā aindreṇa mahābhishekeṇa Turaḥ Kāvasheyo Janamejayam Pārikshitam abhishisheca. tasmād u Janamejayaḥ Pārikshitaḥ samantaṃ sarvataḥ pṛithivīṃ jayan parīyāyāśvena ca medhyeneje 2 tad eshābhi yajñagāthā gīyate | 3

Āsandīvati dhānyādaṃ rukmiṇaṃ haritasrajam |
aśvam babandha sārāṅgaṃ devebhyo Janamejaya
ity 4 etena ha vā aindreṇa mahābhishekeṇa Cyavano Bhārgavaḥ Śāryātam Mānavam abhishisheca. tasmād u Śāryāto

Mānavaḥ samantaṃ sarvataḥ pṛithivīṃ jayan parīyāyāṣvena ca medhyeneje, devānāṃ hāpi satre gṛihapatir āsai5tena ha vā aindreṇa mahābhishekeṇa Somaṣushmā Vājaratnāyanaḥ Ṣatānīkaṃ Sātrājitam abhishisheca. tasmād u Ṣatānīkaḥ Sātrājitaḥ samantaṃ sarvataḥ pṛithivīṃ jayan parīyāyāṣvena ca medhyeneja 6 etena ha vā aindreṇa mahābhishekeṇa Parvatanāradāv Āmbāshṭhyam abhishishicatus. tasmād v Āmbāshṭhyaḥ samantaṃ sarvataḥ pṛithivīṃ jayan parīyāyāṣvena ca medhyeneja 7 etena ha vā aindreṇa mahābhishekeṇa Parvatanāradau Yudhāṃṣraushṭim Augrasainyam abhishishicatus. tasmād u Yudhāṃṣraushṭir Augrasainyaḥ samantaṃ sarvataḥ pṛithivīṃ jayan parīyāyāṣvena ca medhyeneja 8 etena ha vā aindreṇa mahābhishekeṇa Kaṣyapo Viṣvakarmāṇam Bhauvanam abhishisheca. tasmād u Viṣvakarmā Bhauvanaḥ ṣamantaṃ sarvataḥ pṛithivīṃ jayan parīyāyāṣvena ca medhyeneje 9 bhūmir ha jagāv, ity udāharanti 10

na mā martyaḥ kaṣ cana dātum arhati
Viṣvakarman Bhauvana māṃ didāsitha |
nimaṅkshye 'haṃ salilasya madhye
moghas ta esha Kaṣyapāyāsa saṃgara

ity 11 etena ha vā aindreṇa mahābhishekeṇa Vasishṭhaḥ Sudāsam Paijavanam abhishisheca. tasmād u Sudāḥ Paijavanaḥ samantaṃ sarvataḥ pṛithivīṃ jayan parīyāyāṣvena ca medhyeneja 12 etena ha vā aindreṇa mahābhishekeṇa Saṃvarta Āṅgiraso Maruttam Āvikshitam abhishisheca. tasmād u Marutta Āvikshitaḥ samantaṃ sarvataḥ pṛithivīṃ jayan parīyāyāṣvena ca medhyeneje 13 tad apy esha ṣloko 'bhigīto 14

Marutaḥ pariveshṭāro Maruttasyāvasan gṛihe |
Āvikshitasya Kāmaprer viṣve devāḥ sabhāsada

iti || 21 || 7 ||

1 Etena ha vā aindreṇa mahābhishekeṇodamaya Ātreyo 'ṅgam abhishisheca. tasmād v Aṅgaḥ samantaṃ sarvataḥ pṛithivīṃ jayan parīyāyāśvena ca medhyeneje 2 sa hovācālopāṅgo: daśa nāgasahasrāṇi daśa dāsīsahasrāṇi dadāmi te brāhmaṇopa māsmin yajñe hvayasveti 3 tad apy ete ślokā abhigītāḥ | 4

yābhir gobhir Udamayam Praiyamedhā ayājayan |
dve-dve sahasre badvānām Ātreyo madhyato 'dadāt ||
5 ashṭāśītisahasrāṇi śvetān Vairocano hayān |
prashṭīn niścritya prāyachad yajamāne purohite ||
6 deśād-deśāt samoḍhānāṃ sarvāsām ādhyaduhitṛiṇām |
daśādadāt sahasrāṇy Ātreyo nishkakaṇṭhyaḥ ||
7 daśa nāgasahasrāṇi dattvātreyo 'vacatnuke |
śrāntaḥ pārikuṭān praipsad dānenāṅgasya brāhmaṇaḥ ||
8 śataṃ tubhyaṃ śataṃ tubhyam iti smaiva pratāmyati |
sahasraṃ tubhyam ity uktvā prāṇān sma pratipadyata iti || 22 || 8 ||

1 Etena ha vā aindreṇa mahābhishekeṇa Dīrghatamā Māmateyo Bharataṃ Dauḥshantim abhishisheca. tasmād u Bharato Dauḥshantiḥ samantaṃ sarvataḥ pṛithivīṃ jayan parīyāyāśvair u ca medhyair īje 2 tad apy ete ślokā abhigītāḥ | 3

hiraṇyena parīvṛitān kṛishṇāñ chukladato mṛigān |
Mashṇāre Bharato 'dadāc chatam badvāni sapta ca ||
4 Bharatasyaisha Dauḥshanter agniḥ Sācīguṇe citaḥ |
yasmin sahasram brāhmaṇā badvaśo gā vibhejire ||
5 ashṭāsaptatim Bharato Dauḥshantir Yamunām anu |
Gaṅgāyāṃ Vṛitraghne 'badhnāt pañcapañcāśataṃ hayān ||
6 trayastriṅśacchataṃ rājāśvān baddhvāya medhyān |
Dauḥshantir atyagād rājño māyām māyāvattaraḥ ||
7 mahākarma Bharatasya na pūrve nāpare janāḥ |
divam martya iva hastābhyāṃ nodāpuḥ pañca mānavā

ity 8 etaṃ ha vā aindram mahābhishekam Bṛihaduktha ṛishir Durmukhāya Pāñcālāya provāca. tasmād u Durmukhaḥ Pāñcālo rājā san vidyayā samantaṃ sarvataḥ pṛithivīṃ jayan parīyāyai 9 taṃ ha vā aindram mahābhishekaṃ Vāsishṭhaḥ Sātyahavyo 'tyarātaye Jānaṃtapaye provāca. tasmād v Atyatrātir Jānaṃtapir arājā san vidyayā samantaṃ sarvataḥ pṛithivīṃ jayan parīyāya 10 sa hovāca Vāsishṭhaḥ Sātyahavyo: 'jaishīr vai samantaṃ sarvataḥ pṛithivīm, mahan mā gamayeti. sa hovācātyarātir Jānaṃtapir: yadā brāhmaṇottarakurūñ jayeyam, atha tvam u haiva pṛithivyai rājā syāḥ, senāpatir eva te 'haṃ syām iti. sa hovāca Vāsishṭhaḥ Sātyahavyo: devakshetraṃ vai tan, na vai taṃ martyo jetum arhaty: adruksho vai ma, āta idaṃ dada iti. tato hātyarātiṃ Jānaṃtapim āttavīryaṃ niḥsukram Amitratapanaḥ Ṣushmiṇaḥ Ṣaibyo rājā jaghāna 11 tasmād evaṃ vidushe brāhmaṇāyaivaṃ ćakrushe na kshatriyo druhyen: ned rāshṭrād avapadyeyaṃ, ned vā mā prāṇo jahad iti jahad iti || 23 || 9 ||

Ity ashṭamapañcikāyāṃ caturtho 'dhyāyaḥ.
Ity ekonacatvāriṅśādhyāye navamaḥ khaṇḍaḥ.

1 Athātaḥ purodhāyā eva 2 na ha vā apurohitasya rājño devā annam adanti. tasmād rājā yakshyamāṇo brāhmaṇam purodadhīta: devā me 'nnam adann ity 3 agnīn vā esha svargyān rājoddharate yat purohitaṃ 4 tasya purohita evāhavanīyo bhavati, jāyā gārhapatyaḥ, putro 'nvāhāryapacanaḥ. sa yat purohitāya karoty āhavanīya eva taj juhoty, atha yaj jāyāyai karoti gārhapatya eva taj juhoty, atha yat putrāya karoty anvāhāryapacana eva taj juhoti. ta enaṃ ṣāntatanavo 'bhihutā abhiprītāḥ svargaṃ lokam abhivahanti kshatraṃ ca balaṃ ca rāshṭraṃ ca viṣaṃ ca 5 ta evainam aṣāntatanavo 'nabhihutā anabhiprītāḥ svargāl lokān nudante kshatrāc ca balāc ca rāshṭrāc ca viṣaṣ cā-

6gnir vā esha vaiśvānaraḥ pañcamenir yat purohitas. tasya vācy evaikā menir bhavati pādayor ekā tvacy ekā hṛidaya ekopastha ekā. tābhir jvalantībhir dīpyamānābhir upodeti rājānam. sa yad āha: kva bhagavo 'vātsīs, tṛiṇāny asmā āharateti, tenāsya tām śamayati yāsya vāci menir bhavaty. atha yad asmā udakam ānayanti pādyam, tenāsya tām śamayati yāsya pādayor menir bhavaty. atha yad enam alaṃkurvanti, tenāsya tām śamayati yāsya tvaci menir bhavaty. atha yad enam tarpayanti, tenāsya tām śamayati yāsya hṛidaye menir bhavaty. atha yad asyānāruddho veśmasu vasati, tenāsya tām śamayati yāsyopasthe menir bhavati 7 sa enam śāntatanur abhihuto 'bhiprītaḥ svargam lokam abhivahati kshatram ca balam ca rāshṭram ca viśam ca. sa evainam aśāntatanur anabhihuto 'nabhiprītaḥ svargāl lokān nudate kshatrāc ca balāc ca rāshṭrāc ca viśaś ca || 24 || 1 ||

1 Agnir vā esha vaiśvānaraḥ pañcamenir yat purohitas, tābhī rājānam parigṛihya tishṭhati samudra iva bhūmim 2 ayuvam āryasya rāshṭram bhavati, nainam purāyushaḥ prāṇo jahāty, ājarasam jīvati, sarvam āyur eti, na punar mriyate yasyaivam vidvān brāhmaṇo rāshṭragopaḥ purohitaḥ 3 kshatreṇa kshatram jayati, balena balam aśnute yasyaivam vidvān brāhmaṇo rāshṭragopaḥ purohitas 4 tasmai viśaḥ saṃjānate sammukhā ekamanaso yasyaivam vidvān brāhmaṇo rāshṭragopaḥ purohitaḥ || 25 || 2 ||

1 Tad apy etad ṛishiṇoktam 2 sa id rājā pratijanyāni viśvā śushmeṇa tasthāv abhi vīryeṇeti 3 sapatnā vai dvishanto, bhrātṛivyā janyāni, tān eva tac chushmeṇa vīryeṇādhitishṭhati 4 Bṛihaspatiṃ yaḥ subhṛitam bibhartīti. Bṛihaspatir ha vai devānām purohitas, tam anv anye manushyarājñām purohitā. Bṛihaspatiṃ yaḥ subhṛitam bibhartīti yad āha, purohitaṃ yaḥ su-

bhṛitam bibhartīty eva tad āha 5 valgūyati vandate pūrvabhājam ity, apacitim evāsmā etad āha 6 sa it ksheti sudhita okasi sva iti. gṛihā vā okaḥ, sveshv eva tad gṛiheshu suhito vasati 7 tasmā iḷā pinvate viṣvadānīm ity. annaṃ vā iḷānnam evāsmā etad ūrjasvac chaṣvad bhavati 8 tasmai viṣaḥ svayam evā namanta iti. rāshṭrāṇi vai viṣo, rāshṭrāṇy evainaṃ tat svayam upanamanti 9 yasmin brahmā rājani pūrva etīti. purohitam evaitad āhā 10 pratīto jayati saṃ dhanānīti. rāshṭrāṇi vai dhanāni, tāny apratīto jayati 11 pratijanyāny uta yā sajanyeti. sapatnā vai dvishanto bhrātṛivyā janyāni, tān apratīto jayaty 12 avasyave yo varivaḥ kṛiṇotīti yad āhāvasīyase yo vasīyaḥ karotīty eva tad āha 13 brahmaṇe rājā tam avanti devā iti, purohitam evaitad abhivadati || 26 || 3 ||

1 Yo ha vai trīn purohitāṅs trīn purodhātṛīn veda, sa brāhmaṇaḥ purohitaḥ. sa vadeta purodhāyāḥ: Agnir vāva purohitaḥ pṛiṭhivī purodhātā, Vāyur vāva purohito 'ntariksham purodhātādityo vāva purohito dyauḥ purodhātai,sha ha vai purohito ya evaṃ vedātha sa tirohito ya evaṃ na veda 2 tasya rājā mitram bhavati, dvishantam apabādhate yasyaivaṃ vidvān brāhmaṇo rāshṭragopaḥ purohitaḥ 3 kshatreṇa kshatraṃ jayati, balena balam aṣnute yasyaivaṃ vidvān brāhmaṇo rāshṭragopaḥ purohitas. tasmai viṣaḥ saṃjānate sammukhā ekamanaso yasyaivaṃ vidvān brāhmaṇo rāshṭragopaḥ purohito 4 bhūr bhuvaḥ svar om, amo 'ham asmi sa tvaṃ sa tvam asy amo 'haṃ, dyaur ahām pṛithivī tvaṃ, sāmāham ṛik tvaṃ, tāv eha saṃvahāvahai | purāṇy asmān mahābhayāt | tanūr asi tanvam me pāhi | 5 yā oshadhīḥ somarājñīr bahvīḥ ṣatavicakshaṇāḥ | tā mahyam asminn āsane 'chidraṃ ṣarma yachata ||

6 yā oshadhīḥ somarājñīr vishṭhitāḥ pṛithivīm anu | tā mahyam asminn āsane 'chidraṃ śarma yachata || 7 asmin rāshṭre śriyam ā veśayāmy ato devīḥ prati paśyāmy āpaḥ || 8 dakshiṇam pādam ava nenije 'smin rāshṭra indriyaṃ dadhāmi | savyam pādam ava nenije 'smin rāshṭra indriyaṃ vardhayāmi | pūrvam anyam aparam anyam pādāv ava nenije | devā rāshṭrasya guptyā abhayasyāvaruddhyai || 9 āpaḥ pādāvanejanīr dvishantaṃ nir dahantu me || 27 || 4 ||

1 Athāto brahmaṇaḥ parimaro. yo ha vai brahmaṇaḥ parimaraṃ veda, pary enaṃ dvishanto bhrātṛivyāḥ pari sapatnā mṛiyante 2 'yaṃ vai brahma yo 'yam pavate. tam etāḥ pañca devatāḥ parimriyante: vidyud vṛishṭiś candramā ādityo 'gnir 3 vidyud vai. vidyutya vṛishṭim anupraviśati, sāntardhīyate, tāṃ na nirjānanti 4 yadā vai mriyate, 'thāntardhīyate, 'thainaṃ na nirjānanti 5 sa brūyād vidyuto maraṇe: dvishan me mriyatāṃ, so 'ntardhīyatāṃ, tam mā nirjñāśishur iti 6 kshipraṃ haivainaṃ na nirjānanti 7 vṛishṭir vai vṛishṭvā candramasam anupraviśati, sāntardhīyate, tāṃ na nirjānanti. yadā vai mriyate, 'thāntardhīyate, 'thainaṃ na nirjānanti. sa brūyād vṛishṭer maraṇe: dvishan me mriyatāṃ, so 'ntardhīyatāṃ, tam mā nirjñāśishur iti. kshipraṃ haivainaṃ na nirjānanti 8 candramā vā amāvāsyāyām ādityam anupraviśati, so 'ntardhīyate, taṃ na nirjānanti. yadā vai mriyate, 'thāntardhīyate, 'thainaṃ na nirjānanti. sa brūyāc candramaso maraṇe: dvishan me mriyatāṃ, so 'ntardhīyatāṃ, tam mā nirjñāśishur iti. kshipraṃ haivainaṃ na nirjānanty 9 ādityo vā astaṃ yann agnim anupraviśati, so 'ntardhīyate, taṃ na nirjānanti. yadā vai mriyate, 'thāntardhīyate, 'thainaṃ na nirjānanti. sa brūyād ādityasya maraṇe: dvishan

me mriyatāṃ, so 'ntardhīyatāṃ, tam mā nirjñāsishur iti. kshipraṃ haivainaṃ na nirjānanty 10 agnir vā udvān vāyum anupraviśati, so 'ntardhīyate, taṃ na nirjānanti. yadā vai mriyate, 'thāntardhīyate, 'thainaṃ na nirjānanti. sa brūyād agner maraṇe: dvishan me mriyatāṃ, so 'ntardhīyatāṃ, tam mā nirjñāsishur iti. kshipraṃ haivainaṃ na nirjānanti 11 tā vā etā devatā ata eva punar jāyante 12 vāyor agnir jāyate, prāṇād dhi balān mathyamāno 'dhijāyate. taṃ dṛishṭvā brūyād: agnir jāyatām, mā me dvishañ jany, ata eva parāñ prajighyatv iti. ato haiva parāñ prajighyaty 13 agner vā ādityo jāyate. taṃ dṛishṭvā brūyād: ādityo jāyatām, mā me dvishañ jany, ata eva parāñ prajighyatv ity. ato haiva parāñ prajighyaty 14 ādityād vai candramā jāyate. taṃ dṛishṭvā brūyāc: candramā jāyatām, mā me dvishañ jany, ata eva parāñ prajighyatv iti. ato haiva parāñ prajighyati 15 candramaso vai vṛishṭir jāyate. tāṃ dṛishṭvā brūyād: vṛishṭir jāyatām, mā me dvishāñ jany, ata eva parāñ prajighyatv ity. ato haiva parāñ prajighyati 16 vṛishṭer vai vidyuj jāyate. tāṃ dṛishṭvā brūyād: vidyuj jāyatām, mā me dvishañ jany, ata eva parāñ prajighyatv ity. ato haiva parāñ prajighyati 17 sa esha brahmaṇaḥ parimaras 18 tam etaṁ brahmaṇaḥ parimaram Maitreyaḥ Kaushāravaḥ Sutvane Kairiśaye Bhārgāyaṇāya rājñe provāca, taṃ ha pañca rājānaḥ parimamrus, tataḥ Sutvā mahaj jagāma 19 tasya vrataṃ: na dvishataḥ pūrva upaviśed; yadi tishṭhantam manyeta, tishṭhetaiva. na dvishataḥ pūrvaḥ saṃviśed; yady āsīnam manyetāsītaiva. na dvishataḥ pūrvaḥ prasvapyād: yadi jāgratam manyeta, jāgriyād evā20pi ha yady asyāśmamūrdhā dvishan bhavati, kshipraṃ haivainaṃ striṇute striṇute ‖ 28 ‖ 5 ‖

Ity aṣhṭamapañcikāyām pañcamo 'dhyāyaḥ.
Iti catvāriṅśādhyāye pañcamaḥ khaṇḍaḥ.

Zu 7, 11.

Ṣāṅkhāyanabrāhmaṇa 3, 1.

Yad darśapūrṇamāsayor upavasati, na ha vā avratasya devā havir aṣnanti, tasmād upavasaty: uta me devā havir aṣnīyur iti. pūrvām paurṇamāsīm upavased iti Paiṅgyam, uttarām iti Kaushītakam. yām pary astamayam utsarped iti sā sthitir. uttarām paurṇamāsīm upavased. anirjñāya purastād amāvāsyāyāṃ candramasaṃ yad upavasati tena pūrvām prīṇāti, yad yajate tenottarām. uttarām upavased, uttarām u ha vai samudro vijate somam anu daivatam. etad vai devasatyaṃ yac candramās, tasmād uttarām upavaset ||

Anhang.

1. Auszüge aus dem Commentare von Sāyaṇācārya.
2. Verzeichniss der erwähnten Verse.
3. Namenverzeichniss.
4. Anmerkungen.

1. Auszüge aus dem Commentare von Sāyaṇācārya.

Pañcikā I.

1.

2. nirvapanti | śakaṭāvasthāpitavrihisaṃghān nishkṛishya mushṭicatushṭayaparimitānāṃ vrihīṇāṃ śurpe prakshepo nirvāpaḥ | tatpūrvako yāgo 'tra nirvāpaśabdenopalakshyate |

dīkshaṇīyam | somayāge pravṛittasya yajamānasya saṃskāro dīkshaṇam | tasya ca saṃskārasya hetuḥ karmaviśesho dīkshaṇīyāśabdavācyaḥ | tasya karmaviśeshasya vācakena śabdena tatkarmasādhanam upalakshyate | tato dīkshaṇīyākhyakarmasādhanam puroḍāśam iti sāmānādhikaraṇyam upapannam |

11. prajāyate | tāv etau puroḍāśacarupakshāv Āpastambena darśitau | dīkshaṇīyāyās tantram prakramayati | āgnāvaishṇavam ekādaśakapālaṃ nirvapaty, āgnāvaishṇavaṃ vā ghṛite carum | puroḍāśo brahmavarcasakāmasya, ghṛite caruḥ prajākāmasya paśukāmasya vā | ādityaṃ ghṛite caruṃ dvitīyam paśukāmasyaike samāmanantīti |

12. āmāvāsyena | tad āhāśvalāyanaḥ | darśapurṇamāsābhyām ishṭveshṭipaśucāturmāsyair atha somena (4, 1, 1) iti | yajeteti śeshaḥ | ishṭir āgrayaṇeshṭiḥ | paśur nirūḍhapaśubandhaḥ | Āpastambo 'py āha | atha darśapūrṇamāsāv ārabhate | tābhyāṃ saṃvatsaram ishṭvā somena paśunā vā yajata iti |

esho ekā dīkshā | eshāpy ekā dīkshā | evam ukte saty anyāpi kācid dīkshāstīti sūcitam bhavati | ata evāśvalāyana ishṭipurvatvaṃ somapūrvatvaṃ cety ubhau pakshāv udājahāra | ūrdhvaṃ darśapūrṇamāsābhyāṃ yathopapatty eke | prāg api somenaike (4, 1, 2) iti | upapattir dravyādisampattiḥ | tām anatikramyeti yathopapatti | darśapūrṇamāsābhyām ūrdhvaṃ dravyādisampattau satyāṃ somena yajeteti keshāṃcin matam | tābhyām prāg api sampattau somapānam ity apareshām matam | Taittirīyāś ceshṭipurvatvam abhipretya vasantādikālaviśesheshv ādhānam āmnāya punaḥ somapūrvatvam abhipretya kālaniyamam anantareṇādhānam āmananti | atho khalu yad

evainaṃ yajña upanamed athādadhīta saivāsyarddhir (Tb. 1, 1, 2, 8) iti | Āpastambo 'pīdam eva somādhānam abhipretya vasantādikālaviśeshapratīkshāṃ vārayati | nartun surkshen na nakshatram iti | tasmāt pakshadvayam |

14. saptadaśa sāmidhenīḥ | pra vo vājā abhidyava ityādyā ekādaśasaṃkhyākā ṛico vahnisamindhanahetutvāt sāmidhenya ity ucyante | Āśvalāyana 1, 2, 7 | tāsu: triḥ prathamām anvāha trir uttamām iti vacanāt, tāḥ pañcadaśa sampadyante | prakṛitāv eva vihitāsu pañcadaśasv ṛikshu codakaprāptāsu, ye samidhyamānasamiddhavatyau dve ṛicau tayor madhye dhāyyābhidheye ṛicau prakshepṭavye | tathā cāśvalāyanaḥ | dīkshaṇīyāyāṃ dhāyye virājau (4, 2, 1) iti | tatra pṛithupājā amartya ity ekā, taṃ sabādho yatasruca iti dvitīyā | etac ca Prayogasaṃgrahakāreṇodāhṛitam | atha dīkshaṇīyāyāṃ dhāyye bhavataḥ | śocishkeśaṃ tam īmahe pṛithupājās taṃ sabādha iti |

3.

5. ājyam | ājyaghṛitayor bhedaḥ pūrvācāryair udāhṛitaḥ | sarpir vilīnam ājyaṃ syād ghanībhutaṃ ghṛitaṃ vidur iti | īshad vilīnam āyutam |

10. dīkshitavimitam | dīkshitasya praveśārthaṃ viśeshena nirmitaḥ prācīnavaṅśo dīkshitavimitaḥ |

11. yoniḥ | Āpastambo 'py āha | ā vo devāsa īmaha iti | pūrvayā dvārā prāgvaṅśam praviśyeti |

19. mushṭī kurute | yajamāno hastayor mushṭiṃ kuryāt | tatprakāra Āpastambena spashṭam abhihitaḥ | athāṅgulīr nyacati | svāhā yajñam manaseti dve svāhā diva iti dve svāhā pṛithivyā iti dve svāhoror antarikshād iti dve svāhā yajñaṃ vātād ā rabha iti mushṭī karotīti |

21. na pūrvadīkshiṇaḥ | dvayor vā bahūnāṃ vā yajamānānāṃ sambhūya somābhishavaḥ saṃsavaḥ | sa ca mahān doshaḥ | tasminn eva deśe tasminn eva kāle matsaragrastair yajamānaiḥ pravartitatvāt | nadyā vā parvatena vā vyavadhānarahitayoḥ samīpavartinoḥ parasparamantradhvaniśravaṇayogyayor deśayoḥ spardhamānābhyāṃ yajamānābhyām pravartitau yau somayāgau tayor ayaṃ saṃsavākhyo doshaḥ | tathā ca Sutrakāra āha | saṃsavo 'nantarhiteshu nadyā vā parvatena vā (6, 6, 11) iti | so 'yaṃ doshaḥ purvadīkshiṇo nāsti | ekasminn eva divase dvayor yajamānayor madhye yaḥ pūrvaṃ dīkshaṇīyeshṭiṃ karoti sa pūrvadīkshī |

saṃveśāya tvopaveśāya tvetyādimantreṇa yeyaṃ saṃsavaprāyaścittāhutiḥ seyam aparadīkshiṇaiva kartavyā na purvadīkshiṇety arthaḥ |

4.

1. puronuvākye | tad ubhayam adhvaryuṇā preshito hotānubrūyāt |

8. yājyānuvākye | yady apy arthānusāreṇānuvākyāyājye bhavata iti vidhātavyaṃ, tathāpy alpāctaram iti vyākaraṇasutrānusāreṇa yājyāśabdasya pūrvanipāto drashṭavyaḥ |

5.

1. gāyatryau | sa havyavāḷ amartya ity ekā gāyatrī, agnir hotā purohita ity aparā gāyatrī | te ubhe svishṭakṛidyāgasya saṃyājye kuryāt |

saṃyājyāśabdārtham Āśvalāyana āha | svishṭakṛitaḥ saṃyājye ity ukte sauvishṭakṛitī pratīyād (2, 1, 21) iti |

2. gāyatrī | tat savitur vareṇyam ity asyām ṛici yad gāyatrīchandas, tasya tejobrahmavarcasasādhanatvena tadrūpatvaṃ loke prasiddham |

4. ushṇihau | agne vājasya gomata ity ekoshṇik, sa idhāno vasush kavir ity aparā |

7. anushṭubhau | tvam agne vasūn iti dve anushṭubhau |

10. bṛihatyau | enā vo agnim iti dve bṛihatyau |

13. paṅktī | agniṃ tam manya iti dve paṅktī |

16. trishṭubhau | dve virūpe carata iti dve trishṭubhau |

19. jagatyau | janasya gopā iti dve jagatyau |

22. virājau | preddho agna, imo agna iti dve virājau |

6.

2. na vā ekena | tatra preddho agna ity asyām ṛicy ekonatriṅśad aksharāṇy, imo agna ity asyām ṛici dvātriṅśad aksharāṇy, atas tayor na virāṭtvam iti cet | maivam | na vā ekenākshareṇeti vākyenaiva parihṛitatvāt |

8. vicakshaṇavatīm | vicakshaṇety aksharacatushṭayātmako 'yam mantraḥ | tadyuktaṃ vākyam prayuñjīta | Devadattavicakshaṇa gām ānaya, Yajñadattavicakshaṇa gām badhānety evaṃ tatprayogaḥ | tad āhāpastambaḥ | canasitavicakshaṇa iti nāmadheyānteshu dadhāti, canasiteti brāhmaṇaṃ vicakshaṇeti rājanyavaiśyāv iti |

7.

8. tasmād dakshiṇataḥ | yasmād atra devānāṃ digviśeshajñāpanāya dakshiṇasyāṃ diśy avasthitam Agniṃ yajati, tasmāt kāraṇād Vindhyaparvatasya dakshiṇabhāge vrīhyādyoshadhayo 'gre pacyamānā āyanti | tattatsvāmigṛiheshv āgachanti | Vindhyasyottarabhāge yava-

godhūmacaṇakādidhānyaprācuryam | tāni ca dhānyāni māghaphālgunayoḥ pacyanta iti paṣcādbhāvīni | dakshiṇadigbhāge tu yavādiprācuryābhāvāt pracurāṇi ca vrīhyādīni kārttikamārgaṣīrshayoḥ pacyamānatvād agre pāko 'bhihitaḥ |

14. yad uttamām | atra Pathyādīnāṃ catasṛiṇāṃ devatānām ājyena yāgaḥ | Adites tu caruṇeti drashṭavyam | tad āhāpastambaḥ | catura ājyabhāgān pratidiṣaṃ yajati, Pathyāṃ svastim purastād Agniṃ dakshiṇataḥ Somam paṣcāt Savitāram uttarato madhye 'ditiṃ havisheti |

8.

1. prayājāhutibhiḥ | samidho yajati, Tanūnapātaṃ yajatītyādinā vihitāḥ pañca prayājāhutayaḥ | tāsām prakṛitāv anushṭhānaprakāra Āpastambena darṣitaḥ | pañca prayājān prāco yajati pratidiṣaṃ vā | samidhaḥ purastāt Tanūnapātaṃ dakshiṇata iḍām paṣcād barhir uttarataḥ svāhākāram madhya iti |

10.

7. yajñamukhe | yajñamukham yajñopakramaḥ | sa ca sutyādine prātaranuvākādinā bhavishyati | tadapekshayā prāyaṇīyeshṭiḥ prathamaṃ yajñamukham |

11.

1. prayājavat | prāyaṇīyeshṭer darṣapūrṇamāsavikṛitatvāc codakena prayājā anuyājāṣ ca prāptāḥ | samidho agna ājyasya (Āṣvalāyana 1, 5, 15) ityādyā mantrasādhyāḥ prayājā, devam barhir (Āṣvalāyana 1, 8, 7) ityādyā mantrasādhyās trayo 'nuyājāḥ | prāyaṇīyākhyaṃ karma prayājopetam anuyājavarjitaṃ kartavyam iti ṣākhāntarīyā āhuḥ |

6. tāvataiva | tadānīṃ yajñasya samāptatvād uttarakālīnaṃ somakrayādikaṃ na pravarteta | eteshām ananushṭhānamātreṇa yajño 'samāpto bhavati, tata uttarānushṭhānaṃ nirvighnam pravartate |

7. nishkāsam | bhāṇḍagato leparūpo haviḥṣesho nishkāsaḥ | prāyaṇīyakarmasambandhinaṃ nishkāsaṃ kasmiṃścit pātre sthāpayet | tataḥ sutyādine somayāgasyāvasāna udayanīyeshṭigatena havishā saha taṃ nishkāsam abhinirvapet |

9. amushmin vā etena | atra brahmavādinaḥ kaṃcid dosham āhuḥ | prāyaṇīyam ity evaṃvidhanāmopetaṃ yat karmāsty, etena karmaṇā yajamānāḥ svargaloka eva samṛiddhim prāpnuvanti nāsmiṃl loke | katham iti cet | prāyaṇīyam ity etan nāma manasā kṛitvā nirvapanti, caraṇakāle 'pi tathaiva caranti | caraṇam āhutiprakshepaḥ | tasya ca nāmno 'yam arthaḥ | anena karmaṇā yajamānā asmāl lokāt prayanty eva, na tv asmiṃl loke kaṃcit kālam pratitishṭhanti | ta-

smāt prāyaṇīyanāma sampannam iti | śrauta itiśabdo brahmavādyudbhāvitadoshasamāptyarthaḥ |

13. barsanaddhyai | barso maṇyākāro granthiviśeshaḥ | tasya granther naddhir bandhanam | tatsiddhyartham |

14. tejanyāḥ | tejanī rajjuḥ |

12.

2. nānuvidyate | śubhakarmānukūlo nāsti | meshādisaṃkrāntyādivirahitatvān malamāsa ity abhipretya tasmin māse śishṭāḥ śubhakarmāṇi varjayanti | ata evedānīm api somavikrayī śishṭācārasyānukulo naiva vidyate |

13.

11. yo vai bhavati | yaḥ pumān prauḍhe yajñe pravṛitto bhavati, tatrāpi yaḥ śreshṭhatām prayogapāṭavābhimānam aśnute prāpnoti, sa tādṛiśaḥ purushaḥ karmasamāptivyagratayā paṇḍitammanyatvena vā vaikalyaṃ kurvan kilbisham bhavati | pāpam prāpnoti |

12. mānuvocaḥ | tasmād yajamānā evam āhuḥ | he hotas tvam mānuvocaḥ | anyacittaḥ san puronuvākyām mā paṭha | he adhvaryo mā pracārīḥ | vyagratayā pracāram anyathānushṭhānam mā kārshīḥ | nu kshipraṃ kurvanto bhavantaḥ kilbisham mā yātayan | mā prāpnuvata |

26. varuṇadevatyaḥ | yāvatkālaṃ soma upanaddha vastrādinā baddhaḥ syāt | yāvac ca pāriśritāni prācīnavaṅśādisthānāni prapadyate | tāvad esha somo varuṇadevatākaḥ | bandhanasya varuṇapāśādhīnatvād, āvaraṇasyāpi varuṇādhīnatvāt |

14.

1. anyataro 'naḍvān | krayadeśe somaṃ śakaṭe prakshipya prācīnavaṅśasamīpe samānīya śakaṭabaddhayor anaḍuhor madhye kaṃcid anaḍvāhaṃ vimucyetaraṃ avimucya rājānaṃ śakatād adhastād ṛitvija upāvahareyuḥ |

4. cakriyāṇām | laukikīnāṃ vaidikīnāṃ ca prajānāṃ svarūpam | yadvā cakri śakaṭam | tena cakriṇa yāntiti śakatam āruhya gachantyaḥ prajāś cakriyāḥ |

6. prāci tishṭhati | etat sarvam abhipretyāpastambaḥ samjagrāha | pra cyavasva bhuvas pata iti prāñco 'bhiprayāya pradakshiṇam āvartanta iti | agreṇa prāgvaṅśam prāgīsham udagīshaṃ vā śakaṭam avasthāpyeti |

15.

4. svena chandasā | te ca yājyānuvākye Āśvalāyanena darśite | idaṃ vishṇur vi cakrame, tad asya priyam abhi pātho aśyām (4, 5, 3) iti |

6. agnim manthanti | atrātithyeshṭimadhye 'gnimanthanam Āpastamba āha | ātithyam āsādya sambhārayajūṅshi vyācashṭe | yajamānaṃ vācayatīty eke | paśuvan nirmanthyaḥ sāmidhenyaś ceti | Āśvalāyano 'py āha | ātithyeḷāntā | tasyā agnimanthanam (4, 5, 1. 2) iti |

16.

20. prahriyamāṇāya | āhavanīye prakshipyamāṇo 'yam mathito 'gniḥ prahriyamāṇaḥ |

35. yajñena yajñam | uttamayā cānayā paridadhāti | anuvācanaṃ samāpayet | yad āhāśvalāyanaḥ | yajñena yajñam ayajanta devā iti paridadhyāt | sarvatrottamām paridhānīyeti vidyād (2, 16, 7. 8) iti |

40. abrāhmaṇoktaḥ | athavā smṛitishv abrāhmaṇatvena pratipādito yo 'sti so 'yam abrāhmaṇoktaḥ | tad yathā | abrāhmaṇās tu shaṭ proktā iti Śātātapo 'bravīt | ādyas tu rājabhṛityaḥ syād dvitīyaḥ krayavikrayī || tṛitīyo bahuyājyākhyaś caturtho 'śrautayājakaḥ | pañcamam prāhur eteshāṃ grāmasya nagarasya ca || anāgatāṃ tu yaḥ pūrvāṃ sādityāṃ caiva paścimām | nopāsīta dvijaḥ saṃdhyām brahmabandhuḥ sa garhitaḥ ||

17.

6. jushāṇena | prakṛitāv āmnātau: jushāṇo 'gnir ājyasya vetu, jushāṇaḥ soma ājyasya havisho vetv iti | tenaiva mantreṇa yajeta |

15. atiriktaṃ tat | ye ceme śirasi yogyāḥ prāṇā ye 'py amī nīcadeśasthitāḥ prāṇās te sarve sam u vidre | sambhūyaikatra śirasy avatishṭheran | tac cātiriktam | yogyasthānīyād adhikam | śirorūpam ātithyaṃ karma cakshurādīnām eva prāṇānāṃ yogyasthānaṃ, na tv adhodeśavartinām apānādīnāṃ tatrāvakāśo 'stīty arthaḥ |

19.

4. abhi tyaṃ devam | tā etāś catasra ṛicaḥ śākhāntaragatā Āśvalāyanapaṭhitā drashṭavyāḥ (4, 6, 3) |

5. saṃ sīdasva | anena mantreṇainam pravargyākhyam mahāvīraṃ kharaśabdābhidheye saṃtāpanasthāne samasādayan | sthāpayeyur ity arthaḥ |

7. pataṃgam | pataṃgam iti saṃhitāyām āmnātayor dvayoḥ pratīke, yo naḥ sanutya iti dvayoḥ pratīke, bhavā no agna iti dvayoḥ |

9. catasra ekapātinyaḥ | ekasya mantrasya pātaḥ pratīkam ekapātaḥ | so 'yaṃ yāsv ṛikshu tā ekapātinyaḥ | ekaikasyā ṛicaḥ pratīkāny etāni militvā catasra iti tātparyārthaḥ |

20.

3. ayaṃ vai venaḥ | ṣarīramadhye 'vasthitaṃ nābhiṃ hastenābhinīya pradarṣayann ayaṃ vai vena ity ucyate | tasya nābher venatvaṃ katham iti cet | ucyate | asmān nābher ūrdhvā anye prāṇāṣ cakshurādayaḥ kecit prāṇaviṣeshā venanti | caranti | tathā nābher avāñco 'pānavāyvādayaḥ kecid venanti | caranti | tasmād venanty asmād avadhibhūtān nābher iti vyutpattyā venaṣabdavācyo nābhiḥ | nābhiṣabdavācyatvaṃ katham iti cet | tad ucyate | ayaṃ nābhiḥ prāṇādhāratvena svayam prāṇarūpaḥ sann itarān ūrdhvavartino 'dhovartinaṣ ca prāṇān uddiṣya pratyekaṃ nābher nābhaishīr ity evaṃ vadann iva maryādārupatvenāvasthitaḥ | tasmād ayaṃ dehamadhyavartī nābhir bhavati | naiva bhītiṃ kurv ity abhipretya maryādātvenāvasthānam eva nābher nābhiṣabdapravṛittinimittam |

4. vi yat pavitram | Āṣvalāyana 4, 6, 3 |

21.

4. apaṣyaṃ tvā | etatsūktagatānāṃ tiṣṛiṇām ṛicām pṛithagviniyogam Āṣvalāyana āha | apaṣyaṃ tvety etasyādyayā yajamānam īkshate dvitīyayā patnīṃ tṛitīyayātmānam (4, 6, 3) iti |

16. yābhir amum āvatam | Dieses bezieht sich auf die zweite Hälfte der Verse I, 112, 1—23.

17. arūrucat | tasyāḥ pūrvoktasukte sthānaviṣesha Āṣvalāyanena darṣitaḥ | prāg uttamāyā arūrucad ushasaḥ pṛiṣnir agriya ity āvapetottareṇārdharcena patnīm īksheta (4, 6, 3) iti |

20. iti nu pūrvam paṭalam | brahma jajñānam (1, 19) ity ārabhya pṛithivī uta dyaur ityantenoktaprakāreṇābhishṭavasya purvo bhāgo varṇitaḥ | atra bhāgadvayakalpanam ekaikasmin bhāge prathamottamayor ṛicor āvṛittyartham | ata evoktam | ādyāntyātritvasiddhyartham paṭaladvitayaṃ kṛitam | anyathābhishṭavasyaikyāt tritvaṃ tatraiva vai bhaved iti |

22.

1. athottaram | paṭalaṣabdaḥ samūhavācī | uttarabhāgastho mantrasamūhaḥ kathyata iti ṣeshaḥ |

2. samiddho agnir aṣvinā, samiddho agnir vṛishaṇāratir divaḥ. Āṣvalāyana 4, 7, 4.

ut tishṭha | tasyā viniyogam Āṣvalāyana āha | ut tishṭha brahmaṇas pata ity etām uktvāvatishṭhate (4, 7, 4) iti |

adhukshad iti saptadaṣī | tadviniyogam āha | dugdhāyām adhukshad (4, 7, 4) iti |

upa drava | tadviniyogaṃ cāha | āhriyamāṇa upa drava (4, 7, 4) iti | seyaṃ ṣākhāntaragatatvād Āṣvalāyanena paṭhitā |

ā suta ity ekonaviṅśī | ā nūnam iti viṅśī | anayor vyatyayena prayogam āha | āsicyamāna ā nūnam aśvinor ṛishir iti gavya, ā sute siñcata śriyam ity āje (4, 7, 4) iti ||

sam u tya ity ekaviṅśī | tad viniyogaṃ cāha | āsiktayor sam u tye (4, 7, 4) iti | seyam ṛicām ekaviṅśatir gharmaduho dhenor dohanasyānurūpā, tāsv ṛikshu dohanocitānāṃ (śabdānāṃ) dṛiśyamānatvāt |

3. ud u shya devaḥ | mahāvīram ādāyottishṭhatsv anyeshu hotod u shya deva ity anena mantreṇa tān anuttishṭhet | teshu gachatsu mantreṇānugachet |

kharam | kharaḥ pravṛiñjanasthānam |

tapto vām ity eshā śākhāntaragatatvāt Sūtrakāreṇa paṭhitā. 4, 7, 4.

4. agne vīhīti | pūrvoktayor yājyayoḥ pāṭhānte vaushaḍ iti yad uccāraṇaṃ so 'yam prathamo vashaṭkāraḥ | tata ūrdhvam agne vīhīty uccārya vaushaḍ iti yat paṭhanaṃ so 'yam anuvashaṭkāraḥ | etam mantraṃ hotā paṭhet | he agne vihi | khāda | bhakshayety arthaḥ | gharmasya yajety adhvaryuṇā preshito hotā pūrvoktaṃ yājyādvayaṃ savashaṭkāraṃ yadā paṭhati tadānīm adhvaryur aśvinā gharmam pātam iti mantreṇa juhoti | punar apy agne vīhīti hotrā paṭhite saty adhvaryuḥ svāhendrāya vaḍ iti juhoti | tad etat sarvam Āpastamba āha | āśrāvya pratyāśrāvite sampreshyati gharmasya yajety, aśvinā gharmam pātam iti vashaṭkṛite juhoti, svāhendrāya vaḍ ity anuvashaṭkṛita iti |

5. yad usriyāsu | Āśvalāyana 4, 7, 4.

6. trayāṇām | somo vallīraso, gharmaḥ pravargyahavir, vājinam āmikshānunishyādi nīram | eteshāṃ svishṭakṛidartham avadānaṃ na kuryuḥ |

7. viśvā āśā | Āśvalāyana 4, 7, 4.

8. svāhākṛitaḥ | Āśvalāyana 4, 7, 4.

9. pāvakaśoce | hotur ekayarcā pravargyahaviḥśeshabhakshaṇapratīkshāṃ vidhatte |

11. ā yasmin | Āśvalāyana 4, 7, 4.

12. havir havishmaḥ | bahushu dineshu pūrvāhṇāparāhṇayoḥ pravargyākhyaṃ karmānushṭhīyate | tatrottame dine 'parāhṇakālīne pravargyākhye kāmcid ṛicam adhikāṃ vidhatte: havir havishma iti |

13. sūyavasāt | antimāt prācīneshu pravargyeshu pūrvoktām adhikām aprakshipyaivānayā paridadhyāt | antime tu tām prakshipya paścādanayā paridadhyāt | tad āhāśvalāyanaḥ | sūyavasād bhagavatī hi bhūyā iti paridadhyād, uttame prāg uttamāyā havir havishmo mahi sadma daivyam ity āvapeta (4, 7, 4. 5) iti |

14. yo gharmaḥ | pravargyahavirāśrayabhūto mahāvīrākhyo

mṛinmayapātraviśesho yo 'sāv asti tac chiṣnam | prajananendriyarupam | taptasya mahāvīrasya hastābhyām grahītum aśakyatvāt tadgrahaṇasamarthodumbarakāshṭhanirmitau śaphau śaphanāmānau yau vidyete, tau prajananendriyasya pārśvavartinau śaphāv iva saṃdṛiśyete ca | udumbarakāshṭhābhyām śaphanāmakābhyām mahāvīrasya madhyabhāge dhṛitatvāt | tasyādhastād ādhārārtham udumbarakāshṭhanirmitopayamanīśabdavācyā darvī yā vidyate, seyam śarīrasambandhinī te śroṇikapāle śroṇidvayamadhyagatam asthidvayam |

15. vedamayo brahmamayaḥ | vedaśabdenātharvavedaḥ sarvavedasamashṭiyuktir vocyate | brahmaśabdena hiraṇyagarbhaḥ | amṛitaśabdena paramātmā |

23.

2. upasadā vai | parakīyadurgasamīpāvasthānena durgāvarodharupeṇaiva mahatyā senayā durgaveshṭanena |

prathamām upasadam | tatra yā te agne 'yāśayā tanur ity anena mantreṇa sādhyopasat prathamadine 'nushṭhitatvāt prathamā | yā te agne rajāśayā tanūr ity anena mantreṇa sādhyā dvitīyadine 'nushṭheyatvād dvitīyā | yā te agne harāśayeti mantreṇa sādhyā tṛitīyadine 'nushṭheyatvāt tṛitīyā |

7. tāvantam eva | evaṃ sati yāvān ahorātrayos saṃdhikālas tāvantam eva dvishate dveshiṇe lokaṃ sthānaviśesham pariśinashṭi | itarasmāt kālān niḥsāritatvena saṃdhyākāla evāsurāṇām pariśishyate | atraikaikasmin dine dvir-dvir anushṭheyā upasado jyotishṭome trishu dineshv anushṭheyāḥ | agnicayane shaṭsu dineshu | ahīnasatrayor dvādaśasu dineshu | tathā ca Taittirīyair āmnātam | tisra eva sāhnasyopasado dvādaśāhīnasya yajñasya savīryatvāya (Ts. 6, 2, 5, 1) iti | tathā shaḍ upasado 'gneś cityasya bhavantīti śrutyantaraṃ drashṭavyam | Āśvalāyanas tv evam āha | ekāhīnānāṃ tisraḥ shaḍ vā | ahīnānāṃ dvādaśa caturviṃśatiḥ saṃcare (4, 8, 13) iti | gavāmayanākhye saṃcara ity arthaḥ |

24.

6. tat tānūnaptram | tasmād idam ājyasparśanākhyaṃ tānūnaptraṃ karmābhavat | idaṃ ca karmāpastambena vispashṭam abhihitam | ātithyāyā dhrauvāt sruci camase vā tānūnaptraṃ samavadyati caturavattam pañcāvattaṃ vāpataye tvā gṛihṇāmīty etaiḥ pratimantram anādhṛishṭam asīti yajamānasaptadaśā ṛitvijas tānūnaptraṃ samavamṛiśanty anu me dīkshām iti yajamāna iti |

8. tasmāt | yady apy etat tānūnaptṛikarmopasadbhyaḥ purvam anushṭheyaṃ, tathāpy upasatprayuktavijayaprasaṅgena buddhisthatvād atrābhihitam |

25.

1. samānabarhishī | ātithyākarmaṇy āstīrṇam barhir nāgnau prahṛitam | iḍāntatvena tatra karmasamāpanāt | tac cāpastambenoktam | iḍānta saṃtishṭhate dhārayanti dhrauvam ājyam iti | śākhāntare ca barhishor anuvṛittir āmnātā | yad ātithyāyām barhis tad upasadāṃ tad agnishomīyasyeti |

2. Varuṇaḥ parṇāni | Varuṇo 'tra praṣaṅsārtham evopadīyate na tu devatātvena, tadīyayor yājyānuvākyayor anabhidhāsyamānatvāt |

4. vratam upaiti | vrataśabdenātra payaḥpānam ucyate |

5. trīn stanān | etāsāṃ stanasaṃkhyānām uktāḥ kālaviśeshā Āpastambenodāhṛitāḥ | caturaḥ sāyaṃ duhyāt trīn prātar dvau sāyam ekam uttama iti |

6. paro varīyāṅsaḥ | ime pṛithivyantarikshadyusaptalokāḥ paro varīyāṅsaḥ | parastād ūrdhvabhāge 'tiśayena varā atyantavistṛitāḥ | arvāg adhobhāge 'ṅhīyāṅsaḥ | atiśayenāṇuvat saṃkucitāḥ | satyalokād aṇur dyulokaḥ | tasmād apy aṇur antarikshalokaḥ | tasmād apy aṇur bhūlokaḥ | evaṃ saty upasado 'pi parastād ūrdhvalokasthānīyāt prathamadinād ārabhya tattaddināntaradineshu stanasaṃkhyāhrāsenārvācīr upaity anutishṭhatīti yad asti, tad eshām eva lokānām abhijayāya bhavati |

7. upasadyāya | upasadyāyetyādyā āmnātās tisra ṛicaḥ pūrvāhṇe sāmidhenyaḥ | imām me agna ityādikā āmnātās tisra ṛico 'parāhṇe sāmidhenyaḥ |

8. jaghnivatīḥ | hantidhātvarthayuktā jaghnivatīḥ | tathāvidhā ṛica udāharati |

13. grīvāsu | grīvāsthānīyāsūpasatsu gaṇḍamālākhyarogasthānīyaṃ doshaṃ dadhyāt | utpādayet | tathā sati hotā yajamānasya glānivisheshāṇ janitor utpādayitum īśvaraḥ samartho bhavet |

15. tad u ha | tasminn evoktārthe kaścid vṛittānta ucyata iti śeshaḥ | Upāvināmakaḥ kaścid ṛishiḥ | sa tu Jānaśruteyo Janaśrutāyāḥ striyo 'patyam | sa pumān upasadāṃ kila vā upasannāmakānāṃ karmaṇām eva vidhāyake brāhmaṇe tad vākyam āha sma | kim āheti | tad ucyate | yasmāt kāraṇād aślīlasyāpi kurūpasya śrotriyasya vedaśāstravido mukhaṃ tṛiptam iva dainyahīnatayā tṛiptiyuktam eva rebhavatīva vedaśāstrapāṭhopetatvāc chaṅsad iva vy eva jñāyate | viśeshepāvaśyam pramīyate | ity etad ṛisher vacanam | tasya vacanasyābhiprāya ucyate | grīvāsthānīyā upasada ājyahavishkāḥ | ata eva śobhamānāḥ | loke 'pi śobhamānāsu grīvāsv adhyāhitam āśritam mukhaṃ śrotriyasambandhi tṛiptyādyupetaṃ dṛiśyate | tasmāt kāraṇāc chobhanagrīvāhitamukhasāmyam ājyahavishkatvam ity abhipretya sa ṛishis tad vākyam aha |

26.

1. aprayājam | tathā cāśvalāyana āha | svishṭakṛidādi lupyate prayājā ājyabhāgau ca (4, 8, 8) iti | svishṭakṛidādishv antarbhāvād anuyājalopo yukta eva |

atrāgnīshomavishṇurūpāṇāṃ devānām bahutvenāśrāvaṇārtham uttarasmād deśād āhavanīyasya dakshiṇadeśam praty asakṛid atikramaṇam prāptam | tad vārayitum āha | sakṛid etc.

2. sakṛit | vedyāhavanīyayor madhye sakṛid evātikramya dakshiṇadiśy avasthito bahushu yāgeshu pratyekam āśrāvaṇaṃ kuryat | evaṃ saty upasadyajñasya sarvata ākramanam bhavati | sthairyam bhavati | anyathā punaḥ-punar uttarasyāṃ diśi gamane labdhāvasaraḥ san yajño 'py apakrāmet | tasmāt sakṛid evātikramaṇaṃ yuktam | tad āhāpastambaḥ | dhrauvād ashṭau juhvāṃ gṛihṇāti catur upabhṛiti | ghṛitavati śabde juhūpabhṛitāv ādāya dakshiṇā sakṛid atikrānta upāṅśuyājavat pracaratīti |

3. krūram iva | somasya rājño 'nte samīpe ghṛitena dravyeṇa tānūnaptrasaṃjnakaṃ karma caranty anutishṭhantīti yad asti, tad etat somasya rājñaḥ samīpe kṛūram iva vai ugram eva karma caranti |

4. āpyāyayanti | jalena prokshaṇam āpyāyanam | śamayanti | udṛicam aśīya | ud uttamā samāptivishayā ṛig yasyāṃ sutyāyāṃ seyam udṛik | vighnam antareṇa samāptiparyantam anutishṭheyam iti |

5. prastare nihnavate | yad yasmād evaṃ tat tasmād garbharakshārtham prastara etannāmake darbhamushṭau nihnavate | sampraṇamanti | namaskāropacāraṃ kuryur ity arthaḥ | nihnavaprakāra Āpastambena darśitaḥ | atha nihnavate | dakshiṇe vedyante prastaraṃ nidhāya dakshiṇān pāṇīn uttānān kṛitvā savyān nīca eshṭā rāya iti |

28.

1. agnaye | prācīnavaṃśagata āhavanīye 'vasthitasyāgneḥ saumikyām uttaravedyāṃ nayanaṃ yad asti, tad etad atrāgnipraṇayanam |

16. ayam u syā | brāhmaṇagato 'yaṃśabdo 'tra strīliṅgatvena pariṇeyaḥ |

28. paitudāravāḥ | pītudāruḥ khadiravṛiksha ity eke | devadāruvṛiksha ity anye | guggulu prasiddhaṃ dhūpasādhanam | urṇāstukā avisambandhiromaviśeshāḥ | sugandhitejanaṃ tṛiṇaviśesho, yasya mūlāni gharmakāle pānīyamadhye sthāpyante |

29.

1. havirdhānābhyām | haviḥ somarupaṃ dhatto dhārayata iti havirdhāne dve śakaṭe | tayoḥ svarūpam Āpastambo darśayati |

prayuktapūrve śakaṭe naddhayuge apratihitaśamye prakshālya tayoḥ prathamagrathitān granthīn visrasya navān prajñātān kṛitvāgreṇa prāgvaṅśam abhitaḥ pṛishṭhyām avyavanayan pariśrite sachadishī avasthāpayatīti | tayor havirdhānayoḥ prācīnavaṅśasya purobhāgam upakramyottaradeśaparyantaṃ nayanam pravartanaṃ tad api sa evāha | prācī pretam adhvaram ity udgṛihṇantaḥ pravartayantīti |

5. prabāhuk | parasparasādṛiśyena sahaiva vartamāne |

8. adhi dvayoḥ | havirdhānākhyayoḥ śakatayor upari somasyāvasthānāya gṛihākāreṇa parito veshṭanam upary āchādanaṃ yat kriyate, tad etad āchādanaṃ chadiḥśabdavācyam | tādṛiśe dve chadishī tayor havirdhānayor avasthāpya tayoś chadishor upari tṛitīyaṃ chadir havirdhānayor udāhṛitayor avasthāpyate |

15. rarāṭyām | havirdhānamaṇḍapasya cikīrshitasya prācyāṃ dvāri bandhanīyā darbhamālā rarāṭī | dvitīyārthe saptamī |

21. yajushā | tad etad Āpastambo darśayati | vishṇoḥ pṛishṭham asīti teshu madhyamaṃ chadir adhyūhati | aratnivistāram navāyāmam iti |

22. tau yadaiva | adhvaryur dakshiṇasya havirdhānasya methīm īshāgrabhāgāvasthāpanakāshṭhaṃ sthāpayati | uttarasya tu pratiprasthātā karoti | tad etad ubhayam Āpastambo darśayati | divo vā vishṇa ity adhvaryur dakshiṇasya havirdhānasya karṇātardam anu methīṃ nihanti tasyām īshāṃ ninahyaty evam uttarasya pratiprasthātā vishṇor nu kam ity uttarasyottaraṃ karṇātardam anv iti | tasmin methīnihananakāle paridadhyād iti | yady apy ayaṃ kālaḥ pariśrayaṇakālāt prācīnaḥ | tathāpi tatsamīpavartitvāt pūrvavidhinā saha nātyantaṃ virodha ity etad darśayati | atra hi te etc.

30.

1. agnīshomābhyām | yo 'yam agnih prācīnavaṅśākhyāyāḥ śālāyā mukhe dvārabhāge pūrvasiddhāhavanīyarūpeṇāvatishṭhate | tasmāc chālāmukhīyād agneḥ sakāśāt kiyān apy āgnīdhrīye dhishṇye netavyaḥ | somaś ca pūrvaṃ śālāmukhīyasamīpe 'vasthitas tenāgninā sahānītaḥ san punar api havirdhānamaṇḍape netavyaḥ | tad idam agnīshomapraṇayanam | tadarthaṃ hotāram praty adhvaryuḥ praishamantram bruyāt | tad etat sarvam Āpastamba āha | śālāmukhīye praṇayanīyam idhmam ādīpya sikatābhir upayamya | Agnīshomābhyām anubrūhīti sampreshyatīti | agniprathamāḥ somaprathamā vā prācīm abhipravrajanty āgnīdhrīye 'gnim pratishṭhāpyeti | sa ca somo jigāti gātuvid ity aparayā dvārā havirdhānaṃ rājānam prapādayatīti ca |

2. sāvīr hi | Āśvalāyana 4, 10, 1.

12. āhutyām | āhutis tu Yajurvede vihitā | nayavatyarcāgnīdhre juhoti suvargasya lokasyābhinītyai (Ts. 6, 3, 2, 3) iti | sā cāpastam-

bena spashṭīkṛita | āgnīdhrīye 'gnim pratishṭhāpyāgne nayety ardham ājyaśeshasya juhotīti |

23. hiraṇmayam | havirdhānasya śakatasyopari somasthāpanārthe kṛishṇājinam āstṛiṇanti | tathā cāpastamba āha | dakshiṇasya havirdhānasya nīḍe purvavat kṛishṇājināstaraṇaṃ rājñaḥ sādanam iti |

Pañcikā II.

1.

12. tasmāt palāśasyaiva | tasmād yonitvāt palāśākhyasyaiva vṛikshasya sambandhinā palāśaśabdena sarvavṛikshāṇām patram ācakshate | vyavaharanti | amushya nyagrodhasya palāśam patram, amushya cūtavṛikshasya palāśam patram |

2.

1. aūjmo yūpam | ca sa praisho vikalpenāpastambena darśitaḥ | yūpāyājyamānāyānubrūhīti sampreshyati | ajyamānāyānubruhīti | aūjmo yūpam anubrūhīti veti |

añjanaṃ tv Āpastambena darśitam | athainam asaṃskṛitenājyena yajamāno 'grataḥ śakalenānakty aindram aśīti cashālam aūktvā supippalābhyas tvaushadhībhya iti pratimucya devas tvā savitā madhvānaktv iti sruveṇa saṃtatam avichindann agnishṭhām aśrim anaktīti |

6. uc chrayasva | tad etad ucchrayaṇam Āpastambena darśitam | yūpāyocchrīyamāṇāyānubruhīti sampreshyaty, ucchrīyamāṇāyānubruhīti vod divaṃ stabhānāntariksham pṛiṇety ucchrayatīti |

10. samiddhasya | ardham antarvedy ardham bahirvedi yupasthāpanād āhavanīyapurvadigāśrayaṇam |

22. yadi ha vā api | yady api yajamāno mṛityunā nīta eva bhavati | tathāpi tatpādapāṭhena mṛityum parihṛityainaṃ saṃvatsarāyāyuḥpradāya kālātmane dadāti |

32. taṃ dhīrāsaḥ | atra prathamam aūjmo yūpam anubrubīti preshito yathāūjanti tvām iti prathamām anvāha | tathā yūpāyocchrīyamāṇāyānubruhīti preshita uc chrayasvetyādya ṛicaḥ pañcānubrūyāt | tathā yūpāya parivīyamāṇāyānubrūhīti preshito yuvā suvāsā ity etām anubrūyāt |

3.

1. tishṭhed yūpā3ḥ | karmaṇi samāpte sati paścād ayaṃ yupaḥ kiṃ svasthāne tishṭhet | kiṃ vā taṃ yūpaṃ vahnau prahared ity evaṃvidhaṃ vicāram brahmavādina āhuḥ |

7. prastaraḥ | prastarākhyo darbhamushṭiḥ |

8. atha ye tebhyaḥ | pūrvasiddhebhyo 'nushṭhātṛibhya ṛi-

shibhyo 'vare ye kecid arvācīnā idānīṃtanā yajamānā āsan | te sarve yūpasya pratinidhitvena yūpaśakalam etaṃ svarunāmakaṃ svalpaṃ kāshṭhakhaṇḍam apaśyan | tasmād idānīṃtano yajamānas tasmin yūpapraharaṇakāle taṃ svarum anupraharet | etac ca śākhāntare śruyate | devā vai saṃsthite some pra sruco 'haran pra yūpam | te 'manyanta: yajnaveśasaṃ vā idaṃ kurma iti | te prastaraṃ srucāṃ nishkrayaṇam apaśyan svaruṃ yūpasya | saṃsthite some pra prastaraṃ harati, juhoti svarum, ayajñaveśasāya (Ts. 6, 3, 4, 9) iti |

tad etat svarupraharaṇam Āpastambena darśitam | juhvāṃ svarum avadāyānūyājānte juhoti dyāṃ te dhūmo gachatv iti |

9. sarvābhyo vā eshaḥ | yo yajamāno dīkshate somayāge dīkshāṃ prāpnoti | sa yajamānaḥ sarvadevatārtham ātmānam eva paśutvenālabdhum upakramate |

10. dvirūpaḥ | śuklakṛishṇādivarṇadvayopetaḥ |

pīva iva | kiṃtu pīva iva śarīrapushṭyā sthūla eva paśuḥ kartavyaḥ | loke hi paśavaḥ pīvorūpā vai | medovṛiddhyā vai prāyeṇa sthūlarūpā eva bhavanti | yajamānas tu paśvanushṭhānadine kṛiśita iva | upasaddineshu svalpakshīrāhāreṇa tadānīṃ kṛiśa eva bhavati |

12. acyutaḥ | avaśyaṃ kartavyaḥ |

līpsitavyam | bhakshaṇāt pūrvam ādareṇa mahatā labdhum eshṭavyam api | tāv etau pūrvottarapakshau śākhāntare saṃgṛihītau | tasmāt tasya nāśyam | purushā nishkrayaṇa iva hy. atho khalv āhur: Agnīshomābhyāṃ vā Indro Vṛitram ahann iti. yad agnīshomīyam paśum ālabhate, vārtraghna evāsya sa, tasmād v āśyam (Ts. 6, 1, 11, 6) iti |

4.

1. āprībhiḥ | teshām prayājādīnāṃ yājyāḥ prītihetutvād āprīśabdenocyante | etac ca śākhāntare śrutam | āprībhir āpnuvaṅs tad āprīṇām āpritvam (Tb. 2, 2, 8, 6) iti | tābhir āprīsaṃjñakābhiḥ prayājādibhir āprīṇāti | devatāḥ sarvatra prīṇayet | tatprītyartham yājyāḥ paṭhed ity arthaḥ |

3. samidho yajati | saminnāmakadevatātvād yāgo 'pi samidha ity anena śabdenocyate | saminnāmakayāgaṃ kuryād ity arthaḥ | yadvā hautraprakaraṇatvāt samiddevatāvishayāṃ yājyām paṭhed ity arthaḥ | tatprakāram Baudhāyana āha | yad ājānāti samidbhyaḥ preshyeti tam maitrāvaruṇaḥ preshyati hotā yakshad Agniṃ samidhā sushamidhā samiddham ity, atha hotā yajati: samiddho adya manusho duroṇe | tāv evam eva vyatishaṅgam uttareṇa maitrāvaruṇaḥ preshyati | uttareṇottareṇa hotā yajatīti || asyāyam arthaḥ | samidbhyaḥ preshyeti mantreṇādhvaryur maitrāvaruṇam preshyati | tadānīm ayam maitrāvaruṇaḥ praishasūktagatena hotā yakshad Agniṃ samidhety

anena prathamamantreṇa hotāram preshyati | hotāpy āprīsūkte samiddho adyety etām prathamayājyām paṭhati | evam uttaratrādhvaryuḥ | maitrāvaruṇahotārau parasparasaṃnidhau svasvamantrayāgaṃ kuryātām iti |

4. samindhate | prakāśayanti |

atra prayājānāṃ krameṇa samidhas tanūnapān narāśaṅsa iḷo barhir dura ushāsānaktā daivyā hotārā tisro devyas tvashṭā vanaspatiḥ svāhākṛitaya ity etā devatāḥ | Vasishṭhaśunakātribadhryaśvarājanyānāṃ narāśaṅso dvitīyā | anyeshāṃ tanūnapād dvitīyā |

5. Tanūnapātam | atrādhvaryupraishaprakāram Āpastamba āha | samidbhyaḥ preshyeti prathamaṃ sampreshyati preshya preshyatītarān iti || ato 'smin dvitīyaparyāye preshyeti mantreṇādhvaryur maitrāvaruṇam preshyati | sa ca maitrāvaruṇaḥ praishasūktagatena hotā yakshat Tanūnapātam ity anena dvitīyamantreṇa hotāram preshyati | sa tu hotāprīsūktagatāṃ Tanūnapād ity etāṃ dvitīyāṃ yājyām paṭhet |

6. Narāśaṅsam | adhvaryupreshito maitrāvaruṇo hotā yakshan Narāśaṅsam iti mantreṇa hotāram preshyati | hotā Narāśaṅsasyeti yājyām paṭhet |

anayor ubhayor mantrayor adhikāribhedena vyavasthām Āpastamba āha | Narāśaṅso dvitīyaḥ prayājo Vasishṭhaśunakānāṃ [1]) Tanūnapād itareshāṃ gotrāṇām iti |

7. iḷaḥ | hotā yakshad Agnim iḷa iḷita iti preshito hotā āju-hvāna ity etāṃ yājyām paṭhet | ishyata iti vyutpattyānnam iṭṣabdavācyam |

8. barhiḥ | hotā yakshad barhiḥ sushṭarīmeti mantreṇa preshito hotā prācīnam barhir ity etāṃ yājyām paṭhet |

9. duraḥ | hota yakshad dura ṛishvā ityādinā mantreṇa preshito vyacasvatīr urviyety etāṃ yājyām paṭhet |

10. ushāsānaktā | hotā yakshad ushāsānakteti mantreṇa preshita ā sushvayantī ityādikāṃ yājyām paṭhet |

11. daivyā hotārā | hotā yakshad daivyā hotāreti mantreṇa preshito daivyā hotārā prathameti yājyām paṭhet |

12. tisro devīḥ | hotā yakshat tisra ityādimantreṇa preshita ā no yajñam iti yājyām paṭhet |

13. Tvashṭāram | hotā yakshat Tvashṭāram iti mantreṇa preshito hotā ya ime dyāvāpṛithivī iti yājyām paṭhet |

14. vanaspatim | hotā yakshad vanaspatim ityādimantreṇa preshita upāvasṛijeti yājyām paṭhet |

1) Kātyāyana 19, 6, 8.

15. svāhākṛitīḥ | hotā yakshad Agniṃ svāheti mantreṇa preshitaḥ sadyo jāta iti yājyām paṭhet |

5.

1. paryagnaye | paryagnikaraṇasya svarūpam Āpastambo darśayati | āhavanīyād ulmukam ādāyāgnīdhraḥ pari vājapatiḥ kavir iti triḥ pradakshiṇam paryagni karoti paśum iti || evam paritaḥ kriyamāṇāyāgnaye yogyā ṛico he maitrāvaruṇa tvam anubrūhi | anenaiva mantreṇādhvaryuḥ preshayet |

2. agnir hotā | paśoḥ parito 'gnir ity asminn arthe paryagnīty ucyate | tasmin kriyamāṇe tṛicam maitrāvaruṇo 'nubrūyāt | tad āhāśvalāyanaḥ | preshito maitrāvaruṇo 'gnir hotā na iti tṛicam paryagnaye 'nvāha (3, 2, 9) iti |

6. ata upapreshya | ataḥ paryagnikaraṇānuvacanād ūrdhvam adhvaryur upapreshyetyādikam praishamantram paṭhet | hotar devebhyo havīṅshy upapreshya prerayeti tasyārthaḥ | atra maitrāvaruṇasya hotṛisamīpe varaṇīyatvād dhotṛiśabda upalakshakaḥ | tathā sati maitrāvaruṇam praty adhvaryor mantro bhavishyati |

7. ajaid agniḥ | atra śāmitradeśam prati nīyamānasya paśoḥ purato ya ulmukākāro 'gnir gachati so 'gnir ajait | jayatu | paśoḥ purastād agner gamanaṃ śākhāntare śrūyate | agninā purastād eti rakshasām apahatyai (Ts. 6, 3, 8, 2) iti |

6.

1. daivyāḥ | maitrāvaruṇopapraishād ūrdhvaṃ hotur adhrigupraisho Baudhāyanena darśitaḥ | yad ājānaty upapreshya hotar havyā devebhya iti tam maitrāvaruṇaḥ preshyaty ajaid agnir ity, atha hotādhrigum anvāha daivyāḥ śamitāra iti || adhriguḥ kaścid devaḥ paśuviśasanasya kartā | tam prati hotā daivyāḥ śamitāra ityādikam praiśhamantram anubrūyād iti tasya sūtravākyasyārthaḥ |

3. upanayata | medhyā medhārhā duro dvāro havirmārgān viśasanahetūr vopanayata | saṃnidhāpayata | medhapatibhyāṃ yajñasvāmipatnīyajamānārtham agnīshomadevatārthaṃ vā medhaṃ yajñam āśāsānaḥ prārthayamānā he śamitāro yūpam upanayata |

11. stṛiṇīta barhiḥ | saṃjñapanasthānaṃ nītasya paśor adhastād upākaraṇasādhanayor barhishor anyatarad barhir he śamitāra upakshipata | paśubhakshitānām oshadhīnām paśvavayavatvena pariṇatatvāt paśor oshadhyātmatvam | atas tadbhāgapāṭhena paśuṃ sarvaushadhyātmānaṃ karoti |

12. janitraiḥ | tadbhāgapāṭhenainam paśuṃ janitrais tajjanmasambandhibhiḥ paśvantarair anujñātaṃ kṛitvā paścād ālabhante |

14. ekadhā | ekavidhayā vichedarāhityenāsya tvacam āchya-

tāt | samantāc chinnāṃ kuruta | nābhyā apiśasaś chedāt purvam eva vapāṃ utkhidatāt | uddharata | ūshmāṇam ucchvāsam antar eva vārayadhvāt | nivārayata | pihitāsyaṃ saṃjñapayatety arthaḥ |

15. śyenam | śyenākṛitikam asya paśor vakshaḥ kuruta | bāhu praśasā prakṛishṭachedanau kuruta | doshaṇī prakoshṭhau śalā kṛiṇutāt | śalākākārau kuruta | ubhāv apy aṅsau kaśyapākārau (kachapākārau) kuruta | śroṇī ubhe apy achidre anūne kuruta | kavashorū kavashākārāv ūrū | śrekaparṇā karavīrapatrākārāv ashṭhīvantāv uru mūlayuktau kuruta | asya paśor vaṅkrayo vakrāṇi pārśvāsthīni shadviṅśatir bhavanti | tāḥ sarvā anushṭhyānukrameṇa svasthānagatāny uccyāvayatāt | uddharata | gātraṃ-gātraṃ sarvam apy adanīyam aṅgam anūnaṃ kṛiṇutāt | avikalaṃ kuruta |

16. ūvadhyagoham | uvadhyagoham purīshaguhanasthānam pārthivaṃ khanatāt | pṛithivīsambandham eva khanata | atrovadhyaśabdenaushadham evocyate | purīshasya paśubhakshitaushadhivikāratvāt | oshadhīnāṃ ceyam eva bhūmiḥ pratishṭhāśrayaḥ | tat tathā saty enad ūvadhyaṃ svakīyāyām eva pratishṭhāyām bhumirūpāyām antataḥ paśuviśasanānte pratishṭhāpayati |

7.

1. tushaiḥ | purā devās tushair vrīhigatair heyāṅśaiḥ phalikāraṇais taṇḍulaleśaiś ca darśapūrṇamāsādihaviryajñeshu samāgatāni rakshāṅsi toshayitvā tebhyo yajñebhyo nirabhajan | havirbhāgarahitāny akurvan | mahāyajñe jyotishṭomādike samāgatāni rakshāṅsi paśuraktena toshayitvā tasmād yajñān nirabhajan | niḥsāritavantaḥ | haviryajñebhyo niḥsāraṇaṃ śākhāntare darśapūrṇamāsaprakaraṇe mantravyākhyāne samāmnātam | rakshasām bhāgo 'sīty āha tushair eva rakshāṅsi niravadayate (Tb. 3, 2, 5, 11) iti | tad etad Āpastambenoktam | madhyame puroḍāśakapāle tushān opya rakshasām bhāgo 'sīty adhastāt kṛishṇājinasyopavapatīti | mahāyajñān niḥsāraṇam agnīshomīyapaśuprakaraṇe Taittirīyair āmnātam | rakshasām bhāgo 'sīti sthavimato barhir aktvāpāsyaty asnaiva rakshāṅsi niravadayate (Ts. 6, 3, 9, 2) iti | sthavimataḥ sthaulyayukte barhirmulabhāga ity arthaḥ | etad api Ṣutrakāreṇa spashṭīkṛitam | barhisho 'gram savyena pāṇināḍatte 'tha madhyaṃ yata ārohati tad ubhayato lohitenāṅktvā rakshasām bhāgo 'sīty uttaram aparam avāntaradeśaṃ nirasyeti |

6. īśvaraḥ | athopāṅśuvailakshaṇyena yady uccaiḥ kīrtayed asya kīrtayituḥ sambandhinīr vāco rakshobhāsho janitor janayitum ayam īśvaro bhavati | rakshobhir bhāshyata iti rakshobhāsh ity asya strīliṅgasya dvitīyābahuvacanaṃ rakshobhāsha iti | tad etad vāca ity asya viśeshaṇam | asyoccaiḥ kīrtayitur yā vācaḥ santi tāḥ sarvā rakshaḥproktavāgrūpeṇotpādayitum ayaṃ saṃkīrtayitā samartho bhavatīti |

10. vanishṭhum | he ṣamitāro daivyā manushyāṣ ca vanishṭhuṃ vapāyāḥ samīpavartinam māṅsakhaṇḍam asya paṣoḥ sambandhinam, urūkam ulūkākhyapakshisadṛiṣam manyamānā viṣeshākāreṇa vijānanto, mā rāvishṭa | maiva lavanaṃ kuruta | ulūkasadṛiṣo vanishṭhur yathā vartate tathaivoddharata, na tu madhyataṣ chinnaṃ kurutety arthaḥ | evaṃ kurvatāṃ vo yushmākaṃ sambandhini toke putre tanaye tadīyāpatye ca ravitā ṣabdayitā net naiva ravat | ruyāt | yathāṣāstraṃ chedane kriyamāṇe bhavatāṃ gṛihe putrapautrādikaṃ nimittīkṛitya roditā na bhavishyatīty arthaḥ |

11. adhrigo | he adhrigo evaṃnāmakadeveshu ṣamitṛishu mukhyadevā yuyaṃ sarve ṣamīdhvam | viṣasanādinā paṣuṃ saṃskurudhvam | punar api viṣeshākāreṇocyate | suṣami sushṭhu ṣamanaṃ ṣāstrīyaṃ viṣasanaṃ yathā bhavati tathā ṣamīdhvaṃ ṣamayata | saṃjñapayata |

triḥ | tad etad Āṣvalāyana āha | adhrīgvādi trir uktvā (3, 3, 4) iti |

12. tad yad arvāk | tathā sati paṣor arvāgbhāge yat kṛintanti, yac ca paraḥ parabhāga uttamāṅge kṛintanti | tasminn ubhayasminn api chedane yad ulbaṇaṃ ṣāstrārthād atiriktaṃ kriyate, yac ca vithuraṃ nyūnaṃ kriyate tat sarvam etat paṣuṣamitṛibhyo nigrabhītṛibhyaṣ ca samanudiṣati | tena mantrajapena samyak kathayati |

8.

1. kimpurushaḥ | kiṃnarāvāntarajātīyaḥ |

2. gauramṛigaḥ | yasya ṣṛiṅgāv api lomaṣau bhavataḥ |

6. ṣarabhaḥ | ashṭabhiḥ pādair upetaḥ siṅhaghātī mṛigaviṣeshaḥ |

9.

2. kiṃṣārūṇi | tasya vrīhibījasya sambandhīni yāni kiṃṣārūṇi busapalālādīni tāni paṣuromasthānīyāni | ye tushās taṇḍulaveshṭanarūpāḥ prathamāvaghātena parityājyāḥ sā tushasamashṭiḥ paṣutvaksthānīyā | ye phalīkaraṇās taṇḍulaṣvaityārthenāvaghātena heyā aṅṣās tat sarvam aṣrik paṣuraktasthānīyam | yat pishṭaṃ taṇḍulapeshaṇena nishpannam piṇḍayogyaṃ rūpaṃ ye ca kiknasāḥ sūkshmāḥ pishṭāvayavās tat sarvam paṣumāṅsasthānīyam | yat kiṃcitkaṃ sāram | svārthe kapratyayaḥ | kiṃcid anyad vrīhisambandhi kāṭhinyarūpaṃ sāraṃ tad asthi | tat paṣor asthisthānīyam |

4. puroḷāṣasatram | tasmāt puroḍāṣānushṭhānaṃ lokyam prekshaṇīyam iti yājñikā āhuḥ | ata eva praishamantre puroḍāṣāṅ alaṃ kuru (Ts. 6, 3, 1, 2) ity āmnātam |

6. sarvābhiḥ | yaḥ pumān yajūārthe dīkshito bhavati | esha sarvābhir api devatābhiḥ svakīyahavirdānārtham ālabdhaḥ svīkṛito

bhavati | tasmād etadīyasya dravyasya devatābhir avaruddhatvād dīkshitasya gṛihe nāṣṇīyād ity eva purvapakshiṇa āhuḥ | tatra hotā yady agnīshomāv amuñcatam ity etaṃ yājyāyāṣ caturthapādam paṭhet | tadā tena pāṭhena sarvābhyo devatābhyo yajamānaṃ hotā mocayati | tasmāt kāraṇād vapāhome nishpanne sati tadgṛihe bhoktavyam | tarhi tasmin vapāhomottarakāle sa dīkshito yajamāno bhavati | pūrvaṃ tu dīkshita eva na tu yajamānaḥ | idāṇīṃ yāgasya nishpannatvād ayaṃ yajamānaḥ | tathā sati devatāvarodhān muktasya gṛihe bhoktuṃ ṣakyam iti siddhāntina āhuḥ |

8. ita iva ca | esha medho yajñayogyaḥ puroḍāṣo 'pīta iva ceta iva ca asmān manushyād asmād aṣvād gor aver ajāc ca bhumyāḥ samāhṛitaḥ | evaṃ sati itas tata ānayanasāmyāt puroḍāṣasyeyam agnīshomapratipādikā yājyā yogyety arthaḥ |

9. puroḷāṣasvishṭakṛitaḥ | puroḍāṣambandhisvishṭakṛito yājyāṃ vidhatte | svadasva etc.

11. iḷām | iḷopahutā saha divetyādinā sutragatena (Āṣvalāyana 1, 7, 7), upahutaṃ rathaṃtaraṃ saha pṛithivyā (Tb. 3, 5, 8, 1) ityādinā ṣākhāntarāmnātena mantreṇa vā, iḷākhyāṃ devatām upahvayate | gaur vā asyai ṣarīram (Ts. 1, 7, 2, 1) iti ṣrutyantarād ishṭadevatāyāḥ paṣurūpatvam |

10.

1. Manotāyai | atha hṛidayādyaṅgarūpasya pradhānahavisho 'vadānakāle kiṃcit suktaṃ vidhātum praishamaṃtraṃ vidhatte | Manotāyai etc. | devānāṃ manāṅsy otāni dṛiḍham pravishṭāni yasyāṃ devatāyāṃ sā Manotā | tadarthaṃ hṛidayādyekādaṣāṅgarupaṃ havir avadīyate |

2. tvaṃ hy agne | tvaṃ hy agna ityādikaṃ trayodaṣarcaṃ suktam | tan maitrāvaruṇo bruyāt | tad āha Baudhāyanaḥ | yad ājānāti Manotāyai havisho 'vadīyamānasyānubruhīti tadā maitrāvaruṇo Manotām anvāha tvaṃ hy agne prathama iti |

8. vanaspatim | vanaspatir vṛikshaḥ | tathāvidhaṣarīrayuktāṃ devatāṃ yajet | tatprakāra Āpastambena darṣitaḥ | juhvām upastīrya sakṛit pṛishadājyasyopahṛitya dvir abhighārya vanaspataye 'nubruhi vanaspataye preshyeti sampraishau vashaṭkṛite juhotīti |

11. iḷām | pūrvavad vyākhyeyam | puroḍāṣeḍā pūrvakhaṇḍe (2, 9, 11) 'bhihitā | iha tu paṣviḍeti viṣeshaḥ |

11.

1. atha saptamādhyāye paṣupraishaprātaranuvākau vaktavyau | tatra paryagnikaraṇastutyarthām ākhyāyikām āha |

yajñaveṣasam | yajñavighātam |

āprīte | paṣāv āprīte prayajais tarpite sati |

2. paryagni | tatra paryagnikaraṇam Āpastambo vipashṭayati | āhavanīyād ulmukam ādāyāgnīdhraḥ pari vājapatiḥ kavir iti triḥ pradakshiṇam paryagni karoti paśum iti || anuvacanam pūrvam evāgnir hotā na (2, 5, 2) ityādinā darśitam | paryagnikaraṇād ūrdhvam paśoḥ śāmitradeśam praty ānayanaṃ vidhatte | taṃ vā etc.

4. tasyolmukam | tad etad ubhayam Āpastambena spashṭīkṛitam | āhavanīyād ulmukam ādāyāgnīdhraḥ pūrvaḥ pratipadyate śamitā paśuṃ nayati | uror antarikshety antarā cātvālotkarāv udañcam paśuṃ nayatīti |

5. nidānena | sūkshmadṛishṭinirūpaṇena |

6. barhir adhastāt | tad etac chākhāntare samantrakam āmnātam | pṛithivyāḥ sampṛicaḥ pāhīti barhir upāsyaty askandāyāskannaṃ hi tad yad barhishi skandaty, atho barhishadam evainaṃ karoti (Ts. 6, 3, 8, 2) iti | tad etad Āpastambena spashṭīkṛitam | abhiparyagnikṛite deśa ulmukaṃ nidadhāti | sa śāmitras taṃ dakshiṇena pratyañcam paśum avasthāpya pṛithivyāḥ sampṛicaḥ pāhīti barhir upāsyaty upākaraṇayor anyatarat tasmin saṃjñapayanti pratyakśirasam udīcīnapādam iti |

8. ūvadhyagoham | ūvadhyam purīsham | tasya gohaṃ gopanasthānaṃ tat kuryuḥ | paśoḥ purīshasthāpanārthakhananasya kāla Āpastambena darśitaḥ | ūvadhyagobam pārthivaṃ khanatād ity abhijñāyovadhyagohaṃ khanatīti || hotā tv adhriguprāishamantre yadovadhyagoham iti vākyam paṭhati tadā khaned ity arthaḥ |

10. kushṭhikāḥ | udaravartino bhakshitās tṛiṇādayaḥ |

12.

1. vapām | tasya paśor vapām udaragatāṃ vastrasadṛiśīm utkhidyoddhṛitya homārtham āharanti | tāṃ ca vapām adhvaryur abhighārayan praishamantram brūyāt | tad etad Āpastambo viśadayati | tvām u te dadhire havyavāham iti sruveṇa vapām abhijuhoti | prādurbhūteshu stokeśhu stokebhyo 'nubrūhīti sampreshyatīti |

2. tad yat stokāḥ | tat tasyāṃ vapāyāṃ tadānīm eva klinnāyām ārdrāyāṃ śrapyamāṇāyāṃ yadā stokā nīrabindavaḥ ścotanti nirgatyādhaḥ patanti | tadānīṃ sarvadevānām priyatvād ime stokāḥ svayam anabhiprītā asmāsu prītirahitā devān gachān gamishyanti | tathā sati mahad etad asmākam bhayakāraṇam | tan mā bhūd ity abhipretya stokaprīṇanārtham idam praishānuvacanam |

3. jushasva | tasyānuvacanasya kāla Āśvalāyanena darśitaḥ | vapāyāṃ śrapyamāṇāyām preshitaḥ stokebhyo 'nvāha jushasva (3, 4, 1) iti | atrānuvacanavaktā maitrāvaruṇaḥ | tad āha Baudhāyanaḥ | yad ājānāti stokebhyo 'nubruhīti tadā maitrāvaruṇaḥ stokīyā anvāha jushasva saprathastamam iti |

13.

1. svāhākṛitīnām | svāhākṛitiśabdenāntimaprayājadevatā ucyante |

2. yā evaitāḥ | vapāsambandhistokārtham preshito maitrāvaruṇo jushasvetyādyā yā evaitā anvāha, etā eva svāhākṛitīnām puronuvākyā bhavanti | na tv anyāḥ santi | anena vapāprasaṅsā sūcitā | praishasūkte hotā yakshad Agniṃ svāhājyasyeti prayājāntimo yaḥ praisha āmnātaḥ sa esha praishaḥ | āprīsūkte yeyam uttamā yājyārūpeṇāmnātā saiva svāhākṛitidevatānāṃ yājyā |

5. paśoḥ paryagnikaraṇāt pūrvam prayājakāle daśaiva prayājā ishṭāḥ | antimaprayājas tv avasthāpitaḥ | tad uktaṁ Āpastambena | daśeshṭvaikādaśam ayājyam [1]) avaśinashṭiti | so 'yam avaśishṭo 'ntimaprayājo jushasva saprathastamam ityādi stokānuvacanād ūrdhvaṃ vapāhomāt prāg ijyate | ato vyavahitatvād antimaprayājavishayaḥ | puronuvākyāpraishayājyāpraṣno yuktaḥ | vapāsamīpavartitvād eva stokānuvacanamantrāṇām etadīyapuronuvākyātvaṃ copapannam | anushṭhānasya vyavadhāne 'pi praishayājye tattadanuvākokte evokte eveti samarthyate |

14.

3. pañcāvattā | dvividhā yajamānāś caturavattinaḥ pañcāvattinaś ceti | caturbhir avadānair yuktaś caturavattī | pañcabhir yuktāḥ pañcāvattinaḥ | evaṃ sthite vapā pañcabhir avadānair yuktā kartavyā | tatra pañcāvattino yajamānasya svata eva pañcāvadānāni prāptāni | yas tu caturavattī tasyāpi pañcāvadānāni vapāyāṃ kuryāt |

4. ājyasya | ājyasyājyenety arthaḥ | tad etad Āpastambena spashṭam uktam | juhvām upastīrya hiraṇyaśakalam avadhāya kṛitsnāṃ vapām avadāya hiraṇyaśakalam uparishṭāt kṛitvābhighārayati | evam pañcāvattā bhavati | caturavattino 'pi pañcāvattaiva syād iti |

15.

2. saptabhiḥ-saptabhiṣ chandobhiḥ | tāś ca ṛicaḥ sarvā Āśvalāyanenāpo revatīḥ kshayathā (4, 13, 7) ityādigranthenodāhṛitāḥ | tatropaprayanta ityādishu chando gāyatram | tvam agne vasūn ityādishv anushṭup chandaḥ | abodhy agnir ityādishu trishṭuṗ chandaḥ | enā vo agnim ityādishu bṛihatī chandaḥ | agne vājasyetyādishūshṇik chandaḥ | janasya gopā ityādishu jagatī chandaḥ | agniṃ tam manya ityādishu paṅktiṣ chandaḥ | tāny etāni sapta chandāṅsy āgneye kratau prātaranuvāke drashṭavyāni || prati shyā sunarītyādishu gāyatrī chandaḥ | usho bhadrebhir ityādishv anushṭup | idaṃ śreshṭham ityā-

1) °kādaśāyājyam die Handschriften.

dishu trishṭup | praty u adarśityādishu bṛihatī | ushas tac citram ā bharetyādishūshṇik | etā u tyā ityādishu jagatī | mahe no adyetyādishu paṅktiḥ | tāny etāny ushasye prātaranuvāke sapta chandāṅsi || esho ushā ityādishu gāyatrī | yad adyetyādishv anushṭup | ā bhāty agnir ityādishu trishṭup | imā u vām ityādishu bṛihatī | aṣvinā vartir ityādishūshṇik | abodhy agnir jma ityādishu jagatī | prati priyatamam ityādishu paṅktiḥ | tāny etāny āṣvine prātaranuvāke sapta chandāṅsi |

5. abhavan | bhūtim utkarsham prāptāḥ |

8. mahati rātryai | rātryāḥ pūrvasyaupavasathyākhyasya dinasyāgnīshomīyapaṣvanushṭhānayuktasya yā rātriḥ | tasyā rātreḥ sambandhini ṣeshe mahaty avatishṭhamāne sati prātaranuvākākhya ṛiksamuho vaktavyaḥ | tad uktam bhavati | yasmin kāle prārabdhaḥ prātaranuvākas tamasopaghātāt puraiva samāpayitum ṣakyaḥ syāt tadā prārabdhavya iti |

13. Nirṛitiḥ | Nirṛitiḥ kācid rākshasarūpā mṛityudevatā | yāni vayāṅsi ye ca ṣakunayaḥ | etat sarvam mṛityudevatāyā mukham | atra vayaḥṣabdena pakshisāmānyam ucyate ṣakuniṣabdena pakshiviṣeshaḥ | yeshāṃ saṃcārād adhvanīshṭānishṭasucakatayā manushyā vyavaharanti te ṣakunayaḥ |

14. upākuryāt | adhvaryor upākaraṇam praishamantrapāṭhaḥ |

15. atra kālaviṣeshaḥ ṣākhāntare 'py āmnātaḥ | purā vācaḥ pravaditoḥ prātaranuvākam upākaroti | yāvaty eva vāk tām ava runddhe (Ts. 6, 4, 3, 1) iti | upākaraṇaṃ cāpastambena spashṭīkṛitam | purā vācaḥ purā vā vayobhyaḥ pravaditoḥ prātaranuvākam upākaroti | prātaryāvabhyo devebhyo 'nubruhi, brahman vācaṃ yacha, pratiprasthātaḥ savanīyāṃ nirvapa, subrahmaṇya subrahmaṇyām āhvayeti sampreshyatīti |

16.

1. ādishṭām | kenacin mantreṇa pratipāditām |

3. sarvābhiḥ | tad etad Āṣvalāyanenābhihitam | antareṇa yugadhurāv upaviṣya preshitaḥ prātaranuvākam anubrūyān mandreṇāpo revatīḥ kshayathā hi vasva upaprayanta iti sukte (4, 13 6) iti |

4. pṛātaryājñam | prātaranuvākarūpam |

6. tvir anuktā | iyaṃ trishṭubrūpatvāc catuṣcatvāriṅṣadakṣharā | tasyāṃ trir āvṛittāyāṃ dvātriṅṣadadhikaṣatākshāraṇi sampadyante | teshu jagatyādīny adhikākshārāṇi gāyatryādīni nyūnākshārāṇi sarvachandāṅsi sampādayitum ṣakyante |

17.

6. duroktoktaḥ | duruktenāpavādena janair vyavahṛitaḥ | ṣamalagṛihīto malinena lokaviruddhena svīkṛitaḥ |

8. sahasrāṣvīne | prabalo 'ṣva ekenāhnā yāvanti yojanāni gachati tāvadyojanaparimito deṣa āṣvīnaḥ | sa ca sahasrasaṃkhyayā guṇitaḥ sahasrāṣvīnaḥ |

9. aparimitām | ṣatam sahasram ityādisaṃkhyāparimāṇam parityajya madhyarātrād ūrdhvam upakramya sūryodayāt prācīnakāle yāvatīr anuvaktum ṣaktir asti tāvatīr anubruyāt |

12. saptāgneyāni | prātaranuvāke. trayo bhāgāḥ | tatra praṭhamo bhāga āgneyaḥ | tasmiṇṣ ca gāyatry anushṭup trishṭub bṛihaty ushṇig jagatī pāṅktir iti saptabhiṣ chandobhir yuktā ṛico 'nubruyāt |

14. saptoshasyāni | yathā prathamabhāgasyāgnir devatā tathā dvitīyabhāgasyoshā devatā | tasmād ushaḥpratipādikāsv ṛikshu pūrvavad gāyatryādīni sapta chandāṅsi drashṭavyāni | grāme bhavā grāmyāḥ paṣavas te ca sapta | tathā ca Baudhāyanaḥ | sapta grāmyāḥ paṣavo 'jāṣvo gaur mahishī varāho hasty aṣvatarī ceti | Āpastambamatānusāriṇas tv evaṃ varṇayanti | ajāvikaṃ gavāṣvaṃ ca gardabhoshṭranaras tathā | sapta vai grāmyapaṣavo gīyante kavisattamair iti |

16. saptāṣvināni | tṛitīyabhāgasyāṣvinau devatā | tatsambandhinīḥ saptachandoyuktā ṛico 'nubrūyāt | loke gānarūpā yā vāg asti sā saptadhāvadat | shaḍjaṛishabhādisvaropetā pravṛittā | tāvad eva vaidikavāg apy avadat sāmni kṛishṭaprathamadvitīyādīnāṃ saptasvarāṇām adhīyamānatvāt |

17. trivṛitaḥ | yathā guṇatrayamelanarūpā rajjus trivṛit | evam ete pṛithivyantarikshadyulokāḥ parasparamilitās trivṛitaḥ |

18.

1. katham anūcyaḥ | kim ekaikasmin bhāge gāyatryādīni chandāṅsy anukrameṇaivānuvaktavyāni | āho svid anyathety ekaḥ saṃṣayaḥ | anukramapakshe 'pi kim pāde-pāde 'vasānaṃ kṛitvānuvacanīyam | āho svit tattadardhe 'vasānaṃ kṛitveti dvitīyaḥ saṃṣayaḥ |

2. yathāchandasam | anukrameṇāvasthitāni gāyatryādīni chandāṅsy anatikramyeti yathāchandasaṃ chandaḥkrameṇaivāyam anuvacanīyaḥ |

3. pacchaḥ | ekaikasmin pāde 'vasāyety arthaḥ |

4. ardharcaṣaḥ | ekaikasminn ṛico 'rdhe 'vasāyāvasāya prātaranuvāko 'nūcyaḥ | evakāraḥ pūrvapakshavyāvṛittyarthaḥ | yathaivetyādinārdharcaṣa ity etad eva spashṭīkriyate | etam ardhaṃ yathaiva yenaiva prakāreṇaitad anv adhyayanakālīnaṃ gurūccāraṇam anu | yathādhyayanakāle pratyardham avasāyāha paṭhati | tathaiva prātaranuvākānushṭhānakāle 'pi | na tv atra ṛigante praṇavaprakshepādivat kiṃcin nūtanaṃ kartavyam asti |

5. yad vyūḷhaḥ | chandasāṃ yo 'yam anukramāḥ so 'yam Anu-

kramaṇikākāreṇa darśitaḥ | atha chandāṅsi gāyatryushṇiganushṭubbṛihatīpaṅktitrishṭubjagatyatijagatīśakvaryatiśakvaryashṭyatyashṭīdhṛity-atidhṛitayaś caturviṅśatyaksharādīni caturuttarāṇīti | caturviṅśatyaksharopetāṃ gāyatrīm ārabhyottarottaraṃ chandaś caturbhiś-caturbhir aksharair adhikam ity arthaḥ | tam etaṃ chandasāṃ kramaṃ viparyasya prātaranuvāke kramāntaram ūhitam | gāyatry anushṭup trishṭub bṛihaty ushṇig jagatī paṅktir iti | so 'yaṃ kramo 'smābhir Āśvalāyanoktakrameṇa pūrvam evodāhṛitaḥ (2, 15, 2) | tasmāt prātaranuvākoktakramasya viparyayeṇohanād ayaṃ vyuḍhaḥ sampannaḥ | so 'yam anucitaḥ | tasmāt katham avyuḍho bhavatīti praśna ākshepe vā yad evetyādikam uttaram bhavati | yasmād eva kāraṇāc chandaḥkrame-'nushṭhānakrame vāsya prātaranuvākasya madhyād bṛihatīchando naiti nāpagachatīty abhijño brūyāt | tena kāraṇenāyam avyuḍhaḥ sampanna ity avagantavyam |

8. somapāḥ | Vasvādīnāṃ Vashaṭkārāntānāṃ devatānāṃ somayāgena prītiḥ | hotā yakshad Agnim ityādimaitrāvaruṇapraishamantreshu samiddho adyetyādiyājyāsu cābhihitāḥ samidādyā ekādaśa prayājadevatāḥ | devam barhiḥ sudevam ityādimaitrāvaruṇapraishamantreshu devam barhir vasuvana ityādiyājyāsu cābhihitā barhirādyā ekādaśānuyājadevatāḥ | samudraṃ gacha svāhetyādimantroktāḥ samudrādaya ekādaśopayājadevatāḥ sarvā api somapānavarjitāḥ paśum eva bhajante | tāsām paśunā tṛiptiḥ |

11. kratūn | kratuśabdaḥ somayāgasambandhinaḥ prātaranuvākabhāgān upalakshayati |

19.

1. satram | dvādaśāham ārabhya uparitanaṃ trayodaśarātrādikam bahuyajamānakaṃ karma satram ity ucyate |

5. saṃtatam | tasminn aponaptrīyasūkte prātaranuvākavat prasaktam ardharce 'vasānaṃ nivārayituṃ nairantaryaṃ vidhatte |

6. saṃtatavarshī | parjanyo megho nairantaryeṇa vṛishṭimān | yāvatī vṛishṭir apekshitā sā sampūrṇā bhavatīty arthaḥ |

7. avagrāham | tasmiṅs-tasminn ardharce pāde vā avagṛihyāvagṛihya punaḥ-punar avasānaṃ kṛitvā yady anubrūyāt | tadā prajopakārārtham pravṛittaḥ parjanyaḥ jīmutavarshī syāt | jīmutaḥ parvataḥ | jīmūtau meghaparvatāv ity uktatvāt | anupayukte parvata eva varshati na tūpayukteshu sasyeshv ity arthaḥ | yasmād evaṃ tasmād avagraho na kāryaḥ kiṃtu saṃtatam evānūcyam || tasmin sūkte prathāmāyā ṛica āvṛittisahitaṃ sāṃtatyaṃ vidhīyate |

8. tasya | asya sūktasya prathamāyās trir āvṛittiḥ, sāṃtatyena sarvasyāpi sūktasya sāṃtatyaṃ sidhyati | prathamāyāṃ sāṃtatyam Āśvalāyano darśayati | adhyardhakāram prathamām ṛigāvānām utta-

rāḥ (5, 1, 2) iti | trir āvṛittāyāḥ prathamāyā ardhatrayeṇāvasānaṃ kṛitvā paṭhet | uttarāsām ṛicām avasānaṃ kṛitvā pāthaḥ kartavya ity arthaḥ |

20.

1. tā etaḥ | pra devatrety ārabhya navasaṃkhyākā ṛico yāḥ santi tāsāṃ dvayor ṛicor madhye 'ntarāyo vichedo yathā na bhavati tathānubruyāt |

2. hinotā | adhyayanakrameṇāvarvṛitatīr iti daśamī | tām parityajya taduttarabhāvinīṃ hinotā na iti daśamīṃ kṛitvānubrūyāt || parityaktāyās tasyā anuvacane kālaviśeshaṃ vidhatte |

3. āvarvṛitatīḥ | atrāyam prayogakramaḥ | sutyādināt pūrvasmin dine 'gnīshomīyam paśum anushṭhāya, vasatīvarīsaṃjñitāḥ somābhishavakāle savanīyā apa ānīya, vedyām avasthāpya, madhyarātrād ūrdhvam nidrām parityajya, āgnīdhradhishṇyādīṃs tattanmantrair abhimṛiśya, somādīnām pātrāṇy āsādya, prātaranuvākārthaṃ hotāraṃ sampreshya, prātaranuvākānte śriṇotv agnir iti mantreṇa hutvā, tata ekadhanā apa ānetuṃ gachann aponaptrīyasuktārthaṃ hotāraṃ sampreshyaty: ekadhanā apa ānayeti | so 'yam prayogakrama ādhvaryavasūtreshu drashṭavyaḥ | tatra hotāram praty aponaptrīyavishaye praisham Āpastambo darśayati | yatrābhijānāty abhūd ushā ruśatpaśur iti tat pracaraṇyā juhoti, śriṇotv agniḥ samidhā havam ma ity aparaṃ caturgṛibītaṃ gṛihītvā sampreshyaty apa ishya hotar maitrāvaruṇasya camasādhvaryav ādravaikadhanina ādravata neshṭaḥ patnīm udānayonnetar hotṛicamasena vasatīvarībhiś ca cātvālam praty āssveti || asmāt praishād ūrdhvaṃ hotā sūktam anubrūyāt | tad āhāśvalāyanaḥ | parihite 'pa ishya hotar ity ukto 'nabhihiṃkṛityāponaptrīyā anvāha (5, 1, 1) iti | tatra pūrvoktadaśamīsabitā ṛico 'nūcyaikadhaninaḥ purushāḥ presbitāḥ santa ekadhanākhyā apo ghaṭair gṛihītvā yadā jalasamīpād āvartante tadānīṃ tāsv ekadhanāsv apsv āvṛittāsu satishu tadāvṛittim pratīkshamāṇo hotā pūrvam parityaktām āvarvṛitatīr ity etām ṛicam tasmin kāle 'nubrūyād ity arthaḥ |

4. prati yad āpaḥ | tā ekadhanākhyā āpo grahaṇasthānāt pratinivṛitya taiḥ purushair ānīyamānā yadā hotrā dṛiśyante | tadānīm prati yad āpa ity etām ṛicam anubrūyāt |

5. ā dhenavaḥ | hotrā dṛishṭās tā ekadhanākhyā āpo yadā cātvālasamīpam praty āgachanti | tadānīm upāyatīshu samīpam āgachantīshu tāsv ā dhenava ity etām ṛicam brūyāt |

6. sam anyāḥ | pūrvatronnetar hotṛicamasena vasatīvarībhiś ca cātvālam praty āssvety Āpastambasūtroktaḥ praisha udāhṛitaḥ | tata unnetā hotṛisambandhinaṃ camasaṃ vasatīvaryākhyāḥ purvadinānītā apaś cātvālasamīpe samānayati | maitrāvaruṇasya camasādhva-

ryav ādraveti preshitatvān maitrāvaruṇasya paricārakaṣ camasādhvaryur api tadīyaṃ camasaṃ cātvālasamīpe samānayati | tena hotṛicamasena vasatīvaryo gṛihyante maitrāvaruṇacamasenaikadhanāṣ ca gṛihyante | tato vasatīvarīsahite hotṛicamase maitrāvaruṇacamasagatāsv ekadhanāsv adhvaryuṇā samīpanītāsu saṃyojayituṃ samāgatāsu sam anyā yantītyādikām ṛicam anubrūyāt | tam etam anuvacanakālam Āpastambo viṣadayati | hotṛicamasena vasatīvarībhyo nishicyopari cātvāle hotṛicamasaṃ ca maitrāvaruṇacamasaṃ ca saṃsparṣya vasatīvarīr vyānayati sam anyā yantīty abhijñāya hotṛicamasān maitrāvaruṇacamasa ānayati | maitrāvaruṇacamasād dhotṛicamasa etad vā viparītam iti |

7. āpo vai | pūrvedyuḥ sampāditā vasatīvaryākhyā yā āpo yāṣ ca paredyuḥ sampāditā ekadhanākhyās tā ubhayavidhā api yajñānirvahaṇe pūrvabhāvitvārtham anyonyaṃ spardhāṃ kṛitavatyaḥ |

samajñapayat | saṃjñānam parasparam aikamatyam prāpayat |

10. aver apaḥ | he adhvaryo dvividhā apaḥ kim aveḥ | labdhavān asi |

14. tīvrāntam | tīvram avaṣyambhāvi phalam ante yasya somasya so 'yaṃ tīvrāntaḥ | avighnena somayāge samāpte sati sarvathā phalaty evety arthaḥ | bahuramadhyam | bahulam aṅgādikam anushṭhānam madhye prārambhasamāptyor antarāle yasyāsau bahuramadhyaḥ | ṛitvigvaraṇam ārabhyodavasānīyeshṭeḥ pūrvaṃ dīkshaṇīyādyaṅgakarmabhir upāṅṣvantaryāmagrahādibhiṣ ca pradhānair anushṭhānabāhulyam prasiddham |

16. anuparyāvṛityāḥ | anu pṛishṭhataḥ paryāvṛityāḥ paritaḥ saṃcaraṇayogyā dvividhā āpaḥ |

18. Iṣvaro ha | nanu yāgakartṛitvād yajamānasyaivānuvrajanaṃ yuktaṃ na tu hotur ity āṣaṅkyāha | Iṣvaro etc. | yady api hotā yāgakartā na bhavati | athāpy anuvrajantaṃ hotāraṃ yaṣaḥ kīrtir artor Iṣvaro ha | prāptuṃ samarthaiva | tasmāt kīrtihetutvād anubruvataiva hotrā tāsām apām anugamanaṃ kartavyam |

21. yo 'madhavyaḥ | yaḥ pumān pūrvam amadhavyo madhurarasaṃ somaṃ nārhati sa yadi yaṣo 'rtoḥ somayāganimittāṃ kīrtim prāptuṃ samartho bhavitum ichet | sa pumān pūrvoktām anubruvann anuprapadyetety anvayaḥ |

21.

1. ṣiro vā etat | pūrvasmin khaṇḍe dvividhāsv apsu vedyāṃ sāditāsv aponaptrīyānuvacanasya samāpanam uktam | tatra sādanaprakāra Āpastambena darṣitaḥ | aparayā dvārā havirdhānam apaḥ prapādayati pūrvayā gataṣriyaḥ pūrvayā yajamānaḥ prapadyate | dakshiṇasya havirdhānasya pradhure pracaraṇīyaṃ sādayati | yaṃ kā-

mayeta paṇḍakaḥ syād iti tam pracaraṇyopaspriśed etasyaiva havirdhānasyādhastāt puro'ksham maitrāvaruṇacamasam uttarasyāṃ vartanyāṃ puraścakraṃ hotṛicamasam uttarasya havirdhānasyādhastāt puro'kshaṃ vasatīvarīḥ paścādaksham ekadhanā etad vā viparītam | sado yajamāno 'nuprapadyata iti || evaṃ sāditāsv apsv aponaptrīyā ṛicaḥ samāpya hotāvatishṭhate | tato 'dhvaryur dadhigraheṇāṅśugraheṇādābhyagraheṇopāṅśugraheṇāntaryāmagraheṇa kramāt pracarati | tāvad ayaṃ hotā vācaṃ niyamyaivāste | tad idaṃ vidhatte | śiro vā etc.

prāṇāpānau | upāṅśvantaryāmagrahau prāṇāpānasthānīyau | esha te yoniḥ prāṇāya tvā | esha te yonir apānāya tvā (Ts. 1, 4, 2. 3) iti tadīyamantrayoḥ śravaṇāt |

2. śaśvat tathā syāt | avaśyaṃ yajamānaprāṇavigamo hotus tadvadhapratyavāyaś ca bhavet |

3. anumantrayeta | anvīkshya mantraṇam anumantraṇam | tatas tam abhiprāṇet | tam upāṅśugraham abhilakshyocchvāsaṃ kuryāt |

22.

1. tad āhuḥ | antaryāmagrahahomād ūrdhvam mahābhishavaṃ kṛitvaindravāyavam ārabhya pavamatyantargrahārtham (?) tattatpātreshu somaṃ gṛihītvā sāditeshu vaiprushān homān hutvā bahishpavamānārtham prasarpayeyuḥ | prasarpaṇaprakāram Āpastamba āha | saptahotāram manasānudrutyāhavanīye saṃgrahaṃ hutvodañcaḥ prahvā bahishpavamānāya pañcartvijaḥ samanvārabdhāḥ sarpanti | adhvaryum prastotānvārabhate prastotāram pratihartā pratihartāram udgātodgātāram brahmā brahmāṇaṃ yajamāna iti | Āśvalāyano 'py āha | adhvaryumukhāḥ samanvārabdhāḥ sarpanty ā tīrthadeśāt | tatstotrāyopaviśanty udgātāram abhimukhāḥ | tān hotānumantrayate 'traivāsīno yo devānām iha (5, 2, 6) iti | tato hotuḥ sarpaṇaṃ nivārayitum purvapaksham upanyasyati | tad āhuḥ etc.

bahishpavamānaḥ | udgātṛibhir geyam upāsmai gāyatā nara ityādikaṃ stotram bahishpavamānaśabdenocyate |

3. yat sarpet | yady ayaṃ hotā taiḥ saha sarpet | tadānīṃ svakīyām ṛicam eva sāmno 'nuvartmānam pṛishṭhagāminīṃ kuryāt | tac cāyuktam | ṛica ādhāratvāt sāmna ādheyatvāt paścādbhāvitvam | ata eva Chandogā āmananti | tad etasyām ṛicy adhyūḷhaṃ sāma | tasmād ṛicy adhyūḷhaṃ sāma gīyate (Chāndogya 3, 6, 1) iti | tataḥ purogāminyā ṛicaḥ paścādgāmitvam ayuktam |

10. āsurī | atha savanīyapuroḍāśeshu yeyam maitrāvaruṇī payasyāsti tatsadbhāva Āpastambena darśitaḥ | prāgvaṅśe pratiprasthātā savanīyāṃ nirvapati | sarve yavā bhavanti lājārthān parihāpyendrāya

harivate dhānā Indrāya pushaṇvate karambhaṃ Sarasvatyai Bhāratyai parivāpam Indrāya puroḍāśam Mitrāvaruṇābhyām payasyām iti |

Dīrghajihvī | dīrghā jihvā yasyāḥ sā Dīrghajihvī | asurajātāv utpannatvād āsurī | tathā ca Talavakārā āmananti | Dīrghajihvī vā āsury āseti |

tad vyamādyat | tatra prātaḥsavanaṃ vishajihvālehanena vyamādyat | vividham mattam abhūt | sarvasyāpi savanaprayogasya viparyāso jātaḥ |

payasyām | payasi bhavāmikshā payasyā |

23.

5. ekādaśakapālān | Āpastambas tv anyaśākhābhedam anusṛitya pakshadvayam apy udāharati | ashṭau puroḍāśakapālāny ekādaśa mādhyaṃdine dvādaśa tṛitīyasavane sarvān aindrān ekādaśakapālān anusavanam eke samāmanantīti |

8. svadhāḥ | annam |

24.

1. havishpaṅktim | havishāṃ dhānādidravyarūpāṇām paṅktiḥ samūho yasmin somayāge so 'yam havishpaṅktiḥ | tādṛiśaṃ yajñam yo veda sa tathaiva tādṛiśena yajñena samṛiddho bhavati | bhṛishṭā yavataṇḍulā dhānāḥ | tad āhāpastambaḥ | kapālānām upadhānakāle prathamakapālamantreṇa dhānārthaṃ lājārthaṃ kapāle adhiśritya taṇḍulān opya dhānāḥ karoti vṛihīn opya lājān karoti puroḍāśam adhiśrityāmikshāvat payasyāṃ karoti | udvāsanakāle dhānā udvāsya vibhāgamantreṇa vibhajyārdhā ājyena saṃyauty ardhā pishṭān ātmāvṛitā saktūn karoti | manthaṃ saṃyutaṃ karambha ity ācakshate lājān parivāpa iti | na vai lājebhyaḥ sruvān saṃharatīti |

2. aksharapaṅktim | pañcasaṃkhyākānām aksharāṇāṃ samūho 'ksharapaṅktiḥ | su ity ekam aksharam, mad iti dvitīyam aksharam, pad iti tṛitīyam aksharaṃ, vag iti caturtham aksharaṃ, de iti pañcamam akṣaram | tāny etāny aksharāṇi hotṛijapādau prayoktavyāni | tathā ca sampradāyavida āhuḥ | etad dhotṛijapākhyasya cādito 'ksharapaṅcakam | ekaikam aksharaṃ cātra parasya brahmaṇo vapuḥ || su pūjitam mat prahṛishṭam pat sarvavyāpi tac ca vak | sarvasya vaktṛi brahmaiva de phalānām pradātṛi tad iti |

3. nārāśaṅsapaṅktim | bhakshitāpyāyitānāṃ sāditānāṃ camasānāṃ nārāśaṅsaḥ saṃjñā | ata uktam ācāryeṇa | āpyāyitāṅś camasān sādayanti te nārāśaṅsā bhavantīti || bhakshiteshu camaseshu punaḥpūraṇam āpyāyanam |

4. savanapaṅktim | paredyur yakshyamāṇasya yajamānasya samīpe pūrvedyur devatās tadīyaṃ yajñam pratīkshamāṇā vasanti |

tasmād upa samīpe vasanty asmin divasa iti purvadivasa upavasathaḥ | upavasathākhye pūrvadivase yaḥ paśur agnīshomīyaḥ so 'py atra savanasamīpavartitvāt savanatvena gaṇyate | prātaḥsavanādīni tu trīṇi prasiddhāny eva savanāni | savanebhya ūrdhvam anushṭheyo 'nubandhyākhyaḥ paśur api pūrvavat savanatvena gaṇyate | ataḥ pañcānām savanānām pañktyā samūhena yukto yo yajña esha eva savanapañktiḥ |

5 pañcamahavihsvarūpāyāḥ payasyāyāḥ (nämlich yājyā) śākhāntarād upasaṃhartavyā |

11. puroḷāśasvishṭakṛitaḥ | savanīyapuroḍāśasambandhinaḥ svishṭakṛito yājyāṃ vidhatte | havir etc.

25.

2. saha nau | he Vāyo nāv āvayor ubhayoḥ saha somapānam astu | tavārdham mamārdham |

4. indraturīyaḥ | Indrasya turīyabhāgo yasmin grahe so 'yam indraturīyaḥ |

6. tasmād dhāpi | yasmāt sārathirūpasyendrasya caturthabhāgaḥ pūrvam prattaḥ | tasmād dha tata eva kāraṇād etarhy apīdānīm api bharatāḥ | bharaḥ saṃgrāmaḥ | taṃ tanvanti vistārayantīti bharatā yoddhāraḥ | satvanāṃ sārathīnāṃ vittiṃ vetanāṃ jīvitarūpām prayanti | prakarsheṇa sampādayanti | te ca saṃgrahītāraḥ sārathayas turīye haiva yuddhalabdhasya dravyasya caturthabhāga eva vadante | asmākam etāvad ucitam iti kathayanti | tadaucitye yuktim āha | amunaiva pūrvoktenānūkāśena dṛishṭāntena | sa eva dṛishṭānto yad ada ityādinā spashṭīkriyate | yasmāt kāraṇād Indro Vāyoḥ sārathir iva bhūtvā adaś caturthāṅśarūpaṃ somātmakaṃ dhanam udajayat | tasmāl loke 'pi tathaiva pravṛittam ity arthaḥ |

26.

5. vyṛiddham | yasmin karmaṇi yājyāyāḥ sakāśāt puronuvākyāksharair abhyadhikā | tat karma vyṛiddhaṃ samṛiddhirahitam | pūrvapakshiṇaś cātra nyūnāṃ yājyām puronuvākyām adhikāṃ kurvanti | tasmād etan matam ayuktam | yatra vai yasmiṅs tu karmaṇi puronuvākyāyāḥ sakāśād abhyadhikā yājyā bhavati | tat karma samṛiddham | api ca yatra karmaṇi yājyānuvākye same bhavataḥ | tad api karma samṛiddham | sāmyapakshe 'nyo 'pi guṇo 'sti | tat katham iti | tad ucyate | prāṇasya ca vācaś ca prāṇavācor madhye yasya yasya vastunaḥ kāmāyāpekshitaphalasiddhaye tat tathā kuryāt | tena pūrvoktaprakāreṇānushṭubgāyatrījanyam anushṭhānam pūrvapakshī kurvīta | tat sarvaṃ viphalam | tatraiva yājyānuvākyayoḥ sāmyānushṭhāna eva upāptam | śīghram prāptam bhavati | tasmāt sāmyapa-

ksha evādaraṇīya ity arthaḥ | sāmyapakshe pūrvapakshyabhipretam prayojanaṃ kathaṃ sidhyed ity āśaṅkyāha | vāyavyā etc.

6. vāyavyā | dvayoḥ puronuvākyayor madhye yā pūrvā puronuvākyā sā vāyavyā vāyudevatākā | vāyav ā yāhi darśatety asyām ṛici Vāyoḥ śravaṇāt | yā tūttarā puronuvākyā seyam aindravāyavī | indravāyū ime sutā ity asyām ṛicīndravāyvoḥ śravaṇāt | evam yājyayor api draṣṭavyam | ubhayor yājyayor madhye yā pūrvā sā vāyavyā | agram pibā madhūnām ity asyām ṛici sutaṃ vāyo divishṭishv iti Vāyoḥ śravaṇāt | yottarā yājyā saindravāyavī | śatenā no abhishṭibhir ity asyām ṛici niyutvāñ indrasārathir itīndraḥ śrūyate | vāyo sutasyeti Vāyur api śrūyate | tasmād iyam aindravāyavī |

27.

1. dvidevatyāḥ | dve devate yugmarūpe yeshāṃ grahānāṃ te dvidevatyāḥ | Indraś ca Vāyuś cety ekaṃ yugmam | Mitraś ca Varuṇaś ceti dvitīyaṃ yugmam | yāv Aśvinau tau tṛitīyaṃ yugmam | ta ete dvidevatyagrahāḥ prāṇā vai | indriyarūpā eva | vāg va aindravāyavaś cakshur maitrāvaruṇaḥ śrotram āśvinaḥ | (Ts. 6, 4, 9, 4) iti śrutyantarāt | te ca grahā ekapātrā grahītavyāḥ | Indravāyvor ekasmin pātre grahaṇam Mitrāvaruṇayor ekasminn Aśvinor ekasminn iti | yasmāt prāṇarūpāṇāṃ grahāṇām ekapātratvam | tasmād vākcakshuḥśrotrarupāḥ prāṇā ekanāmānaḥ | prāṇā ity evam eteshāṃ nāma | te ca grahā homakāle dvipātrā hotavyāḥ | tattadgrahapātreṇādhvaryur juhoti, pratiprasthātā pātrāntareṇa juhoti | yasmād dhomakāle pātradvayam | tasmāc.cakshurādayaḥ prāṇāḥ svasvagolakeshu dvandam | dvau-dvau bhūtvā vartante | ayam arthaḥ śrutyantare praśnottarābhyām āmnātaḥ | brahmavādino vadanti kasmāt satyād ekapātrā dvidevatyā gṛihyante dvipātrā hūyanta iti | yad ekapātrā gṛihyante tasmād eko 'ntarataḥ prāṇo, dvipātrā hūyante tasmād dvau-dvau bahishṭāt prāṇāḥ (Ts. 6, 4, 9, 3) iti || homakāle dvipātratvam Āpastambena spashṭīkṛitam | havirdhānaṃ gachan sampreshyati Vāyava Indravāyubhyām anubrūhīty upayāmagṛihīto 'si vārkshasadasīty ādityapātreṇa pratiprasthātā droṇakalaśād aindravāyavasya pratinigrāhyaṃ gṛihītvā na sādayaty aindravāyavam ādāyādhvaryur droṇakalaśāc ca pariplavayā rājānam | ubhau nishkramya dakshiṇato 'vasthāya dakshiṇam paridhisaṃdhim anvavahṛityādhvaro yajño 'yam astu devā iti pariplavayāghāram āghārayaty āśrāvya pratyāśrāvite sampreshyati Vāyava Indravāyubhyām preshyeti vashaṭkṛite juhoti punar vashaṭkṛite juhutaḥ | evam uttarābhyāṃ grahābhyam pracarata iti |

2. yenaivādhvaryuḥ | adhvaryoḥ pradānamantra Āpastambena darśitaḥ | graham adhvaryur ādāya kshipraṃ hotāram abhidru-

tya mayi vasuḥ purovasur iti grahaṃ hotre prayachati | etenaiva hotā pratigṛihya dakshiṇa ūrāv āsādya hastābhyāṃ nigṛihyāsta iti |

8. sarvataḥ parihāram | sarvāsu dikshu parito haraṇaṃ kṛitvā | śiraḥ pradakshiṇīkṛityety arthaḥ | yasmāc chrotrarūpasyāśvinasya parito haraṇam | tasmāc chrotreṇa sarvataḥ śṛiṇvanti | purataḥ pṛishṭhataḥ pārśvayor vācaṃ vadantīṃ svārtham abhidadhānāṃ vācaṃ śṛiṇvanti | yathā hotur īdṛiśam bhakshaṇaṃ tathādhvaryor api śākhāntare śrutam | vāg vā aindravāyavaś cakshur maitrāvaruṇaḥ śrotram āśvinaḥ | purastād aindravāyavam bhakshayati tasmāt purastād vācā vadati | purastān maitrāvaruṇaṃ tasmāt purastāc cakshushā paśyati | sarvataḥ parihāram āśvinaṃ tasmāt sarvataḥ śrotreṇa śṛiṇoti (Ts. 6, 4, 9, 4) iti |

28.

1. anavānam | dvidevatyagraheshu yājyām paṭhan hotānavānaṃ yajet | mantramadhya ucchvāsam akṛitvā yajet | dvidevatyānām prāṇarūpatvād ayaṃ nairantaryapāṭhaḥ prāṇānāṃ saṃtatāvasthāpanāya bhavati | tatas teshāṃ vyavachedo na bhavati | saṃtatir avyavachedaś cety eka evārtho 'nvayavyatirekābhyām ucyate || itareshu graheshu yājyānte vashaṭkāreṇa sakṛid dhutvā somasyāgne vīhīty anuvashaṭkāreṇa punar yajanti | ataḥ prasaktam anuvashaṭkāramantraṃ nishedhati | prāṇā vai etc.

4. dvir āgurya | āgūḥśabdena pratijñābhidhīyate | maitrāvaruṇo dvir āgurya dviḥ pratijñāya dviḥ preshyati | dvāv asya praishamantrau | hotā yakshad Vāyum agregām ity eko, hotā yakshad Indravāyū arhanteti dvitīyaḥ | Āśvalāyanaḥ 5, 5, 3 | tayor ubhayor apy ādāv ayaṃ hotā yakshad iti dviḥ pratijānāti | dvayor mantrayor ante hotar yaja hotar yajeti dviḥ preshyati | hotā tv agram pibā madhūnām ityādike dve yājye paṭhitum ādau ye yajāmaha iti sakṛid eva pratijānīte dvayor yājyayor ante vaushaḍ vaushaḍ iti dvir vashaṭkaroti | tac ca nyāyena dvitīyamantrādāv api ye yajāmaha ity āgūḥkaraṇam apekshitaṃ tac ca na kriyate | tasmād dhotur dvitīyayājyādāv āguḥ kā nāma syād iti praśnaḥ || dvitīyayājyādau mā bhud evāgūr ity etad uttaraṃ vipakshabādhapurvakaṃ darśayati | prāṇā vai etc.

29.

1. ṛituyājāḥ | madhumādhavādaya ṛitudevā yatrejyante ta eta ṛituyājāḥ |

ṛitugrahāś ca dvādaśasaṃkhyākāḥ | tatrādyeshu shaṭsu kaṃcid viśeshaṃ vidhatte |

2. shaḷ ṛituneti | adhvaryuṇā preshito maitrāvaruṇaḥ praishasūktagatair mantraiḥ krameṇa hotrādīn preshyati | tena preshitā

hotrādaya ṛitunā somam ity evaṃ yajeyuḥ | eteshāṃ shaṇṇām ṛitu-yājānām prāṇasvarūpatvād dhotrādayaḥ shaḍ api yajamāne prāṇaṃ sthāpayanti || saptamam ārabhya daśamānte viśeshaṃ vidhatte |

3. catvāra ṛitubhiḥ | adhvaryuṇā preshito maitrāvaruṇaḥ praishasūktagataiḥ saptamādibhiś caturbhir mantrair hotrādīn krameṇa caturaḥ preshyati | ta ṛitubhiḥ somam iti bahuvacanāntaprayogeṇa catvāro 'pi yajeyuḥ |

4. dvir ṛituneti | adhvaryupreshito maitrāvaruṇaḥ praishasuktagatābhyām ekādaśadvādaśābhyām mantrābhyām preshyati | tena preshitau dvāv adhvaryuyajamānāv ṛitunā somam ity evam ekavacanāntaprayogeṇa yajetām | antyayor dvayor yāgayor vyānasvarūpatvāt tadyāgena vyānam eva yajamāne sarve 'py ṛitvijaḥ sthāpayanti | anenaiva krameṇa maitrāvaruṇam praty adhvaryoḥ praisha Āpastambena darśitaḥ | ṛitunā preshyati trishv ādyeshv adhvaryuḥ sampreshyaty evam pratiprasthātā | pātrayor mukhe paryāvṛityartubhiḥ preshyati dvayor adhvaryur evam pratiprasthātā | punaḥ paryāvṛityartunā preshyati sakṛid adhvaryur evam pratiprasthāteti |

30.

1. prāṇā vai | savanīyapaśupuroḍāśapracārād ūrdhvaṃ tadanīgam iḍopahvānam avasthāpya dvidevatyagrahapracāraḥ kṛitaḥ | tata ūrdhvaṃ tadgrahaśeshabhakshaṇam api prāptam | tatreḍopāhvānagrahaśeshabhakshaṇayoḥ kim pūrvaṃ kim aparam iti kramasya jñātum aśakyatvāt taṃ kramaṃ vidhatte | prāṇā vai etc.

dvidevatyānāṃ vāgādiprāṇarūpatvam pūrvam evoktam | iḍādevatā ca gaur vā asyai śarīram (Ts. 1, 7, 2, 1) iti śruteḥ paśurūpā | tatraivaṃ sthite prathamato dvidevatyagrahaśeshān bhakshayitvā paścād iḍopahvānaṃ kuryāt |

tad etad iḍāpātre bhāgam avadāya kriyamāṇam upahvānam | yā tu hotur haste sampāditāvāntareḍā tatprāśanasya hotṛicamasabhakshaṇasya ca paurvāparyaṃ vicārya niścinoti | tad āhur etc.

5. prāṇā vai | dvidevatyagrahaśeshasya bindor hotṛicamase prakshepaṃ vidhatte | prāṇā vai etc.

saṃsravān | saṃsravā bindavaḥ | tatprakshepeṇa dvidevatyarūpān prāṇān ātmany eva śarīre hotṛicamasarūpe hotā prakshipati |

31.

1. na vyāvartanta | ekasya vargasya sāmarthyādhikyam itarasya nyūnam ity evaṃ vyāvṛittiṃ na prāptāḥ |

tushṇīṃśaṅsam | sarveshv api śastreshv ṛicaḥ paṭhyante | asmiṅs tu śastre na paṭhyanta iti tūshṇīṃśaṅsaḥ | ṛikpāṭharāhityena gūḍham eshāṃ devānāṃ taṃ tūshṇīṃśaṅsam asurā nānvavāyan | nānugatavantaḥ | etadanushṭhānam avijñāya na kṛitavanta ity arthaḥ |

5. tūshṇīṃsaṅsam | tatprakāra Āśvalāyanena darśitaḥ | su mat pad vag de pitā mātariśvāchidrā padā dhād achidrokthā kavayaḥ śaṅsan | somo viśvavin nīthāni neshad bṛihāspatir ukthamadāni śaṅsishat | vāg āyur viśvam āyuḥ | ka idaṃ śaṅsishyati sa idaṃ śaṅsishyatīti japitvānabhihiṃkṛitya śoṅsāvom ity uccair āhūya tūshṇīṃśaṅsaṃ śaṅsed upāṅśu sapraṇavam asaṃtanvan | esha āhāvaḥ prātaḥsavane śastrādishu (5, 9, 1) iti | asyāyam arthaḥ | ṛitupātrabhakshaṇānantaraṃ hotur mukhata āsīno 'dhvaryuḥ parāṅmukhaḥ sann āvartate | tadānīṃ hotā sumadityādi sa idaṃ śaṅsishyatītyantaṃ mantraṃ japitvābhihiṃkāram akṛitvā śoṅsāvom ity anena mantreṇādhvaryum uccair āhuya bhūr agnir ityādikam praṇavasahitam upāṅśu paṭhet | praṇavena sahāsaṃtatam avichedanaṃ kuryāt | esha śoṅsāvom iti mantre 'dhvaryor āhvānarūpatvād āhāva ity ucyate | sa ca prātaḥsavane śastrādishu pravartata iti |

6. upa vā vadet | yaḥ ko 'py anyaḥ purusho nindec chaped vā | upavādo nindā | anuvyāhāraḥ śāpaḥ |

33.

1. āhāvaḥ | śoṅsāvom ity anena mantreṇa śaṅsanakāle hotādhvaryum āhvayati | so 'yam āhāvaḥ | agnir deveddha ityādibhir dvādaśabhir vakshyamāṇaiḥ padair yuktā tatsamuhārūpā nivit | pra vo devāyāgnaya ityādikaṃ saptarcaṃ sūktam |

yaḥ pūrvam uktas tūshṇīṃśaṅso ye ca nivitsukte tad etat trayam ājyanāmakaśastrasya rūpam | tad uktaṃ sampradāyavidbhiḥ | tūshṇīṃśaṅsanivitsūktair ājyaśastraṃ triparvakam iti |

34.

7. rathīr adhvarāṇām | śākhāntare tu tadīyarathapradarśanapūrvakam eva mantro vyākhyātaḥ | rathīr adhvarāṇām ity āha | esha hi devarathaḥ (Ts. 2, 5, 9, 2) iti |

8. atūrtaḥ | bhūlokavartī vahnir atūrtaḥ | kenāpy atīrṇaḥ | mārgamadhye tiryañcam mārgasyāvarodhakatvenāvasthitam prauḍhaṃ dāvāgniṃ kaścid api tarītuṃ na samarthaḥ |

35.

2. viharati | viharaṇam pṛithakkaraṇam | dvayoḥ pādayor madhye vihāraṃ vichedaṃ kṛitvā paṭhet |

5. parovarīyāṅsam | paraḥ parasminn uttarabhāge 'tiśayena sthulam īdṛiśaṃ vajraṃ suktapaṭhanena sampādayati | prathamāyā ṛica uttarārdhe pade | tatpādayoḥ samasanam | tad api vajrasādṛiśyārtham | vajrasya hy ārambhaṇato 'ṇimā mūle saukshmyam ity arthaḥ | vajraśabdena khaḍgādirūpam āyudham abhidhīyate | tasya hi mūle mushṭibandhanasthāne sūkshmatā bhavati | upari tu vistāraḥ |

daṇḍaśabdena gadā vivakshitā | sāpi hastagrahaṇasthāne mūle sūkshmā prahārasthāne 'gre sthūlā | paraśur api tathāvidhaḥ | yathāyaṃ trividho vajra evam idam api sūktam prathamapādaviharaṇena sūkshmam uttarārdharcapādasamāsena sthulam |

36.

1. sadaḥ | tadānīṃ devāḥ saumikavedyām prāgvaṅśasya pūrvasyāṃ diśi yeyaṃ sado'bhidhānā śālā tām eva svasya nivāsasthānaṃ kṛitavantaḥ |

āgnīdhram | tato devā nirgatāḥ santa āgnīdhrābhidhāṃ śālām prāptavantāḥ |

3. te vai prātaḥ | ta eva devāḥ prātaḥsavane yāny ājyanāmakāni śastrāṇi tair evā samantāj jayam prāpnuvanta āgachan | yasmād evaṃ tasmād ā samantāj jayanty ebhir iti vyutpattyā śastrāṇām ājyanāma sampannam | anenaiva nyāyena Sāmavede pañcadaśāny ājyānīti vākyena vihitānām pañcadaśastomayuktānāṃ stotrāṇām ājyanāmatvaṃ drashṭavyam |

4. tāsāṃ vai hotrāṇām | praśāstā brāhmaṇācchaṅsy achāvāka ity ete śastriṇo hotrakā yady api purushās tathāpi tadīyatanuvivakshayā tāsām ityādi strīliṅganirdeśaḥ | yās tanavaḥ pūrvam asurāṇ apāghnata | tāsām eva hotraṇāṃ hotrakatanūnām āyatīnāṃ sadaḥ praveshṭum āgachantīnāṃ sarvato jayam prāpnuvatīnām madhye 'chāvākīyāchāvākasambandhinī tanur abhīyata | hīnābhut | sadaḥ samāgantuṃ nāśaknod ity arthaḥ | tadanugrahārtham tasyāṃ tanvām Indrāgnī adhyāstām | adhishṭhāya nivāsaṃ kṛitavantau |

aindrāgnam | indrāgnī ā gatam ityādikaṃ tacchastram |

6. achāvākīyām | so 'sya yajamānasyāchāvākīyāṃ kuryāt | achāvākasambaddham aindrāgnaśastram paṭhet | tenaiva pāṭhena sā tadīyā tanur ahīnā vyavahartuṃ samarthā bhavati |

37.

1. devarathaḥ | athājyaśastrasya bahishpavamānastotrottaratvam prāugaśastrasyājyastotrottaratvaṃ vidhatte | devaratho etc.

yo yajño 'sty esha devānāṃ ratha eva | tasya ratharūpasya yajñasyājyam prāugaṃ ca yac chastradvayaṃ tad antarau raśmī | aśvabandhanarajju | rathasyopary avasthitena sārathinā dhriyamāṇatvāt tayor abhyantaratvam | yasmād evaṃ tasmād yady ājyaśastreṇa bahishpavamānam anu paścāc chaṅset | prāugaśastreṇa ājyastotram anuśaṅset | tadanīṃ devarathasyaiva sambandhināv abhyantarau raśmī pragrahau viharati | viśeshṇa sampādayati | tac cālobhāya vyāmoharāhityāya sampadyate | raśmirāhitye dushṭābhyām aśvābhyāṃ yatra kvāpi durgame deśe rathanayane sati rathabhaṅgarūpo vyāmohaḥ syāt | tan mā bhūd iti śastradvayaṃ krameṇa prayoktavyam |

4. tad āhuḥ | tat tasminn ājyaśastre brahmavādina āhuḥ | codayanti | yathaiva stotraṃ sāmagair uktaṃ tathaiva bahvṛicaiḥ śastraṃ vaktavyam | stutam anuśaṅsatīti vidhānāt | atra tu sāmagā upāsmai gāyatā naraḥ pavamānāyetyādishu pāvamānīshu pavamānadevatākāsv ṛikshu bahishpavamānākhyena stotreṇa stuvate | bahvṛicas tu hotā pra vo devāyāgnaya ityādikam ājyaśastraṃ śaṅsati | tathā sati katham asya hotuḥ pāvamānya ṛico 'nuśastā bhaveyuḥ | na hi Pavamānaḥ śastradevatā kiṃtv Agnir iti codyam |

9. sampadā | anushṭupsu gāyatrītve sampādite sati tayā sampadā vaiyadhikaraṇyaparihārād anukulaśaṅsanam bhavatīti parihāram brūyāt || sampādanaprakāraṃ darśayati |

10. saptaitāḥ | ādyāntyayor ṛicos trir āvṛittau satyāṃ svabhāvataḥ saptānām anushṭubhām ekādaśatvaṃ sampadyate | agna indraś ceti yājyā virāṭchandaskā sā dvādaśy anushṭub iti gaṇanīyā | yady api tasyā virājas trayastriṅśadaksharatvād ekam aksharam anushṭuptvād atiricyate | tathāpy alpena vaikalyena chandastvaṃ nāpaitīti nyāyaḥ pūrvam (1, 6) apy udāhṛitaḥ | evaṃ sati dvādaśasv anushṭupsu dvādaśa pādān apanīyāvaśishṭaiḥ pādais tripadā gāyatryo dvādaśa sampādanīyāḥ | apanītais ca pādais catasro gāyatrya ity anena prakāreṇa shoḍaśasaṃkhyākā gāyatrya eva sampadyante |

38.

2. upāṅśu | oshṭhaspandanam eva parair dṛiśyate na tu śabdaḥ śrūyate tādṛiśam upāṅśutvam |

3. purāhāvāt | adhvaryur āhvayate yena śoṅsāvom iti mantreṇa tasmāt pūrvabhāvī hotṛijapaḥ | tathā cāśvalāyanenodāhṛitam | japitvānabhihiṃkṛitya śoṅsāvom ity uccair āhuya (5, 9, 1) iti || āhāvād ūrdhvaṃ yat kiṃcit paṭhyate tat sarvaṃ śastrasyaiva sambandhi bhavet | āhāvamantreṇa śastrānujñānasya pṛishṭatvāt | ato hotṛijapasya śastrāntarbhāvaṃ nivārayitum pūrvakālīnatvam |

4. parāñcam | asmin kāle 'dhvaryuḥ parāṅ bhavati | hotur vimukho bhavati | tathā catushpadī gaur iva hastau bhumāv avasthāpyāsīno bhavati | tādṛiśam adhvaryuṃ sambodhyābhimukho yathā bhavati tathā hotā śoṅsāvom iti mantreṇāhvayate | yasmād āhvānakāla īdṛiśo 'dhvaryus tasmāl loke 'pi catushpādo gavādayaḥ parāñcaḥ sambhogāvasthāyām parasparābhimukhyarahitā bhutvā retaḥ siñcanti || āhāvād ūrdhvam adhvaryoś catushpāttvam parityajya samyagutthānaṃ vidhatte | samyañ etc.

5. samyañ | ūrdhvatvenāvasthānaṃ samyaktvam |

39.

3. tira iva | yathā kuḍyagṛihādivyavahitam anyair adhīyamānaṃ vākyam īshat pratīyate na tu spashṭam | tadvat tūshṇīṃśaṅso

'py aspashṭo yathā bhavati taṭhā saṅset | tad idaṃ tira ivety ucyate | hotṛijapād īshad uocair ity arthaḥ |

4. shaṭpadam | shaṭpadaṃ shaḍbhāgam | bhūr Agnir jyotir ity eko bhāgaḥ | jyotir Agnir iti dvitīyo bhāgaḥ | evam uttaratrāpi drashṭavyam | tathāvidhasaṅsane purushasāmyam bhavati | purushasya shaḍvidhatvam eva shaḷaṅga ity anena spashṭīkriyate | purushāvayavashaṭkaṃ ṣākhāntare darśitam | shoḍhāvihito vai purusha ātmā ca śiraś ca catvāry aṅgāni (Ts. 5, 6, 9, 1) iti | dvau hastau dvau pādāv ity aṅgacatushṭayam | ātmaśabdo madhyadehavācī | bhāgatrayopete tūshṇīṃsaṅse tattadbhāgamadhyeshv avasāne shaḍbhāgatvam Āśvalāyana āha | bhūr Agnir jyotir jyotir Agnom | Indro jyotir bhuvo jyotir Indrom | Sūryo jyotir jyotiḥ svaḥ Sūryom iti tripadas tūshṇīṃsaṅsaḥ | yady u shaṭpadaḥ pūrvaiḥ jyotiḥśabdair agre 'vasyet (5, 9, 11) iti |

6. purorucam | pra vo devāyetyādisūktāt purato rocate dīpyate iti purorukśabdena nivid ucyate |

9. jātavedasyām | jātavedā devatā yasyāḥ purorucaḥ sā jātavedasyā | jātavedaḥśabdarūpaṃ nyaṅgaṃ nitarām aṅgaṃ cihnaṃ yasyāḥ purorucaḥ sā jātavedonyaṅgā | tasyāḥ puroruco 'ntime bhāge so adhvarā karati jātavedā iti jātavedaḥśabdaḥ paṭhyate |

10. tad āhuḥ | tṛitīyasavanasya jātavedasam praty āyatanatvam āgnimārutaśastre devatvād avagantavyam | tathā ca sampradāyavida āhuḥ | jātavedās tu devo 'yaṃ vartata āgnimāruta iti |

40.

2. dīdivāṅsam | yady apy adhyayanakrameṇeyam ṛik pañcamī tathāpi dvitīyātvena prayoktavyā | brāhmaṇakramasyānushṭhānārthatvāt |

atrādhyayanakramād anyam anushṭhānakramam abhipretyāśvalāyana āha | anubrāhmaṇaṃ vānupūrvyam (5, 9, 23) iti || adhyayanakrameṇa caturthīm anushṭhānāya tṛitīyātvena vidhatte | sa naḥ etc.

3. śarmavad āsmā ayāṅsi | So alle Handschriften ausser I. O. 697, welche āyāṅsi hat. I. O. 1977 liest ayāṅsi mit zwei wagerechten Strichen über dem ersten a. Sāyaṇa las āsmā āyāṅsi. Denn er sagt: āīpūrvasya yama uparama ity asya dhātoś chāndasaṃ rūpam | āsmā ity ākāraś ca chāndasaḥ |

8. yājyayā | agna indraś ceti yeyaṃ yājyā pūrvam uktā tayā yajati | yāgārthaṃ yājyām paṭhet | yājyā ca prattir vai pradānarupaiva | tathā ca havisha ādāne pradāne krameṇa puronuvākyāyājyādhīne śrutyantare śrūyete | puronuvākyayā datte pra yachati yājyayā (Ts. 2, 6, 2, 5) iti |

11. ity adhyātmam | ātmānaṃ śarīram adhikṛitya vartata

ity adhyātmam | asmin khaṇḍe śarīrarūpatvena praśaṅsanam ājyaśastrasyoktam | uttarakhaṇḍe tv adhidaivatam devatāvishayam ājyaśastrapraśaṅsanam ucyate |

Pañcikā III.

1.

1. grahoktham | praügākhyam yac chastram asti tad grahokthaṃ vai | aindravāyavādigrahāṇām ukthaṃ grahoktham | tadiyadevatāpraśaṅsārūpam ity arthaḥ | navetyādinā grahasambandha eva spashṭikriyate | prātaḥsavana aindravāyavamaitrāvaruṇādayo dhārāgrahā navasaṃkhyākā gṛihyante | grahītā tv adhvaryuḥ | tathā bahishpavamānākhye stotra udgātāro navabhir navasaṃkhyākābhir ṛigbhiḥ stuvate | upāsmai gāyatety ekas tṛicaḥ | davidyutatyeti dvitīyaḥ | pavasveti tṛitīyaḥ | eteshu trishu tṛiceshu navasaṃkhyākā ṛico vidyante | tā āvṛittirahitā gīyante | evaṃ stome bahishpavamānastotra udgātṛibhiḥ stute saty adhvaryur daśamaṃ graham āśvinākhyaṃ gṛihṇāti | yady apy ādhvaryavayor mantrabrāhmaṇakāṇḍayor āśvinagraho dhārāgraheshu tṛitīyatvenāmnātaḥ | tathāpy asau daśamatvena grahītavyaḥ | āśvino daśamo gṛihyate taṃ tṛitīyaṃ juhvata iti śrutyantaravacanāt | tathā ca graheshu daśamaḥ sampannaḥ | tathaivetarāsām bahishpavamānastotragatānām ṛicāṃ himkāro daśamatvena gaṇanīyaḥ | tathā sati grahāṇāṃ stotrāṇāṃ ca saṃkhyāsāmyam bhavati | tad idaṃ so sā sammeti vākyenocyate | ukāro nipātaḥ sammuccayārthaḥ san strīliṅgābhyāṃ tacchabdābhyāṃ sambadhyate | tathā sati sātra grahasaṃkhyā sā ca stotriyasaṃkhyety uktam bhavati | sammety atra dvitīyo makāraś chāndasaḥ | tasminn apagate sati samā tulyety uktam bhavati | evaṃ sati yathā bahishpavamānastotrasya grahasambandhaḥ | tathā praügaśastrasyāpi grahasambandho drashṭavya ity abhiprāyaḥ |

2. vāyavyam | Vāyur devatā yasya tṛicasya so 'yaṃ vāyavyaḥ | vāyav ā yāhi darśatetyādikaḥ | taṃ śaṅset | tena śaṅsanena vāyavyo graha ukthavāṅ chastravān bhavati | yady api vāyavyaḥ pṛithaggraho nāsti tathāpy aindravāyavasya grahasya pūrvo bhāgo vāyavya ity ucyate | sa ca prathamam ā vāyo bhushety anena kevalavāyudevatākena mantreṇa gṛihyate, tena vāyavyo bhavati | paścād indravāyū ity anenendrasahitavāyudevatākena gṛihyate, tenaindravāyavo 'pi bhavati | ata eva Vāyave dvir grahaṇaṃ Taittirīyā adhīyate | sakṛid Indrāya madhyato gṛihyate dvir Vāyave (Ts. 6, 4, 7, 3) iti | tatra prathamabhāgarūpo vāyavyo grahaḥ kevalena vāyavyatṛicena śastravān sampadyate |

3. aindravāyavam | Indraṣ ca Vāyuṣ ca militvā devatā yasya tṛicasya so 'yam aindravāyavaḥ | indravāyū ime sutā ityādikaḥ | taṃ ṣaṅset | tacchaṅsanenaindravāyavagrahasyottarabhāgaḥ ṣastravān bhavati |

4. maitrāvaruṇam | Mitro Varuṇaṣ ca militvā devatā yasya tṛicasya so 'yam maitrāvaruṇaḥ | mitraṃ huve pūtadakṣham ityādikaḥ |

5. āṣvinam | Aṣvinau militvā devatā yasya tṛicasya so 'yam āṣvinaḥ | aṣvinā yajvarīr isha ityādikaḥ |

6. aindram | Indro devatā yasya tṛicasya so 'yam aindraḥ | indrā yāhi citrabhānav ityādir aindras tṛicaḥ | tena ṣukragrahamanthigrahayor ubhayoḥ ṣastravattvam |

7. vaiṣvadevam | omāsaṣ carshaṇīdhṛita ity esha vaiṣvadevas tṛicaḥ | tenāgrayaṇagrahasya ṣastravattvam | tathāpi viṣvedevadevatākatvād vaiṣvadevam | evaṃ sarvatra grahaṣastrayor ekadevatākatvaṃ drashṭavyam |

8. sārasvatam | pāvakā naḥ sarasvatīṭyādikaḥ sārasvatas tṛicas || nanu pūrvavad atrāpi grahasya ṣastravattvaṃ kuto nopanyasyata ity āṣaṅkyāha |

9. na sārasvataḥ | ādhvaryavamantrakāṇḍe sārasvatamantrasyāpaṭhitvād brāhmaṇe vidhyabhāvāc ca grahābhāvaḥ || tarhi grahokthe 'sminn asya sārasvatasya tṛicasya kimarthaṃ ṣaṅsanam āmnātam ity āṣaṅkyāha |

10. vāk tu | Sarasvatī hi vāgdevatā grahāṇāṃ ca vācā gṛihyamāṇatvāt sārasvatatvam | tena sarve 'pi grahāḥ ṣastokthāḥ paṭhitaṣastrā bhavanti |

3.

2. kiṃ sa | asya yajamānasya yo hotā syāt sa tasya pāpabhadraṃ kim ādriyeta | pāpam anishṭaphalam bhadram ishṭaphalam | tādṛiṣaṃ kim phalaṃ sampādayituṃ samartha iti praṣnaḥ | atraiva janmany enaṃ yajamānam prati yathā hotā kāmayeta tathā kartuṃ ṣaknotīty uttaram |

3. vāyavyam | evaṃ kāmayamāno hotāsya yajamānasya sambandhinaṃ vāyavyaṃ tṛicaṃ lubdhaṃ vyāmūḍhaṃ yathā bhavati tathā ṣaṅset | lubha vimohana iti dhātuḥ | vyāmohaprakāra ucyate | ekām ṛicaṃ vā tadīyam ekam padaṃ vātīyāt | stambhayet | na paṭhed ity arthaḥ | tāvatā tattṛicasvarūpaṃ lubdhaṃ vyāmūḍham bhavati |

10. etad evāsya | hotāsya yajamānasya sambandhi tad eva praūgaṣastraṃ yathāpūrvaṃ guroḥ samīpe purā yena krameṇa paṭhitaṃ tathaiva ṛiju kḷiptam | kasyacid avayavasyānyathātvābhāvād ṛijutvam | tathā kḷiptaṃ sampāditaṃ kṛitvā ṣaṅset |

4.

1. tad āhuḥ | sāmagānāṃ yāny ājyastotrāṇi tadṛica āgneyya āmnātāḥ | agna ā yāhītyādishu sāmagair ājyastotrapāṭhāt | hotā tu vāyav ā yāhīty anayā vāyavyayā praügaśastram prārabhate | atas tena vilakshaṇadevatākena śastreṇāgneyya ṛicaḥ katham anuśastā bhavanti | ānukūlaśaṅsanābhāve stutam anuśaṅsati (Tb. 2, 2, 6, 3) iti śākhāntaraṃ virudhyetety ākshepaḥ |

3. pravān iva | prakarshavān eva saun adhikajvālayā dahaty agnir iti yad asti tat prakarshātmakaṃ vāyusambandhi rūpam | vāyunā jvālādhikyodayā |

4. dvaidham iva | jvālādvayam iva kṛitvā yadā dahati | tadā dvitvasāmyāt taj jvālādvayam indravāyusambandhi rūpam bhavati |

5. yad uc ca bṛishyati | jvalato 'gner aunnatyam uddharshaḥ | jvāleśāntyā nīcatvaṃ niharshaḥ | tad ubhayam mitrāvaruṇasambandhi rūpam | mitraṃ dṛishṭavato harsheṇonnatatvāt tan mitrarūpam | varuṇasambandhinīnām apāṃ nīcagāmitvād itarad Varuṇasya rūpam |

6. sa yad Agniḥ | so 'gnir ghorasaṃsparśa ugrasaṃsparśa iti yad asti tad asyāgner varuṇasambandhi rūpam | Varuṇasyogratvāt | ghorasaṃsparśaṃ santaṃ sprashṭum aśakyam api tam Agniṃ śītārtāḥ prāṇino mitrakṛityā | mitrasya kṛitiḥ kāryaṃ samīpe 'vasthānām | tenaivainam upāsate | śītaparihārāya hastāv udaram pṛishṭhaṃ ca vahnisamīpe pratāpayanto vahniṃ sevante | tad etat sevanam asyāgner mitrasambandhi rūpam |

9. yad enam ekaṃ santam | agner āhavanīyādisthāneshv āgnīdhrādidhishṇyeshu ca bahudhā viharaṇaṃ yad asti tad Viśveshāṃ devānāṃ rūpam | teshām api bahutvāt |

5.

1. devapātram | atha śastrayājyānte paṭhanīyaṃ vashaṭkāraṃ vidhatte | devapātram etc.

vaushaṭ iti mantro vashaṭkāraḥ | sa ca devapātram | devānām pānasādhanam |

2. anuvashaṭkaroti | somasyāgne vīhīty ayam mantro 'nuvashaṭkāraḥ | tam paṭhet | tatra loke 'daḥ kiṃcid idaṃ nidarśanam asti | katham iti | tad ucyate | yathā manushyāḥ svakīyān aśvān vā svakīyā gā vā punarabhyākāram paunaḥpunyena tṛiṇodakādibhir abhimukhīkṛityābhimukhīkṛitya tarpayanti | kaṇḍūyanena priyaśabdena vā lālayitvā yatheshṭaghāsam prayachanti | evam evaitenānuvashaṭkāreṇa punaḥ-punar devatā abhimukhīkṛitya yajamāno havishā tarpayati |

5. asaṃsthitān | yeshāṃ dvidevatyagrahāṇām arthe hotā nā-

nuvashaṭkaroti | te dvidevatyāḥ somā asaṃsthitā asamāptāḥ | devatārthahomasyāsamāpteḥ | katham ṛitvijas tān dvidevatyān bhakshayantīty eke codyam āhuḥ | darśapūrṇamāsādishu svishṭakṛidbhāgena tataḥ pūrveshāṃ havishāṃ saṃskāro bhavati | tataḥ somasyāpi saṃskārāya ko nāma svishṭakṛidbhāga iti dvitīyaṃ codyam |

7.

2. sa yam evoccaiḥ | sa hotā yam eva mantram uccair yathā bhavati bali ca yathā bhavati tathā vashaṭkaroti | sa mantrarūpo vashaṭkāro vajra ity ucyate | atroccaiḥśabdena dhvaner ādhikyam ucyate baliśabdenāksharapārushyam | tadubhayayukto vajraḥ |

4. atha yaḥ samaḥ | yo vashaṭkāraḥ pūrvoktabalitvādidosharahito yathādhītas tathoccāritaḥ | saṃtato yājyayā saha vichedarahitaḥ | nihśesheṇa hānam parityāgo yasyā ṛicaḥ sā nirhāṇā | tathāvidhā kācid ṛig yājyārūpā yasya vashaṭkārasya so 'yaṃ nirhāṇarcaḥ | yājyāpāṭhahīna ity arthaḥ | tadvailakshaṇyād anirhāṇarcaḥ | sampūrṇayājyāpāṭhopeta ity arthaḥ | kīdṛiśo vashaṭkāraḥ | dhāmachad iti | dhāma yajñasthānam | tatra yathā rakshāṅsi na praviśanti tathā chādayati sa dhāmachat |

6. yenaiva shaṭ | shaṭśabdo vashaṭkāram abhidhatte | Bhīmaseno Bhīma itivad ekadeśena vyavahārāt | yenaivoccāraṇena shaḍ avarādhnoti vashaṭkāro 'varādham samṛiddhyabhāvam prāpnoti | nīcoccāraṇena vashaṭkārasya samṛiddhyabhāvaḥ | sa tathoccārito vashaṭkāro rikta ity ucyate | uccadhvaniyogye tadabhāve riktaprāyatvāt |

7. ṭasyāśām neyāt | tasmāt tasya vashaṭkārasyāśām neyāt | na prāpnuyāt | ichām api na kuryāt kim uta prayogam ity arthaḥ |

9. yathaivāsya | asya yajamānasya yena svareṇa yājyām brūyāt tenaiva svareṇa vashaṭkāram api bruyāt | tathā saty enaṃ kṛitayajñaṃ yajñarahitena sadṛiśam phalarahitam karoti |

8.

2. vāg ity eva | uparishṭād vakshyamāṇasya mantrasya pratīkam idam | vāg oja ityādiko yo mantraḥ sa eva śamanopāyo na tv anya kaścid asti |

3. mā pramṛikshaḥ | pramṛishṭaṃ vinashṭam mā kārshīḥ |

4. tad u ha smāha | tad u ha tatraivānumantraṇe brahmavādī kaścid āha sma | kim āheti | tad ucyate | etat pūrvoktam mantravākyaṃ dīrgham sad api vajram śamayitum aprabhu | na kshamam |

9.

1. tam praishaiḥ | tadānīm utkrāntaṃ yajñam praishair hotā yakshad Agniṃ samidhety evam ādyaiḥ praishamantrais tasya yajñasya praisham āhvānam aichan |

2. tam purorugbhiḥ | Vāyur agregāḥ (Āśvalāyana 5, 10, 4) ityādyāḥ sapta purorucaḥ | praügatṛicānāṃ saptānām prarocanahetutvāt |

6. mahad vāva | nashṭaṃ vastu prayatnena tatra-tatrānvishyatīti nashṭaishī | tādṛiśaḥ purusho dvividhaḥ | tatra kaścin mahad vāva nashṭād vastuno 'dhikam evābhīchati | nashṭād alpaṃ vānyaḥ kaścid ichati | tayor madhye yataro vāva eva purusho jyāya iva mahad evechati | sa eva purushas tayor madhye sādhīyo 'tyantaṃ sādhu vastv ichati | alpaṃ kāmayamānas tu na tathety arthaḥ || astv evaṃ laukikanyāyaḥ kim prakṛita ityāśaṅkyāha |

7. ya u eva | ya u eva yas tu praishavaktā praishamantrān varshīyaso-varshīyaso 'tipravṛiddhān veda | sarveshu praishamantreshu pravṛiddhatvārthaṃ vīpsā prayuktā | praishamantrāḥ kasmāt pravṛiddhā iti cet | puronuvākyānāṃ saṃnihitatvāt tābhyo 'dhikā varshīyāṅsa ity avagantavyam | sa u eva dīrghatvābhijña eva tān praishamantrān sādhīyo veda | atiśayena samyag veda | nanu laukikanyāyodāharaṇe nashṭavastuno 'nveshaṇam udāhṛitam, iha tu praishamantrāṇām abhivṛiddhir uktety ato laukikenāsaṃgatam iti cet | saṃgatam evaitat | hi yasmād ye praishāḥ santi te nashṭaishyam | nashṭasya yajñasyānveshaṇahetavaḥ |

10.

3. yad antataḥ | antataḥ śastrasyāntime deśe | ekām ṛicaṃ śishṭvā nividaḥ paṭhitavyāḥ | yasmād etā antimadeśabhāginyaḥ | tasmāl loke 'pi garbhā amuto nivāsasthānān mātur udaramadhyād arvāñco 'dhobhāgagatāḥ prajāyante |

5. peśā vā ete | peśā alaṃkārāḥ | veñ tantusaṃtāna iti dhātor vayanaśabdotpattiḥ | kuvindasya yat prārambhe vayanaṃ tat pravaṇam | loke yathaiva vāsasaḥ pravayaṇato vayanaprārambhe peso 'laṃkāraṃ kuryāt | varṇāntaropetais tantubhir alaṃkāraḥ | tathaiva prātaḥsavane śastrāṇām purato nivitpaṭhanam bhavati | tac ca vastrasthānīyānām ukthānām prathamabhāge 'laṃkārāya sampadyate | śastramadhye tatpaṭhanaṃ vastramadhye varṇāntareṇālaṃkārasamam | avaprajjano vastrasyāntabhāgaḥ | tatra yathā varṇāntareṇālaṃkāras tādṛig ukthānām ante nivitpaṭhanam |

11.

2. pacchaḥ | tāsāṃ nividāṃ dvādaśapadarūpāṇām ekaikasmin pāde 'vasānaṃ vidhatte | paccho vai etc.

devāḥ purā yajñam pacchaḥ pādaśaḥ samabharan | ekaikam bhāgaṃ krameṇa sampāditavanta ity arthaḥ | tasmād etā nivido 'pi pādaśaḥ śaṅsanīyāḥ |

4. na nividaḥ | dvādaśasu nivitpadeshu kasyāpi padasyātikramaṃ nishedhati | na nividaḥ etc.

ekam api padaṃ na parityajed ity arthaḥ |

6. na nividaḥ pade | viparihāro viparyāsaḥ | nividaḥ sambandhi yat padadvayaṃ tan na vipariharet | viparītatayā na paṭhet |

7. samasyet | padayoḥ saṃśleshaṇe yajñasyāyuḥ saṃhṛitam bhavet | yajño vinaśyed ity arthaḥ | tato yajamāno mriyeta | tasmāt padadvayaṃ na saṃśleshayet || anena nishedhena sarveshām padānām parasparaviśleshaṇaprāptau madhyamayor dvayoḥ saṃśleshaṃ vidhatte | predam etc.

9. na ṭricam | nivitpadānām prakshepasyāśrayasūkte kaṃcin niyamaṃ vidhatte |

tisra ṛico yasmin sūkte tat ṭricam | catasra ṛico yasmin sukte tac caturṛicam | tādṛiśam ubhayavidhaṃ sūktam atikramya nividdhānaṃ nivitpadānām prakshepaṃ na manyeta | na cintayet | etad uktam bhavati | tricaturmātrarcāt sūktād arvācīne sukte nividaṃ na dadhyāt | kiṃtūbhayasminn eva dadhyād iti | nividaḥ sambandhi yad ekaikam eva padaṃ tad eva praty ṛicam prati sūktaṃ ca samartham bhavati | yasmād īdṛiśaṃ sāmarthyam ity uktārthopasaṃhāraḥ | adhike sūkte nivitpadeshu prakshipteshu nividaiva stotrātiśaṅsanaṃ kṛitam bhavati | ṛicaṃ nāpeksheta tad ity arthaḥ |

10. ekām pariśishya | sūkte yeyam ṛig antyā tām avasthāpya tataḥ pūrvam eva ṭṛitīyasavane nividam prakshipet |

12. na sūktena | yat sūktaṃ nividdhānārhaṃ nividam atikramya tena sūktena na padyeta | nivitprakshepam parityajya kevalaṃ tat sūktaṃ na paṭhed ity arthaḥ || pramādān nivitprakshepavismṛitau punas tatsūkte nividam prakshipya pāṭho bhrāntyā prasaktaḥ | taṃ nishedhati |

13. yena sūktena | nividam atikramya parityajya nivitprakshepayogyena yena sūktena padyeta anushṭhānam prāpnuyāt | tad .vismṛitanivitkaṃ sūktam punar nopanivarteta | bhūyo nividam prakshipya na paṭhet | tatra hetur ucyate | tad vismṛitanivitkaṃ sūktaṃ vāstuham eva | vāstuśabdena nividaḥ sthānam ucyate | tasya sthānasya ghātakaṃ tat sūktaṃ tataḥ punaḥpāṭhasya na yogyam |

13.

2. athāsya | athāgnyādīnāṃ vasvādīnāṃ ca chandovibhāgānantaram asya Prajāpateḥ svabhūtam anushṭubākhyaṃ yac chanda āsīt | tām anushṭubham udantam abhi yajñasya kaṃcit prāntadeśam abhilakshyodauhat | apasāritavān | kutra deśa iti | tad ucyate | achāvākīyām abhīti | achāvāka vadasvety evam adhvaryuṇokto 'chāvāko yām brūte seyam ṛig achāvākīyā | tām abhilakshyodūḍhavān | anushṭubham achāvākīyāṃ kṛitavān ity arthaḥ |

paryāharat | sa tu tasmin somayāge 'gram śreshṭham prārambharūpam yan mukham asti tad abhilakshyānushṭubham paryāharat | tatra nītavān ity arthaḥ |

4. sve vai | yasmāt sa Prajāpatiḥ svakartṛika eva somayāge tatsavaneshv anushṭubho mukhyatām akalpayat tasmād idānīm api yatra kvāpi yāge yajño yajamānavaśo bhavati sa yajño 'pi kalpata eva | avaikalyenānushṭhāsyāmīty abhipretyānushṭubhaḥ savanānām ādau prayoge sati yajñasya yajamānavaśatvam | tatra yajño vaikalyarahito bhavatīty arthaḥ |.

5. vaśī | svavaśaḥ |

14.

1. bahishpavamāne | bahishpavamānākhye stotre prātaḥsavane sambandhiny upāsmai gāyatā nara ityādyṛigāśrayaṇena sāmagaiḥ stūyamāne sati so 'yam Agner mṛityuprāptikālaḥ | tadānīm Agnir mṛityum parihartum anushṭupchandaskayā pra vo devāyāgnaya ity etayarcājyaśastram prārabdhavān | tat tenānushṭupprayogeṇa so 'gnis tadānīm eva mṛityum paryakrāmat | atikrāntavān | tato 'gninā hotrājyaśastre śasyamāne sati tam Agnim mṛityur asīdat | prāptavān | tadā so 'gnir mṛityum parihartum vāyav ā yāhīty ādikena saptatṛicātmakena praügaśastreṇānushṭhānam pratyapadyata | prārabdhavān |

2. tam mādhyaṃdine | prātaḥsavanān nirākṛito mṛityur uccā te jātam andhasa ityādike mādhyaṃdinapavamānastotre gīyamāne sati tasmin kāle tam Agniṃ hotāram asīdat | prāptavān | tadānīm so 'gnir hotā mṛityuparihārāyānushṭupchandaskayā ā tvā ratham ity etayarcā marutvatīyaśastram prārabdhavān | tat tenānushṭupprayogeṇa tadānīm eva mṛityum atikrāntavān | mādhyaṃdinapavamānān nirākṛito mṛityur mādhyaṃdinasavanasambandhini marutvatīyaśastre śasyamāne sati śaṅsitāram Agniṃ hotāram prāpsyāmīti vicārya tatra bṛihatīchandaskāsv ṛikshu gīyamānāsu tam Agniṃ sattum prāptuṃ nāśaknot | tatra hetur ucyate | bṛihatīchandaskā ṛicaḥ prāṇasvarūpā eva | tat tena kāraṇena prāṇān eva vyavaitum viyojayitum mṛityur nāśaknot | prāṇābhimānibhir bṛihatībhiḥ prāṇānāṃ rakshitatvāt | bṛihatyaś ca marutvatīyaśastrānantarabhāvini nishkevalyaśastre bahavo vidyante tāś ca sarvasminn eva mādhyaṃdine savane mṛityupraveśaṃ nivārayanti | yasmād evam bṛihatyo mṛityupraveśaṃ nivārayitum samarthāḥ | tasmān mādhyaṃdinaprayoge hotā bṛihatīchandaskāsv ṛikshu stotriyeṇaiva tṛicena śastram prārabheta | yasmiṅs tṛice sāmagaiḥ stotraṃ gīyate so 'yaṃ tṛicaḥ stotriyaḥ | tena tṛicena prārambhe sati tatratyānām bṛihatīnām prāṇarūpatvāt prāṇān evābhilakshya śastraprārambhaṃ kṛitavān bhavati |

3. taṃ tṛitīyapavamāne | trishu pavamāneshu bahishpava-

mānaḥ prathamo mādhyaṃdinapavamāno dvitīya ārbhavapamānas tṛitīyaḥ | mādhyaṃdinasavane praveshṭum aśakto mṛityuḥ svādishṭhayety etasminn ārbhavākhye tṛitīyapavamānastotre tṛitīyasavanagate sāmagair gīyamāne sati tam Agnim mṛityur asīdat | so 'py Agnis taṃ vārayitum anushṭupchandaskayā tat savitur vṛiṇīmaha ity etayarcā vaiśvadevākhyaṃ śastram prārabhata |

yajñāyajñīye | yajñā-yajñā vo agnaya ity asyām ṛicy utpannaṃ sāma yajñāyajñīyam | tatsāmasādhye tannāmake stotre sāmagair gīyamāne sati tṛitīyapavamānān nirākṛito mṛityus tam Agniṃ hotāram prāptavān | tato 'gnir hotā mṛityuparihārāya vaiśvānaraya pṛithupājaso vipa ityādinā vaiśvānarīyeṇa suktena marutvatīyaśastraprārambhaṃ kṛitavān |

15.

1. Indro vai | atha marutvatīyaśastram ārabhyate | tatrāyaṃ saṃgrahaślokaḥ || pratipadanucarāv anupragātho harinihavo 'tha Bṛihaspater dhruvaś ca | dhruvavidhivihitās tathātha dhāyyā vitananam atra marutvatīyasūkte || tatrā tva ratham iti marutvatīyasya pratipadanushṭuptām praśaṅsitum āha | Indro vai etc.

tasmāt | yasmād evaṃ tasmāl loke 'pi pūrvedyur amāvāsyāyām pitṛibhyaḥ kriyate | uttaram ahar uttarasminn ahani pratipaddine darśapūrṇamāsayāgadine devān yajante |

2. te 'bruvan | Indraṃ labdhvāvasthitās te devāḥ parasparam idam abruvan | abhishuṇavāmaiva | vayaṃ sarvathā somasyābhishavaṃ karavāma | tathā vāva tenaiva prakāreṇāśishṭham āśutamam atiśīghraṃ yathā bhavati tathā no 'smān Indra āgamishyatīti | tad vacanam aṅgīkṛitya te sarve 'bhyashuṇvan | abhishavaṃ kṛitavantaḥ | tādṛiśās te devā ā tvā ratham yathotaya ity anenaiva mantreṇa tam Indram anushṭubhaḥ sakāśād abhishavadeśam praty āvartayan | atra kiṃcid āvṛittivācakam ā vartayāmasīti padadvayaṃ śrūyate | tatsāmarthyād Indrasyāvṛittir abhūt | idaṃ vaso sutam andha ity asmin mantrapāde sutakīrtyām abhishavavācinā sutaśabdenaibhyo devebhya Indra āvir abhūt | prakaṭo 'bhūt | indra nedīya ed ihīti mantragatena samīpāgamanavācinā nedīya ihīti padadvayenainam Indraṃ yāgadeśamadhyam prāpitavantaḥ | anenārthavādena tattanmantravidhir unneyaḥ | etad evābhipretyāśvalāyana āha | marutvatīyaṃ śastraṃ śaṃsed adhvaryo śoṅsāvom iti mādhyaṃdine śastrādishv āhāvaḥ | ā tvā ratham yathotaya idaṃ vaso sutam andha iti marutvatīyasya pratipadanucarāv indra nedīya ed ihītīndranihavaḥ pragāthaḥ (5, 14, 12) iti || yena tṛicena śastram prārabhyate so 'yaṃ tṛicaḥ pratipad ucyate | tadanantarabhāvī tṛico 'nucaraḥ | atrā tvā ratham idaṃ vasav ity etau tṛicau pratipadanucarau drashṭavyau | tata ūrdhvam indrani-

havākhya indra nedīya iti pragātha ṛigdvayātmako drashṭavya ity arthaḥ |

16.

1. Indraṃ vai | purvoktam indra nedīya ityādikam pragāthaṃ saṅsitum ākhyāyikām āha | Indraṃ vai etc.

17.

1. brāhmaṇaspatyam | athāsmin marutvatīyaśastre pra nūnam brahmaṇas patir ityādikam pragāthaṃ vidhatte | brāhmaṇaspatyam etc.

dvayor ṛicoḥ samūhaḥ pragāthaḥ | tathā cāśvalāyana āha | tricāḥ pratipadānucarā dvricāḥ pragāthāḥ (5, 14, 7) iti | ṛigdvayam evānushṭhānakāle tricarūpeṇa pragrathyate, tasmād ayam pragātha ity ucyate |

3. tau vā etau | samāmnāte dve eva ṛicau pragrathanena tricarūpatayā sampādyete | pragrathanaprakāra ucyate | pra nūnam ity eshā bṛihatīchandaskā | dvādaśākshareṇa tṛitīyapādenāshṭākshariṇā cānyair yuktatayā shaṭtriṅśadakshara sampatteḥ | seyam ṛik sakṛit paṭhanīyā | punar api tatratyam ashṭākṣaram caturthapādaṃ dvir āmnāya shoḍaśākshara 'rdharcaḥ sampādanīyaḥ | itarasyām ṛici prathamapādo dvādaśākshara dvitīyapādo 'shṭākṣaraḥ | etat sarvam militvā dvitīyā bṛihatī sampadyate || tatratyam antimam ashṭākṣarapādaṃ dvir abhyasya samāmnāta uttarārdhe dvādaśākṣaram prathamapādam ashṭākṣaram uttarapādaṃ ca paṭhitvā tṛitīyā bṛihatī ca sampādanīyā | ayam eva pragrathanaprakāra indra nedīya ed ihīty atrāpi pragāthe yojanīyaḥ || tāv etau pragāthau punarādāyam punaḥpunaḥ paṭhitam eva pādam ādāyādāya śasyete | sāmagais tu mādhyaṃdinapavamāne pragāthāv etāv astutau | tair astutayor hotrā śaṅsanam ayuktam | na hy atra kvacid api sāmagair astutam mantrajātam punaḥ-punar ādāya śasyamānaṃ dṛishṭam | evaṃ sati kasmāt kāraṇād astutayor atra śaṅsanam iti codyavādina āhuḥ || etac codyam anāsthāya parihāram anuktvaiva codyāntaram udbhāvayati |

4. pavamānokthaṃ | marutvatīyaśastraṃ yad asti tad etat pavamānokthaṃ mādhyaṃdinapavamānasambandhi śastram | atra mādhyaṃdinapavamānastotra uccā te jātam audhasa ityādishu shaṭsu gāyatrīshu prathamaṃ stuvate | tataḥ punānaḥ sometyādishu shaṭsu bṛihatīshu stuvate | yady api dvricātmakaḥ pragāthas tathāpi pūrvoktanyāyena pragrathya tisro bṛihatyaḥ sampādanīyāḥ | tāsu ca rauravasāma prāg udgātavyaṃ tata upari yaudhājayasāma gātavyam | evaṃ sati tisro bṛihatyaḥ sāmadvayārthaṃ dvir āvartyamānāḥ shaṭ sampādyante | tathā pra tu dravetyādishu tisṛishu trishṭupsu stuvate |

evaṃ sati sa esha mādhyaṃdinapavamānas trichandā bhavati | gāyatrībṛihattitrishṭubrūpāṇaṃ trayāṇāṃ chandasāṃ sadbhāvāt | tathā sa pavamānaḥ pañcadaśastomopetaḥ | tasya ca stomasya prakāraś Chandogabrāhmaṇa evam āmnāyate | pañcabhyo himkaroti sa tisṛibhiḥ sa ekayā sa ekayā | pañcabhyo himkaroti sa ekayā sa tisṛibhiḥ sa ekayā | pañcabhyo himkaroti sa ekayā sa ekayā sa tisṛibhiḥ (Tāṇḍya 2, 4, 1) iti | asyāyam arthaḥ | tṛicātmakam ekaṃ sūktaṃ trir āvartanīyam | tatra prathamāvṛittau prathamāyā ṛicas trir abhyāso vidheyaḥ | dvitīyāvṛittau madhyamāyāḥ | tṛitīyāvṛittau caramāyāḥ | evam pratisāma sāvṛittābhiḥ pañcadaśabhir ṛigbhir upetatvāt pañcadaśastoma iti || evaṃ saty atra codyavādina āhuḥ | he hotas ta esha yathoktalakshaṇaḥ pavamānaḥ katham marutvatīyaśastreṇānuśasto bhavati | anuśaṅsanaṃ ca nyāyyam | yathā vāva stotram evaṃ śastram iti nyāyāt | ato 'tra stotraśastrayor vailakshaṇyam ayuktam iti codyāntaram || tatra dvitīyasya codyasya tāvad uttaraṃ darśayati |

5. ye eva | ā tvā ratham ity asmin marutvatīyaśastrasya pratipadrūpe tṛice prathamā ṛig anushṭup | ye evottare pratipadaḥ pratipadrūpe dve ṛicau gāyatryau vidyete yaś cānya idaṃ vaso sutam andha ity anucarākhyas tṛico gāyatraḥ | etābhir eva pañcabhir gāyatrībhir asya hotuḥ pavamānastotragatā gāyatryo 'nuśastā bhavanti | indra nedīya iti yo 'yam indranihavaḥ pragātho yaś ca pra nūnam brahmaṇas patir iti brāhmaṇaspatyaḥ pragāthaḥ | etābhyām uttarābhyām pavamānastotragatā bṛihatyo 'nuśastā bhavanti | pragrathanena bṛihatīsampādanasyobhayatra samānatvāt | yatra trishṭubhām anuśaṅsanaṃ tad uparishṭād abhidhāsyate || atha prasaṅgāt prathamācodyasyāpi parihāraṃ darśayan punaḥ-punarādānasyopayogaṃ darśayati |

6. tāsu vā etāsu | punānaḥ somety asmin pragāthe yā bṛihatyaḥ pragrathanena sampāditās tāsv evaitāsu bṛihatīshu rauravākhyena yaudhājayākhyena ca sāmnā punaḥ-punaḥ paṭhitam eva pādam ādāya stuvate | tasmād etāv indranihavabrāhmaṇaspatyapragāthau sāmagair astutāv api santau hotrā punaḥ-punaḥ paṭhitam eva pādam ādāya śaṃsyete | tathā ca saty ayaṃ hotā svakīyena śastreṇa stotram anugachati || idānīṃ trishṭubhām anuśaṅsanaṃ darśayati |

7. ye eva trishṭubhau | yathā sāmidhenīshu prakshipyamāṇānām ṛicāṃ dhāyyeti saṃjñā | evam atrāpi | tathā saty agnir netā bhaga iva kshitīnām ity ekā dhāyyā, tvaṃ soma kratubhir ity aparā | ye eva trishṭupchandaske dhāyye vidyete yac ca trishṭupchandaskaṃ janishṭhā ugra ityādikaṃ nividdhānaṃ sūktam | nividām padāni dhīyante prakshipyante yasmin sūkte tan nividdhānam | tābhir eva sūktagatābhir dhāyyāsahitābhis trishṭubbhir asya hotuḥ stotragatās trishṭubho 'nuśastā bhavanti |

18.

1. dhāyyāḥ | marutvatīyaśastre prakshepaṇīyā ṛico vidhatte | dhāyyāḥ etc.

agnir netety ekā | tvaṃ soma kratubhir iti dvitīyā | pinvanty apa iti tṛitīyā | tāḥ śaṅset |

9. tad dhaike | tad dha tatraiva tṛitīyadhāyyāvishaye kecid evam āhuḥ | tān vo maho maruta ity etāṃ vaishṇavīṃ tṛitīyāṃ dhāyyāṃ śaṅset | na tu pinvanty apa ity etām |

13. vṛishṭivani | atra pinvanty apa iti padaṃ śrūyate | tat secanārtham | pivi secana ity asmād dhātor utpannatvāt | ata idam padaṃ vṛishṭivani | vṛishṭisambhajanakārīty arthaḥ | pinvanty apo maruta ity atra maruta iti padam mārutam Marutāṃ vācakam padam | tad api vṛishṭyanukulam | purovātasya vṛishṭyaṅgatvāt | atyaṃ na mihe vi nayanti vājinam iti tṛitīyapāde vinītavat padam asti | vinayantīty asya nayatidhātujanyatvāt | tena ca vinayena vṛishṭipātanaṃ lakshyate | kiṃca yad vinītavat padaṃ tad vikrāntavad ity amum artham ācashṭe | dhātūnām anekārthatvāt | tathā sati yad vikrāntavat padaṃ tad vaishṇavam | vishṇusambandhi | idaṃ vishṇur vi cakrama iti śrutyantarāt | tathā sati vaishṇavyās tṛitīyasyā upasadaḥ sambaddham api bhavatīty arthaḥ | tasminn eva tṛitīyapāde vājinam iti padaṃ vidyate | tatrendro vājiśabdārthaḥ | vṛishṭidvārānnapradatvena vājo 'nnam asyāstīti vaktuṃ śakyatvāt | uktena prakāreṇa tasyām evaitasyām pinvanty apa ity ṛici catvāri padāni vṛishṭer anukūlāni vṛishṭivani mārutaṃ vaishṇavam aindraṃ ceti | tasmād atra pūrvoktadosho nāstīty arthaḥ |

14. sā vā eshā | yeyam pinvanty apa ity ṛig asti saishaiva tṛitīyasavanabhājanā | jagatīchandaskatvāj jāgatasya tṛitīyasavanasya yogyā | tādṛiśī satī hotrā madhyaṃdine śasyate | tasmād eva kāraṇād idaṃ loke dṛiśyate | śāyaṃkāle goshṭhe vraje ye paśavas tishṭhanti te sāyaṃgoshṭhāḥ | bharatānām ṛitvijām paśavas tādṛiśaḥ santo madhyaṃdine saṃgavinīṃ saṃgavakālayogyāṃ śālām āyanti | prāpnuvanti | ye paśavaḥ kshīraṃ duhanti te sāyaṃ gṛihe samāgachanti | ye tu na duhanti te sāyaṃ vraja eva nivasanti | ubhayavidhā api te madhyāhnakāle gharmakālīnasaṃtāpanivāraṇāya nirmitāṃ saṃgavakālayogyāṃ śālām āgachanti | tad etan madhyāhnapāṭhanimittam iti |

19.

1. marutvatīyam | yasmin pragāthe Marutaḥ śrūyante so 'yam marutvatīyaḥ pragāthaḥ | pra va indrāya maruto brahmārcatety asmin pragāthe Marutaḥ śrūyante | tam imaṃ śaṅset | paśūnām prāvaraṇarāhitye 'py araṇye saṃcārakāle vāyavo 'nugṛihya na tān bādhante | tatsambandhān Marutām paśutvam |

5. -tasyārdhāḥ | tasya sūktasya sambandhinīshv ṛikshu bhāgadvayaṃ kṛitvā dvayor bhāgayor madhya indro marutvān ity etāṃ nividam prakshipet | nanv etasminn ekādaśarce sūkte samabhāgo na sambhavatīti cet | tarhi prathamabhāge kāṃcid adhikāṃ śastvā tata ūrdhvam prakshipet | ekām bhūyasīshu [1]) śastvety uktatvāt |

7. svargasya | yeyaṃ nivid asti tad etat svargākramaṇam | sopānasthānīyam | tasmād yathā loke sopānārohaṇe śrameṇa punaḥ-punaḥ śvāsaṃ karoti tadanukāriṇaṃ svaraṃ kṛitvā tathaiva paṭhet | evampāṭhe saty asya yajamānasya yaḥ pumān priyaḥ syāt sa pumān enaṃ yajamānam upaiva samīpa eva nigṛihṇīta | svīkuryāt || iti nu esha eva prayogaḥ svargakāmasyāvagantavyaḥ | vakshyamāṇaprayogeṇa sāṃkāryaparihārāya svargakāmasyety uktiḥ |

8. yaḥ kāmayeta | kshatriyajātyā vaiśyajāter vadhaṃ kāmayamāno yajamāno nividā sūktaṃ trir viśaṅset | tad uktam bhavati | suktasyādau madhye cānte ca nividaṃ dadhyāt | tad uktaṃ sūktavichedakaṃ śaṅsanam iti |

10. ya u kāmayeta | yas tu hotā enaṃ yajamānam ubhayataḥ pūrvottarabhāgayoḥ sambandhinīr viśaḥ prajāḥ paryavachinadāni parito vichinnāḥ karavāṇīti kāmayeta | svasmāt purvabhāvinyaḥ pitṛi-pitṛivyamātuladayo yāḥ prajāḥ, svasyottarabhāvinyaḥ putrajāmatrādayo yāḥ prajās tāsāṃ sarvāsām avachedaṃ karavāṇīty arthaḥ | yadvā | ubhayato mātṛipakshe pitṛipakshe ca vidyamānānām prajānām avachedaṃ virodhāṃ karavāṇīty evaṃ yo hotā yajamānaṃ dveshṭi | sa hotā nividam ubhayato nivida ādāv ante ca vyāhvayita | vividham āhvānaṃ kuryāt | ādāv api śoṅsāvom ity etam āhvānamantram paṭhed ante 'pi tathā paṭhed ity arthaḥ | tathā saty enaṃ yajamānam pūrvāparabhāgayor mātṛipakshapitṛipakshayoś ca prajābhiḥ sahāvachinatti |

20.

1. atha haite | athānantaraṃ tarhi tadā prabhṛity ete ha Maruta eva śastrabhāgino 'bhūvann iti śeshaḥ | tataḥ pūrvam mādhyaṃdinasavane nishkevalyanāmake śastre kevalendradevatāke ubhe āsatuḥ | na tu tatra Marutām praveśa āsīt | tasmād idānīm praveśa indrakṛita upakāraḥ | Der Text besagt: "bisher waren diese beide śastra ausschliesslich dem Indra angehörige gewesen", d. h. es war kein besonderes Marutvatīyaśastra vorhanden.

2. marutvatīyam | Maruto 'sya santīti taiḥ sahito marutvān | tadīyaṃ graham adhvaryur gṛihṇāti | hotā pra va indrāya bṛihata ity etam marutvatīyam pragāthaṃ śaṅsati, janishṭhā ugra ityādikam

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1) ekabhūyasīḥ, Āśvalāyana 5, 14, 20.

marutvatīyaṃ sūktaṃ śaṅsati, indro marutvān ityādikām marutvatīyāṃ nividaṃ sūkte prakshipati | grahagrahaṇādisūktaśaṅsanānte marutsambaddhā sā Marutām bhaktir bhāgaḥ |

21.

1. Indro vai | atha nishkevalyākhyaṃ śastraṃ vidhātavyaṃ | tasya cāyaṃ saṃgrahaślokaḥ || stotre yo-yo 'nurupaś ca dhāyyā prāgāthikaṃ tathā | nividdhānīyasūktaṃ ca nishkevalye prakīrtitam iti |

sa Prajāpatiḥ | tataḥ Prajāpatir idam abravīt | madīye mahattve tvayā svīkṛite saty anantaram ahaṃ ko nāma bhavishyāmīti | tata Indra idam abravīt | he Prajāpate svātmānam uddiśya nivedanena ka iti yad evaitad avocas tad eva tvam bhaveti | tata ārabhya Ka ity etannāmavān Prajāpatir abhūt | etat kaśabdavācyatvaṃ sarvatra prasiddham | ata eva śrutyantare pratigrahamantrabrāhmaṇa evam āmnāyate | ka idaṃ kasmā adād ity āha | Prajāpatir vai kaḥ | Prajāpataya eva tad dadāti (Tb. 2, 2, 5, 1) iti | kaśabdasya sukhavācitvāt tena Prajāpater vyavahāre sati sukhī Prajāpatir ity uktam bhavati | prajāpatigatam mahattvaṃ svīkṛityendro yasmān mahān abhavat tasmān mahendranāma sampannam | śrutyantare 'py etad āmnātam | Indro Vṛitram ahan, taṃ devā abruvan: mahān vā ayam abhud yo Vṛitram avadhīd iti, tan mahendrasya mahendratvam (Ts. 6, 5, 5, 3) iti |

2. uddhāram | he devā uddhāram | utkarshaṃ nimittīkṛitya yaḥ puṅsām pūjāviśesho kriyate sampādyate so 'yaṃ satkāra uddhāraḥ | taṃ satkārabhāgam me madartham uddharata | pṛithak kuruteti | yathetyādinā laukikadṛishṭānta ucyate | yo vai bhavati yaḥ pumān bhavaty aiśvaryam prāpnoti, yaś ca śreshṭhatāṃ vidyācārādiprayuktavaiśishṭyam aśnute | sa prāptaiśvaryo viśishṭaś ca sarveshām madhye mahān bhavati | sa tādṛiśaḥ purusha etarhy apīdānīm api yathā viśishṭapūjārūpam bhāgam ichati tathāyam Indro 'pīty adhyāhāraḥ |

pṛishṭham | sāmnām madhye pṛishṭhastotranishpādakam bṛihadrathaṃtaravairūpādikam | tato devā asmā Indrāya tam uddhāram māhendragrahādikaṃ yajñād udaharan | tad etac chākhāntare 'py āmnātam | sa etam māhendraṃ uddhāram ud aharata Vṛitraṃ hatvānyāsu devatāsv adhi. yan māhendro gṛihyata, uddhāram eva taṃ yajamāna ud dharate 'nyāsu prajāsv adhi (Ts. 6, 5, 5, 3) iti |

4. tān Ikshataiva | anugrahadṛishṭyāvalokitavān eva |

22.

1. vāvātā | madhyamajātīyā | rājñāṃ hi trividhāḥ striyaḥ | ta-

trottamajāter mahishīti nāma | madhyamajāter vāvāteti | adhamajāteḥ parivṛiktir iti | ata evāśvamedhe 'śvam prati rājastrīṇāṃ kartavyaviśesha etair nāmabhir āmnātāḥ | bhūr iti mahishī bhuva iti vāvātā suvar iti parivṛiktī (Tb. 3, 9, 4, 5) iti |

tasmāt striyaḥ | tasmāl loke 'pi priyāḥ striyaḥ sarvam avagantavyaṃ vṛittāntam patyāv avagantum ichante | yasmād viviktāvasare sarvam avagantuṃ suśakam | tasmād u tasmād eva kāraṇāt priyā stry anurātraṃ rātrisamaye viviktavelāyām patyau sarvam avagantum ichate |

6. tasmāt | yasmād vāvātāyāḥ sambandhaḥ kṛitaḥ | tasmāt kāraṇād yad vāvānety eshāpy ṛiṅ nishkevalyaśastre dhāyyātvena śaṅśanīyā |

7. senā | pūrvatrāsyendrasya priyā jāyā vāvātā Prāsahā nāmeti yeyam uktā seyaṃ lokavyavahāre senā vai yuddhārthodyatasenārūpeṇa vartate | indrajāyāyāḥ senābhimānitvāt | tac ca śākhāntare samāmnātam | Indrāṇī vai senāyai devatā (Ts. 2, 2, 8, 1) iti | Ko nāma Ka ity anena nāmnā yuktaḥ Prajāpatis tasyā Indrajāyāyāḥ śvaśuraḥ | Prajāpater indrotpādakatvāt | tathā cānyatra śrūyate | Prajāpatir Indram asṛijatānujāvaraṃ devānām (Tb. 2, 2, 10, 1) iti | tat tathā sati yasya laukikasya purushasya yuddhārthino yā svakīyā senā jayatv iti kāmo bhavati | etasmin kāme sati sa pumāṅs tasyāḥ svakīyāyāḥ senāyā ardhāt tishṭhann ardhabhāge 'tīte bhūmāv avasthitaḥ kiṃcit tṛiṇam madhya ādāya mūlato 'grata ubhayataḥ parichidyetarām parakīyāṃ senām abhilakshyāsyet | bāṇavat kshipet | tatrāyam mantraḥ | Prāsahe Kas tvā paśyatīti | he prāsahākhya indrajāye Kaḥ Prajāpatis tvadīyaḥ śvaśuras tvāṃ cakshushā paśyatīti | anena mantreṇa tṛiṇe kshipte sati parasenāyā bhaṅge dṛishṭānta ucyate | tat tasmiṅ vivakshitārthe yathaivādo nidarśanam bhavati tathā kathayāmaḥ | anūcānānām iṣānāṃ vā gṛiheshu yuvatiḥ snushā śvaśuraṃ dṛishṭvā tasmāl lajjamānā lajjām prāpnuvatī nilīyamānā vastrāvaguṇṭhanahastādyaṅgasaṃkocena tirohiteva satī yathā gṛihābhyantaram āgachati | evam eva sā parakīyā senābhimantritatṛiṇarūpāstrapraksheṇa bhajyamānā satī tatratatrāraṇyaparvatādishu nilīyamānā tirohitā satī svakīyaṃ deśam eti | kutrāyam itarasenābhaṅga ity āśaṅkya yatraivam ityādinā pūrvokta evārthaḥ spashṭīkṛitaḥ |

8. virāḍ yājyāstu | tato devās trayastriṅśadaksharāṃ virāṭchandaskām pibā somam ity etāṃ yājyām prārthitavantaḥ || yady apy asyā yājyāyās trayastriṅśad aksharāṇi sākshān na dṛiśyante tathāpi saṃyogāksharādivibhāgena saṃkhyā pūraṇīyā |

10. avirājā | hotā virāḍvyatiriktagāyatryādichandoyuktāṃ yājyām pathitvā tadante vashaṭkuryāt |

23.

1. tisṛibhiḥ stuvanti | yasmāt saṃyogaḥ sambhūtas tasmāt sāma yuktābhis tisṛibhir ṛigbhiḥ sāmagāḥ stuvanti | yajñe stotraṃ kurvanti | tasyaiva vyākhyānaṃ tisṛibhir udgāyantīti | audgātraṃ karma kurvantīty arthaḥ | ata eva ṣākhāntare śrūyate | ekaṃ sāma tṛice kriyate stotriyam iti | yady api chandaḥsāmanāmake grantha ekasyām ṛici sāmotpannaṃ tathāpy uttarākhye grantha āmnāteshu tṛiceshu prayogakāle sāma gātavyam | tatra prathamāyām ṛici yonirūpāyāṃ yat sāmotpannaṃ chandaḥsāmagranthe samāmnātaṃ tad avalokya tatsādṛiśyena dvitīyatṛitīyayor ṛicor gānaṃ samūhanīyam | etad api ṣākhāntare vihitam | yad yonyāṃ tad uttarayor gāyatīti | tasmād audgātraṃ karma tisṛibhir nishpadyate |

2. sāman bhavati | ṛiksāmayor ekatvaveditā yaḥ sa sarvair abhyarhitaiḥ sadṛiśo bhavati |

3. yo vai | yaḥ pumān bhūtim aiśvaryam prāpnoti yaś ca vidyāvṛittābhyāṃ śreshṭhatvam prāpnoti sa sarvo 'pi sāman bhavati | sarveshu svakīyatvabuddhyā samadṛishṭir bhavati | anyathā sarve janās tam asāmanyaḥ pakshapātīti nindanti |

4. te vai | ta eva vakshyamāṇāḥ śastrāvayavāḥ pañcasaṃkhyākā anyat pṛithag eva śastrarūpam bhūtvā vartante | tathā hiṃkārādayaḥ pañca sāmāṅśā vaiśvadevāvayavā anyat pṛithag eva sāmasvarūpam bhūtvā vartante | te ca śastrasāmanī svasvāvayavopete ubhe kalpetām | svavyāpārasamarthe bhavataḥ | āhāvaḥ śoṅśāvom iti mantraḥ | stotriye tṛice prathamamadhyamottamās tisra ṛicaḥ | yājyānte paṭhitavyo vashaṭkāraḥ | tad etat pañcakaṃ śastrasvarūpam | udgātrā paṭhitavyaḥ sāmna ādau him ity evaṃ śabdo hiṃkāraḥ | prastotrā gātavyaḥ sāmāvayavaḥ prastāvaḥ | udgātrā gātavya udgīthaḥ | pratihartrā gātavyaḥ pratihāraḥ | ante sarvair gātavyo bhāgo nidhanam | tad etat pañcakaṃ stotrasvarūpam | ataḥ sāmasādṛiśyena nishkevalyaśastram praśastam |

7. ātmā vai | yena tṛicena sāmagāḥ stuvanti sa stotriyas tṛico nishkevalyaśastrasya prārambhe śaṅsanīyaḥ | sa cātmā vai gṛihasthasthānīya eva | stotriyaṃ tṛicam anu dvitīyo yas tṛicaḥ śasyate so 'yam anurūpaḥ | sa ca prajā putrapautrādisthānīyaḥ | yeyaṃ dhāyyā śastre prakshepaṇīyā sā patnīsthānīyā | yaḥ pragāthaḥ sa paśusthānīyaḥ | yan nividdhānīyaṃ sūktaṃ tad gṛihasthānīyam |

24.

1. stotriyam | abhi tvā śūra nonuma ity asmin pragāthe tṛicaṃ sampādya sāmagāḥ stuvanti | so 'yaṃ stotriyaḥ | tam ādau śaṅset |

2. madhyamayā | atyuccatvam atinīcatvaṃ ca yasyāṃ vāci nāsti sā madhyamā | yāvatā dhvaninā devayajanadeśasthāḥ śṛiṇvanti, na tadbahirdeśasthās, tāvantaṃ dhvaniṃ kuryāt |

3. anurūpam | stotriyeṇa sadṛiśas tṛico 'nurūpaḥ | sa cātrābhi tvā pūrvapītaya indra stomebhir āyava ity esha pragāthaḥ | ubhayoḥ pragāthayoḥ samānachandastvāt samānadevatākatvāc cānurūpatvam |

5. dhāyyām | tato yad vāvānety etasyā dhāyyāyāḥ śaṅsanaṃ vidhatte |

7. aprativādinī | patyuḥ pratikūlaṃ vadatīti prativādinī | tadviparyayeṇānukūlavādinī bhavati || pibā sutasya rasina ity etaṃ pragāthaṃ vidhatte | pragātham etc.

13. pratishṭhitatamayā | drutavilambitatvādidosharahitayā śrāvyeṇa dhvaninopetayā vācā |

25.

1. Sauparṇam | tasmād etat somāharaṇapratipādakaṃ granthajātaṃ Sauparṇam ākhyānam iti paurāṇikā ākhyānavidaḥ kathayanti |

2. jāgatā hi | na ca dīkshātapasor jagatyā samānītayoḥ satoḥ paśūnāṃ tadubhayakāraṇatvaṃ katham iti śaṅkanīyam | paśūnāṃ jāgatatvena jagatīdvārā dīkshāsambandhasambhavāt | jāgatatvaṃ katham iti cet | jagatyā paśūnām ānītatvād iti drashṭavyam | ata eva śākhāntare jagatīm prakṛityaivam āmnātam | sā paśubhiś ca dīkshayā cāgachat, tasmāj jagatī chandasām paśavyatamā, tasmād uttamā, tasmāt paśumantaṃ dīkshopa namati (Ts. 6, 1, 6, 2) iti |

3. trishṭubho loke | sthāne |

26.

1. preti | praśabda eko mantraḥ | āśabdo dvitīyo mantraḥ | tadubhayapradarśanārtham itiśabdadvayam | ubhayasamuccayārthaṃ cakāradvayam | kshemeṇa somam prāpnuhi punar api kshemeṇāgachety ayam āśīrvādo mantradvayasyārthaḥ |

2. sā patitvā | gāyatrī patitvotpatanena somam prāpya Gandharvān svānabhrājādīn somarakshakān āsphoṭanāyudhapradarśanādinā bhīshayitvā bhītyā teshv apasṛiteshu svayam pakshirūpā satī svakīyābhyām padbhyām mukhena ca somaṃ samyag gṛihītavatī | svānabhrājādīnāṃ somapālakatvam ādhvaryave somaprakaraṇe mantratadbrāhmaṇābhyām avagamyate | Svāna Bhrājāṅghāre Bambhāre Hasta Suhasta Kṛiśānav, ete vaḥ somakrayaṇās tān rakshadhvam (Ts. 1, 2, 7) iti mantraḥ | Svāna Bhrājety āhaite vā amushmiṁl loke somam arakshan (Ts. 6, 1, 10, 4) iti brāhmaṇam |

3. ṣalyakaḥ | tac ca nakham ṣalyako markataṣarīraparimitaḥ ṣalalyākhyo mṛiga āsīt | yasya mṛigasya puchasamīpe bahavo romaviṣeshāḥ prādeṣaparimitās tīkshṇāgrā lohamayā utpadyante sa ṣalyakaḥ | yasmād ayaṃ nakhād. utpannas tasmāt sa nakham iva | tīkshṇāgraromopetaḥ | tatra chinnanakhapādapradeṣe yad vaṣam medo 'sravat sā vaṣā medhyā kācid ajā avyādipaṣushv āsīt | tasmād gāyatryā utpannatvāt sā vaṣā havir iva | devatāyoġyaṃ havir evāsīt | tac ca havishṭvaṃ ṣākhāntare ṣrūyate | tām aviṃ vaṣām Ādityebhyaḥ kāmāyālabhanta (Ts. 2, 1, 2, 3) iti | atha nakhachedanāya Gandharveṇa visṛishṭo bāṇaḥ so 'pi nakhasaṃghaṭṭanena kuṇṭhitāgro bahudhā bhagno bhumau patitaḥ | tasya bāṇasya yaḥ ṣalyaḥ kṛishṇāyasanirmito bāṇāgre sthāpitaḥ | tasya ca ṣalyasya yad antkam mukhaṃ saṃghaṭṭanena kuṇṭhitam āsīt | so 'yaṃ ṣalyatadantkobhayātmako bāṇabhāgo nirdaṅṣī daṅṣanāsamarthaḥ sarpo 'bhavat | jalamadhye saṃcarato dundubhākhyasya sarpasya visharahitatvād daṅṣanasāmarthyaṃ nāsti | tasya kuṇṭhitāgrasya lohasya yo 'yaṃ saho vegas tasmāt sahaso bāṇavegāt svaja ubhayataḥṣiraḥ sarpo 'bhavat | tasya bāṇasya mule yāni parṇāni kaṅkapatrāṇi te manthāvalā abhavan | ye jīvaviṣeshā vṛikshaṣākhāsv adhomukhā avalambante te manthāvalāḥ | tasmin bāṇe yāni snāvāni paṭrabandhanārthāḥ snāyuviṣeshās te gaṇḍūpadā abhavan | avaskārādisthāneshu ye sarpavaj jāyante te gaṇḍūpadāḥ | tasmin bāṇe yat tejanaṃ lohapatravyatiriktaṃ kāshṭhaṃ so 'ndhāhir abhavat | dṛishṭirahitaḥ sarpo 'bhūt |

27.

1. samāvajjāmībhyām | jāmīṣabdo jātivācī | tulyajātibhyām ity arthaḥ |

2. pūrvābhyāṃ savanābhyām | ayam arthaḥ sarvo 'pi ṣākhāntare saṃgṛihyāmnātaḥ | brahmavādino vadanti: kasmāt satyād gāyatrī kanishṭhā chandasāṃ satī yajñamukham parīyāyeti. yad evādaḥ somam āharat, tasmād yajñamukham pary ait, tasmāt tejasvinītamā. padbhyāṃ dve savane samagṛihṇān, mukhenaikaṃ. yan mukhena samagṛihṇāt tad adhayat, tasmād dve savane ṣukravatī: prātaḥsavanaṃ ca mādhyaṃdinaṃ ca. tasmāt tṛitīyasavana ṛijīsham abhi shuṇvanti. dhītam iva hi manyanta. āṣiram ava nayati saṣukratvāya (Ts. 6, 1, 6, 3) iti |

28.

3. etad vai tat | ko 'sau gāyatryā labdho bhāga iti | sa ucyate | marutvatīyasya ṣastrasyottare pratipadau | ā tvā ratham ity asmin prārambharūpe tṛice prathamāyā uttare ye dve ṛicau pratīpadau prārambharūpe vidyete | yaṣ ca idaṃ vaso sutam ity anucararūpas tṛi-

caḥ | tad evaitad ṛikpañcakam mādhyaṃdinasavane gāyatryai trishṭubhā dattam | tāṣ ca pañcarco gāyatrīchandaskāḥ | tato gāyatrīpraveṣāt sā trishṭub ekādaṣākṣharā bhūtvā mādhyaṃdinasavanaprayogam udayachat | niravahat | Vgl. 3, 17, 5.

29.

1. te devāḥ | evaṃ tāvat ṭṛitīyasavanam avatārayituṃ somāharaṇakathā varṇitā | atha ṭṛitīyasavanam ucyate | tatra vaiṣvadevāgnimārutayoḥ kḷiptiḥ saṃgṛihyate || syād vaiṣvadeve Savituḥ punas tu dyāvāpṛithivyārbhavavaiṣvadevikā | vaiṣvānarīyam Marutāṃ ca ṣaṅsanaṃ syur jātavedasyam ihāgnimārute || ṭṛitīyasavanasyādāv ādityagrahaṃ vidhatte | te devā etc.

4. ta Ādityāḥ | vaiṣvadevaṣastrasya tat savitur vṛiṇīmaha ity eshā savitṛidevatākā pratipat prārambharūpā kartavyā, damūnā deva ityādikā grahasya yājyā | sā ca saṃhitāyām anāmnātatvāt Sūtrakāreṇa (5, 18, 2). paṭhitā | tasyāṃ ca amadann enam ishṭaya iti madidhātuḥ prayuktaḥ | tasmād iyam madvatī |

5. pibavat | savitā devaḥ somam pibatv ity etan nivida ādau prayujyamānam padam pibavat padam | tathānte prayujyamānaṃ savitā deva iha ṣravad iha somasya matsad iti madvat padam apy udāharaṇīyam | tayor ubhayoḥ padayoḥ savanadvayarūpayor vilakshaṇatvāt Savituḥ pānam iti vilakshaṇam iti drashṭavyam |

atha tasmin vaiṣvadevaṣastra ekayā ca daṣabhiṣ ca svabhūta ity etāṃ vāyudevatākām ṛicaṃ vidhatte | bahvyaḥ etc.

30.

1. ārbhavam | pra dyāvā yajñaiḥ pṛithivī ṛitāvṛidhety etad dyāvāpṛithivīyaṃ sūktaṃ takshan rathaṃ suvṛitam ity etad ārbhavaṃ sūktaṃ vidhatte | ārbhavam etc.

2. tebhyaḥ prātaḥsavane | sa Prajāpatir anyā devatāṣ ca tebhya Ṛibhubhyaḥ prātaḥsavane vāci kalpayishan | somapānaṃ kalpayitum aichan |

3. anirukte | niḥṣeṣheṇokto devo niruktaḥ | tādṛiṣo yayor dhāyyayor nāsti te anirukte | na khalv anayor ṛicor īdṛiṣo deva iti sahasā nirṇetuṃ ṣakyate |

tasmād u ṣreshṭhī | tasmād u tasmād eva kāraṇāl loke 'pi ṣreshṭhī kaṣcid dhanapatir yaṃ svakīyam bhṛityam itarair anāgīkṛitam api sarvebhyo rocayituṃ kāmayate tam bhṛityam ācārahīnam pātre pratigrahayogyasthāne balāt sarvebhyo rocayaty eva |

4. tebhyo vai | agnivasvādayo devās tebhya Ṛibhubhyo 'paiva svayam apagatā eva santo 'bibhatsantaiva | manasi bibhatsāṃ kṛitavantaḥ | kasmāt kāraṇād iti | tad ucyate | manushyagandhād iti | ete

manushyā asmatpaṅktiyogyā na bhavantīti śaṅkayety arthaḥ | bībhatsām prāpyaite vakshyamāṇe dve dhāyye antaradadhata | Ṛibhūṇām agnyādīnāṃ ca madhye 'ntardhānaiṃ vyavadhānam akurvata | ke te dhāyye iti | ucyate | yebhyo mātā madhumad ity ekā | evā pitre viśvadevāyety aparā | ayaṃ vena ity etasmāt pūrvam etad ubhayaṃ śaṁsed ity arthaḥ |

31.

1. vaiśvadevam | atha viśvedevadevatākam ā no bhadrā ity etat sūktaṃ vidhatte |

2. tad ubhayataḥ | tathā saty araṇyasthānīyāṃ dhāyyām ubhayataḥ paryāhvayate | śaṁsāvom ity esha mantraḥ paryāhāvaḥ |

6. havinaḥ | hotuṃ kuśalāḥ purushāḥ |

13. dviḥ pacchaḥ | triḥ prathamāṃ trir uttamām anvāheti vidheḥ sārvatrikatvād asyāḥ paridhānīyāyās trir āvṛittiḥ prāptā | tatra dvayor āvṛittyoḥ pacchaḥ śaṁset | ekaikasmin pāde 'vasāyāvasāya śaṁsanaṃ kuryāt | tatra pādānāṃ catushṭayena paśusāmyāt paśuprāptir bhavati | tṛitīyasyām āvṛittāv ardharcaśaḥ śaṁset | ardharce 'vasāya paṭhed ity arthaḥ |

32.

1. āgneyī | saumyacaror ubhayato ghṛitasādhyau dvau yāgāv anushṭheyau | tatrāgnidevatākā vishṇudevatākā ceti dve yājye | ghṛitāhavano ghṛitaprishṭho agnir ity āgneyī prathamā yājyā | uru vishṇo vi kramasveti vaishṇavī dvitīyā ghṛitayājyā | asti kaścit somadevatākaś caruḥ | tasya tvaṃ someti saumī yājyā | tatra pitṛibhiḥ saṃvidāna iti śrutatvād iyam pitṛimatī | tāṃ yājyāṃ saumyacarau paṭhet | tasya caroḥ purastād āgneyayājyayā ghṛitayāgaḥ | tad yājyādvayam Āśvalāyanena (5, 19, 3) paṭhitam |

2. ghnanti | ṛitvijaḥ somam abhishuṇvantīti yad asti so 'yaṃ somasya vadha eva | tatra yaḥ saumyaś carur asty, etāṃ saumyacarurūpāṃ tasya mṛitasya somasyānustaraṇīṃ kurvanti | mṛitasya dīkshitasya dahanakāle kāṃcid vṛiddhāṃ gāṃ hatvā dīkshitāvayaveshu gor avayavān avasthāpya dahet | seyaṃ gaur mṛitaṃ dīkshitam anu mṛitatvād dhiṅsitatvāc cānustaraṇīty ucyate | yasmāt sā pitṛibhyo yogyā tasmāt pitṛimatyā yājyayā saumyayāgasya havir yajet |

5. pratigṛihya | hutaśeshaṃ saumyaṃ carum adhvaryuṇā dattaṃ hotā pratigṛihya carumadhye sikte bahule ghṛite chandogebhya udgātṛibhyaḥ svayam purvabhāvī san svakīyāṃ dehachāyām avekṣheta |

33.

1. esha devaḥ | esha iti hastena pradarśya Rudro 'bhidhīyate |

tat tasmād eva kāraṇād asya Rudrasyaital lokaprasiddham bhūtaṣabdopetaṃ nāma sampannam | Bhūtapatir iti bhūtavan nāma |

34.

1. yad dvitīyam | dvitīyaṃ yat piṇḍarūpam āsīt tad ṛishir Bhṛigur abhavat | tam Bhṛiguṃ Varuṇo nyagṛihṇīta | nigṛihya svaputratvena svīkṛitavān | tasmāt sa Bhṛigur Vāruṇir ity ucyate | Varuṇasyāpatyaṃ Vāruṇiḥ | etad evābhipretya Taittirīyā āmananti | Bhṛigur vai Vāruṇir Varuṇam pitaram upasasāra (Taittirīyopanishad 3, 1) iti |

2. parushyam* | atrāgnisthāne yad bhasmāsīt tat parushyam parushaṣarīrajātam bhūtvā vyasarpat | vividham araṇyādāv agachat |

3. vāstuham | vāstau yajñabhūmau hīnaṃ yad dravyam asti tat sarvam mameti śrutyantare 'pi prasiddham | tathā ca Taittirīyā rudravākyam āmananti | yad yajñavāstau hīyate mama vai tad (Ts. 3, 1, 9, 5) iti |

8. so aniruktā | Meine Verbesserung für so niruktā aller Handschriften. so sāpy ṛig aniruktā rudravācakapadābhāvād aspashṭadevatākā | tata eva raudrī rudradevatākā saty api ghorārthāvācakarudrapadābhāvād iyaṃ śāntā | tāṃ śaṅset |

35.

1. vaiśvānarīyeṇa | atha vaiśvānarāya pṛithupājase vipa ity anena sūktenāgnimārutaśastrasya prārambhaṃ vidhatte | vaiśvānarīyeṇa etc.

3. adhīyan | śaṅsanakāle prāmādikasya varṇādiloparūpasyāparādhasya pratīkāraṃ darśayati |

adhīyann adhīyānaḥ śaṅsanaṃ kurvan hotā yady upahanyād upaghātaṃ varṇalopaṃ kuryāt | tadānīm anyaṃ kaṃcit purushaṃ vivaktāraṃ vivicya vaktuṃ samartham ichet | samīpe 'vasthāpayet | tadānīṃ tam eva purusham aparādhataraṇopāyaṃ setuṃ kṛitvā tam aparādham ullāghayati || ayam paksho 'nukalpaḥ | mukhyapakshaṃ daśayati |

4. tasmāt | yasmāt pramādaṃ kṛitvā vivaktṛipurushasampādanaṃ na mukhyam | tasmād āgnimārute śastre na vyucyam | na paścād vivaktavyam | kiṃtu prathamam eva vivaktā vivicya vaktuṃ samartho hotaishṭavyaḥ | prayatnena sampādanīyaḥ || atha pratvakshasaḥ pratavasa ity etan maruddevatākaṃ sūktaṃ vidhatte | mārutam etc.

6. yajñā-yajña va ity ekaḥ pragāthaḥ | devo va iti dvitīyaḥ | tatra prathame pragāthe tricaḥ sampadyate | so 'yaṃ stotriyaḥ | tasmiṅs trice sāmagaiḥ stuyamānatvāt | ata evāsau dvayor madhye pra-

thamabhāvitvād yonir ity ucyate | dvitīyapragāthe samutpannas tṛico 'nurupaḥ | yādṛiśaḥ stotriyas tādṛiśam anurūpatvam | tad etad ubhayaṃ śastramadhye śaṁsanīyam | na tu śastrāntareshv iva stotriyānurupayor ādau śaṁsanīyam |

36.

1. jātavedasyam | atha pra tavyasīm ity etaj jātavedodevatākaṃ sūktaṃ vidhatte |

4. tasmāt tat | yasmād āpohishṭhīyaṃ tāpaśamanakāraṇam | tasmāt tac chamayateva hotrā śaṁsanīyam | yathā vahniṃ śamayan purushaḥ śanaiḥ-śanaiḥ krameṇa jalaṃ siñcati | evam anenāpi śanaiḥ śaṁsanaṃ kartavyam | tataḥ sa Prajāpatiḥ tāḥ prajā adbhir abhishicya nijā eva svakīyā eva tāḥ prajā ity amanyata | syāśabdas tacchabdaparyāyaḥ | ekavacanānto 'pi bahuvacanāntatvena pariṇamayitavyaḥ | tathā sati tāḥ prajā ity uktam bhavati | tasmāc chanaiḥśaṁsanena śastrasya svakīyatvaṃ sampadyata ity arthaḥ |

5. tāsu vai | uta no 'hir budhnya ity asyā ṛicaḥ śaṁsanaṃ taddevatāstutidvāreṇonnayati | tāsu etc.

37.

1. devānām | atha devānām patnīr uśatīr avantu na ity ṛigdvayaṃ devapatnīdevatākaṃ vidhatte | devānām etc.

6. Rākām | rākām aham ity ṛigdvayaṃ vidhatte |

devatāvācirākāśabdena tadabhidhāyiny ṛig abhidhīyate | tāṃ śaṁset | purushasya śiśne 'dhi śiśnasyopari sthitā gudabilaparyantaṃ yaishā sevanī etacchabdopasthapadābhidheyā sirāsti | tāṃ sirāṃ rākākhyā devatā sīvyati | dṛiḍhabaddhāṃ karoti |

8. Pāvīravīm | pāvīravī kanyety etām ṛicaṃ vidhatte |

9. tad āhuḥ | imaṃ yama prastaram ity eshā yamadevatākatvād yāmyā | ud īratām avara ity eshā pitṛidevatākatvāt pitryā |

12. ud īratām | atha tisraḥ pitṛidevatākā ṛico vidhatte | ud etc.

19. vyāhāryam | tatra pṛithak-pṛithag āhāva eva siddhāntaḥ | tatreyam upapattiḥ | pitṛiyajñasya yad aṅgam asaṃsthitam eva vartate 'samāptaṃ tishṭhati tad aṅgaṃ sādhu | samāptaṃ kartavyam | yo hotā pṛithagāhāvaṃ kṛitvā śaṁsaty esha hotā pūrvam asaṃsthitam asamāptam pitṛiyajñaṃ saṃsthāpayati |

38.

1. svādush kila | atha catasra ṛico vidhatte | svādush kila etc.

anupānīyāḥ | bhojanād ūrdhvaṃ yat pānaṃ tat paścādbhāvitvād anupānam | tatsthānīyā etā ṛicaḥ |

2. mādyantīva | etacchaṅsanakāle 'dhvaryoḥ pratigaramantre viśesham vidhatte |

tasminn anupānīyānām ṛicāṃ śaṅsanakāle hotuḥ śaṅsanaṃ śrutvā devatāḥ sarvā mādyantīva vai | sarvathā hṛishyanty eva | tasmāt kāraṇād etāsv ṛikshu śasyamānāsv adhvaryuṇā madvat pratigīryam | madidhātuyuktam pratigaraṇam paṭhanīyam | madāmodaivety ayam madidhātuyuktaḥ pratigaraṇamantraḥ |

3. yayor ojasā | Āśvalāyana 5, 20, 6.

39.

4. sā vā eshā | yo 'yam pūrvokto 'gnishṭomo 'sti sā vā eshā gāyatry eva | agnishṭomagāyatryoḥ saṃkhyāsāmyāt | gāyatrīgateshv aksharesh yā saṃkhyā saivāgnishṭomagateshu stotraśastreshu | tathā hi | bahishpavamāno mādhyaṃdinapavamāna ārbhavaḥ pavamāna iti tṛiṇi pavamānastotrāṇi | catvāry ājyastotrāṇi | catvāry pṛishṭhastotrāṇi | ekaṃ yajñāyajñīyaṃ stotram | evam etāni dvādaśa sampannāni | śastrāṇy api tāvanty eva | ājyapraüge nishkevalye marutvatīye vaiśvadevāgnimārute iti hotuḥ śastrāṇi shaṭ | tathā hotrakāṇām api shaṭ | evaṃ stotraśastrasaṃkhyayāgnishṭomasya gāyatrīrūpatvam |

40.

2. pākayajñāḥ | pākayajñāś ca saptasaṃkhyākāḥ | hutaḥ prahuta āhutaḥ śūlagavo balihāraṇam pratyavarohaṇam ashṭakāhoma iti | so 'yaṃ sūtrāntarakārasya [1]) pakshaḥ | Āśvalāyanas tu (Gṛihyasūtra 1, 1, 1) hutādīṅs trīn eva pākayajñān āha || te ca pākayajñā iḷāvidhāḥ | iḷāsadṛiśāḥ | iḍā khalu vai pākayajñaḥ (Ts. 1, 7, 1, 1) iti śrutyantarāt |

3. sāyamprātaḥ | yathā pratidinaṃ kāladvaye 'gnihotrahomas tathā dīkshitasya kāladvaye kshīrapāṇarūpaṃ vratādānam | Agnir jyotir jyotir Agniḥ svāheti yathā svāhākāreṇāgnihotrahomas tathā te naḥ pāutu te no 'vantu tebhyo namas tebhyaḥ svāhā (Ts. 1, 2, 3, 1) iti svāhākāreṇa dīkshito vratapradānam ācarati |

7. payasā | darśapūrṇamāsayor eva guṇavikṛitirūpaḥ kaścid dākshāyaṇākhyo yajñaḥ | tathā ca śākhāntare darśapūrṇamāsasaṃnidhau śrūyate | dākshāyaṇayajñena suvargakāmo yajeta (Ts. 2, 5, 5, 4) iti | tasya ca pravargyasya ca kshīradravyeṇa sāmyam |

9. iḷādadhaḥ | darśapūrṇamāsavikṛitirūpa eva kaścid iḷādadhanāmako [2]) yajño 'sti | ata evāpastambo darśapūrṇamāsasaṃnidhāv

1) So Baudhāyana.

2) Von iḷā und dadhi.

evam āha | eteneḷādadhaḥ sārvaseniyajño vasishṭhayajñaḥ śaunakayajñaś ca vyākhyātā iti | dadhigharmanāmakas tv agnishṭomagataḥ | tayor ubhayor dadhidravyeṇa sāmyam |

41.

1. iti nu | pūrvakhaṇḍoktaprakāreṇaiva purastād agnishṭomāt prācīnasya karmajātasyāgnishṭomapraveśa ukta iti śeshaḥ | athānantaram uparishṭād itareshāṃ kratūnāṃ tatpraveśa ucyate | tatra yo 'yam ukthyaḥ kratus tasya pañcadaśasaṃkhyākāni stotrāṇi | agnishṭomavikṛitatvāt tadīyāni dvādaśa stotrāṇy atidiśyante | tata ūrdhvaṃ trīṇy ukthasaṃjñākāni stotrāṇi | evam pañcadaśa sampadyante | śastreshv apy ayaṃ nyāyo yojyaḥ |

ukthyam apiyantam | tam praviśantam ukthyam anu vājapeyākhyo 'pi kratur agnishṭomam apyeti | prāpnoti | sa hi vājapeyo 'tyukthyo bhavati | ukthyākhyaṃ kratum atikramya vartamānatvāt | ukthye yāni pañcadaśa stotrāṇi tata ūrdhvaṃ vājapeye stotradvayam | so 'yam ukthyātikramaḥ | tasmād ukthyadvārā vājapeyasya tatprāptiḥ |

2. dvādaśa | atirātrayāge dvādaśasaṃkhyākā rātreḥ paryāyāḥ | te cāpastambenaiva spashṭīkṛitāḥ | atirātram eva shoḍaśinam amī munayas tatra trayodaśabhyaś camasagaṇebhyo rājānam abhirecayati | shoḍaśinā pracarya rātriparyāyaiḥ pracarati | hotṛicamasamukhyaḥ prathamo gaṇo maitrāvaruṇacamasamukhyo dvitīyo brāhmaṇācchaṅsicamasamukhyas tṛitīyo 'chāvākacamasamukhyaś caturthaḥ | prathamābhyāṃ gaṇābhyām adhvaryuś caraty uttarābhyām pratiprasthātaisha prathamaḥ paryāya evaṃ vihito dvitīyas tṛitīyaś ceti || asyāyam arthaḥ | atirātrākhyaṃ kratuṃ yadānutishṭhati tadānīṃ codakaprāptaṃ sarvam anushṭhāyānantaraṃ sāyaṃkāle shoḍaśigrahasambandhinaś camasān pūrayitvā tata urdhvaṃ trayodaśacamasagaṇaparyāptam somam avasthāpya shoḍaśigrahapracāraṃ kṛitvā tata ūrdhvaṃ rātriparyāyaiḥ pracaret | teshu paryāyeshu ca hotṛicamasam ādiṃ kṛitvā yaś camasagaṇaḥ pravartate so 'yam prathamaḥ | maitrāvaruṇacamasasyāditve dvitīyaś camasagaṇo bhavati | brāhmaṇācchaṅsicamasasyāditve tṛitīyaś camasagaṇo bhavati | achāvākacamasasyāditve caturthaś camasagaṇo bhavati | teshu catursh gaṇeshu prathamadvitīyābhyāṃ gaṇābhyām adhvaryur anutishṭhet | tṛitīyacaturthābhyāṃ tu pratiprasthātānutishṭhet | evaṃ gaṇacatushṭayānushṭhānam ekaḥ paryāyo bhavati | punar api dvitīyatṛitīyaparyāyau tathaivānushṭheyau | teshu paryāyeshu dvādaśa gaṇāḥ sampadyante || etat sarvam abhipretya dvādaśa rātreḥ paryāyā ity uktam | te sarve 'pi pañcadaśāḥ | tadīyastotreshu tṛicagatānām ṛicām āvṛittiviśeshena pañcadaśastomasya sāmagaiḥ sampāditatvāt | pañcadaśa-

stomayuktā dvādaśa paryāyā ye santi teshu dvau-dvau paryāyau sampadya militvā pañcadaśasaṃkhyāyā dvirāvṛittyā triṅśatsaṃkhyāyāṃ te sarve paryavasyanti | kiṃca shoḍaśastotre yat sāmāsti tad ekaviṅśam bhavati | tadīyatṛicagatānām ṛicām āvṛittyā sāmagair ekaviṅśastomasampādanāt | yo 'yam atirātras tasyānte saṃdhir etannāmakaṃ stotram | tatra trivṛit stomaḥ sāmagaiḥ paṭhyate | tasya ca stomasya trishu tṛiceshv āvṛittirahiteshu nishpannatvād ṛicāṃ navasaṃkhyā sampadyate | ekaviṅśatisaṃkhyā navasaṃkhyā ca militvā triṅśatsaṃkhyā bhavati | anayā triṅśatsaṃkhyayā pūrvoktatriṅśatsaṃkhyayā vā māsarātrisāmyān māsaḥ sampadyate | māsadhetyādi purvavad yojanīyam | evaṃ sati saṃvatsaradvārātirātro 'gnishṭomam praviśati | praviśantam atirātram anu taddvāreṇāptoryāmo 'pi praviśati | sa hy atirātram atilaṅghya stotrādhikyena vartamānatvād atyatirātraḥ | ekonatriṅśat stotrāṇy atirātre 'ptoryāme tu trayastriṅśad ity ādhikyam | ato 'tirātradvārāptoryāmasyāgnishṭome praveśaḥ |

3. etad vai | etenaivoktaprakāreṇāgnishṭomasya pūrvabhāvina ishṭyagnihotrādayo ye yajñakratavo, ye cottarabhāvina ukthyavājapeyādayo yajñakratavas te sarve 'gnishṭomam prāpnuvanti |

4. tasya saṃstutasya | tasyāgnishṭomasyodgātṛibhiḥ saṃstutasya stotriyāḥ stotrasambandhinya ṛico navatyadhikaṃ śataṃ sampadyante | katham iti cet | tad ucyate | prātaḥsavane bahishpavamānākhyaṃ yat stotraṃ tasya trivṛit stomaḥ kriyate | trivṛitaś cāvṛittirahitatvād vidyamāneshu trishu tṛiceshu vidyamānā navarcaḥ stotriyā bhavanti | tata ūrdhvaṃ catvāry ājyastotrāṇi | teshv ekaikasminn api vidyamānānāṃ tisṛiṇām ṛicām āvṛittiviśeshena pañcadaśastomaḥ sampādanīyaḥ | tathā saty ekaikasmin stotre pañcadaśarca ity | evaṃ caturshu stotreshu militā shaṣṭiḥ sampadyate | evam prātaḥsavana ekonasaptatiḥ || mādhyaṃdine savane mādhyaṃdinapavamānākhyam ekaṃ stotram | tasyāpi pañcadaśastomayuktatvāt stotriyāḥ pañcadaśa sampadyante | catvāri pṛishṭhastotrāṇi | teshu saptadaśastome kṛite saty ashṭashashṭisaṃkhyākāḥ stotriyā bhavanti | ubhayam militvā mādhyaṃdinasavane tryaśītiḥ sampadyate || tṛitīyasavana ārbhavapavamānastotrasya saptadaśastomopetatvāt tasmin saptadaśarcaḥ | yajñāyajñīyastotrasyaikaviṅśastomopetatvāt tatraikaviṅśatiḥ | militvā tṛitīyasavane 'shṭātriṅśat | evaṃ savanatraye militvā navatyadhikaśatasaṃkhyākāḥ stotriyā bhavanti || tatra yā navatis te daśasaṃkhyākās trivṛitaḥ stomāḥ sampadyante | ekaikasmin daśake 'ntimām ekām parityajyāvaśishṭānām ṛicāṃ navasaṃkhyopetatvāt trivṛitstomatvam | tato navasu daśakeshu nava trivṛitstomāḥ | yās tu teshu navakeshu parityaktā navarcaḥ sa ekas trivṛitstomaḥ | evaṃ daśasaṃkhyākās trivṛitstomāḥ | athānantaraṃ yac chatam asti tasminn api yā navatis te purvoktanyāyena daśa trivṛitstomā gaṇanīyāḥ | atha nava-

ter ūrdhvabhāvinyo yā ṛicas tāsāṃ daśānām ṛicām madhya ekā stotriyodeti | atiricyate | avaśishṭāsu stotriyāsu trivṛitstomaḥ pariśishyate | evaṃ saty ekaviṅśatisaṃkhyākās trivṛitstomāḥ | tebhyo 'tiriktā kācid ṛig ity etāvat sampannam | tatraikaviṅśatitrivṛitstomasaṃgho yo 'sti sa sarvo 'py asau maṇḍale dṛiśyamāna ekaviṅśatisaṃkhyāpūrako 'dhyāhito maṇḍale sthāpita Ādityas tapati | prakāśate | Ādityasyaikaviṅśatisaṃkhyāpūrakatvam anyatra śrutam | dvādaśa māsāḥ pañcartavas traya ime lokā asāv Āditya ekaviṅśaḥ (1, 30) iti || yat tu satraṃ gavāmayanākhyaṃ tatra yāny ekaviṅśatyahāni tatsādṛiśyād api yathoktas trivṛitstomasaṃghaḥ praśastaḥ | kathaṃ sādṛiśyam iti | tad ucyate | tasmin satre yan madhyamam ahas tad vishuvannāmakaṃ divākīrtyam | tasya purastād daśāhāny uparishṭād daśāhāni | evam atrāpi pūrvoktarītyā sampāditānām ekaviṅśatisaṃkhyākānāṃ trivṛitstomānām madhye yas trivṛitstomaḥ sa eva vishuvān bhavishyati | etasmād vishuvadrūpāt stomād arvāñcaḥ pūrvabhāvino daśa trivṛitstomāḥ | parāñca uttarabhāvino 'pi daśa trivṛitstomāḥ | ubhayor daśakayor madhya esha ekaviṅśatisaṃkhyāpūrakas trivṛitstoma ubhayato 'dhyāhitaḥ pārśvadvaye daśakavyāptaḥ saṅs tapati | ādityavat prakāśate | tat tatraikaviṅśatitrivṛitstomebhya ūrdhvaṃ yāsāv ṛig ekā stotriyodety atiriktā bhavati | seyam etasminn ekaviṅśatisaṃghe 'dhyūḍhā | adhikatvenāvasthāpitā | sa yajamānaḥ | atiriktastotriyārūpaṃ yajamānatvenāvagantavyam | kiṃca tat stotriyārūpaṃ daivaṃ kshatraṃ devasambandhinī kshatriyajātir indravaruṇādirūpā | tat kshatraṃ sahaḥ parābhibhavakshamam balaṃ sainyam | evam agniṣṭomaḥ stotriyadvārā praśastaḥ |

42.

1. devā vai | atha trivṛidādistomacatushṭayadvāreṇāgnishṭomaṃ stotum ākhyāyikām āha | devā vai etc.

trivṛitā stomena | tasya ca stomasya vidhāyakaṃ Chandogabrāhmaṇam evam āmnāyate | tisṛibhyo hiṃkaroti sa prathamayā | tisṛibhyo hiṃkaroti sa madhyamayā | tisṛibhyo hiṃkaroti sa uttamayodyatī trivṛito vishṭutiḥ (Tāṇḍya 2, 1, 1) iti | asyāyam arthaḥ | upāsmai gāyatā nara iti yaḥ prathamas tṛico davidyūtatyā ruceti yo dvitīyas tṛicaḥ pavamānasya te kava iti yas tṛitīyas tṛica eteshu triṣhu tṛicātmakeshu sūkteshu vidyamānānāṃ navānām ṛicāṃ tribhiḥ paryāyair gānaṃ kartavyam | tatra prathamaparyāye trishu sūkteshu ādyās tisra ṛico gātavyāḥ | dvitīyaparyāye madhyamā ṛico gātavyāḥ | tṛitīyaparyāya uttamā ṛico gātavyāḥ | tisṛibhya iti tṛitīyārthe pañcamī | hiṃkarotīty anena gānam upalakshyate | seyaṃ yathoktaprakāropetā gītis trivṛitstomasya vishṭutiḥ stutiprakāraviśeshaḥ | tasyā vishṭuter udyatīty evaṃ nāmadheyam iti |

2. pañcadaśena stomena | Siehe 3, 17, 4.

3. saptadaśena stomena | saptadaśastomasya svarūpaṃ Chandogair evam āmnāyate | pañcabhyo hiṃkaroti sa tisṛibhiḥ sa ekayā sa ekayā | pañcabhyo hiṃkaroti sa ekayā sa tisṛibhiḥ sa ekayā | saptabhyo hiṃkaroti sa ekayā sa tisṛibhiḥ sa tisṛibhiḥ (Tāṇḍya 2, 7, 1) iti | atra prathamāvṛittau prathamāyām ṛici trir abhyāsaḥ | dvitīyāvṛittau madhyamāyām | tṛitīyāvṛittau madhyamottamayoḥ | so 'yaṃ saptadaśastoma iti |

4. ekaviṅśena stomena | ekaviṅśastomasya svarūpaṃ Chandogair evam āmnāyate | saptabhyo hiṃkaroti sa tisṛibhiḥ sa tisṛibhiḥ sa ekayā | saptabhyo hiṃkaroti sa ekayā sa tisṛibhiḥ sa tisṛibhiḥ | saptabhyo hiṃkaroti sa tisṛibhiḥ sa ekayā sa tisṛibhiḥ (Tāṇḍya 2, 14, 1) iti | prathamaparyāye tṛicasyottamāyā ṛicaḥ sakṛit pāṭhaḥ | dvitīyaparyāye prathamāyāḥ sakṛit pāṭhaḥ | tṛitīyaparyāye madhyamāyāḥ sakṛit pāṭhaḥ | atha śiṣhṭānāṃ tu sarvatra trir āvṛittiḥ | so 'yam ekaviṅśastoma iti |

43.

5. aher iva | śākalaśabdaḥ sarpaviśeshavācī | śākalanāmno 'heḥ sarpaviśeshasya yathā sarpaṇaṃ gamanaṃ tathaivāyam agnishṭomaḥ | sa ca sarpaṇakāle mukhena puchasya daṅśanaṃ kṛitvā valayākāro bhavati | tatra kim mukhaṃ kiṃ vā pucham iti na jñāyate | evam atrāpy aditidevatākasya caroḥ sāmye sati prāyaṇīyodayanīyayor yatarat karma parastāt paścādbhāvi yatarac ca purvabhāvi kim api na vijānanti || asyā gāthāyās tātparyaṃ saṃkshipya darśayati |

6. yathā hy eva | asyāgnishṭomasya prāyaṇam prārambho yādṛiśa, evam udayanaṃ samāptir asat | asti | bhavatīty arthaḥ || tatra kaṃcid ākshepam udbhāvayati |

7. tad āhuḥ | pūrvodāhṛitatrivṛitstomaḥ prātaḥsavanādau prāyojyatvāt prāyaṇam upakramarūpam | ekaviṅśastomas tu tṛitīyasavanānte prayojyatvād udayanaṃ samāptirūpam | kena kāraṇena te prāyaṇodayane same bhavetām ity ākshepaḥ || tatra parihāraṃ darśayati |

8. yo vai | yo 'yam ekaviṅśaḥ stomo 'sti sa eva trivṛid avagantavyaḥ | stomatvākāreṇa tayor ekavidhatvāt | atho api ca yad yasmāt kāraṇāt stomadvayāśrayabhūtāv ubhau tṛicau tṛicinau | tricatvadharmayuktau | tatra trivṛitstomāśrayasyopāsmai gāyatā nara iti sūktasya tricatvadharmaḥ prasiddha eva | ekaviṅśastomāśrayasya yajñā yajñā vo agnaya iti suktasya pragāthe dve eva tasminn ṛicāv āmnāyete | tathāpi stotrakāle pragrathanena pādān āvartya tricatvaṃ sampādyate | tena tricatvadharmopetatvakāraṇena dvayoḥ stomayor ekavidhatvam ity uttaram bruyāt |

44.

1. yo vā eshaḥ | ya eva prasiddha esho 'smatpratyaksha ādityas tapaty esho 'gnishṭomaḥ | tayor ādityāgnishṭomayor sadṛiśatvāt | kathaṃ sāmyam iti | tad ucyate | esho 'gnishṭoma ādityavat sāhnaḥ | ādityo 'hnā saha vartate tathāyam api | tam agnishṭomaṃ yata ekenāhnā samāpayeyus tasmād ādityasyeva sāhna iti krator nāma sampannam |

7. taṃ yad astam | yad yadā prāṇinaḥ sūryodayād ūrdhvaṃ yāmacatushṭayānantaraṃ sūryo 'stam etīti taṃ sūryam astamitam manyante tat tadānīṃ sūryas tatprāṇiyukte deśe prakāśarūpasyāhna evāntam itvā samāptim prāpyāthānantaraṃ svātmānaṃ viparyasyate | viparyastaṃ karoti | kathaṃ viparyāsa iti | sa ucyate | avastād atīte deśe rātrim eva kurute parastād āgāmini deśe 'haḥ kurute | ayam arthaḥ | Meroḥ pradakshiṇaṃ kurvann ādityo yaddeśavāsinām prāṇinām dṛishṭipatham āgachati taddeśavāsibhir ayam udetīti vyavahriyate | yaddeśavāsināṃ dṛishṭipatham atikramya sūrye gate sati sūryo 'stam etīti taddeśavāsibhir vyavahriyate | atas tasmin deśe rātrir bhavati | ādityena gantavye deśāntare taddeśavāsiprāṇibhiḥ sūryasya dṛishṭatvād ahar bhavati | evaṃ ca sati sūryasya vināśarūpo 'stamayaḥ kadācid api nāstīti siddham |

45.

1. api patnīḥ | taṃ yajñam anushṭhāya patnīnāmikā devatā api samayājayan | patnīsaṃyājānushṭhānam api kṛitavanta ity arthaḥ | yasmād evaṃ devaiḥ kṛitaṃ tasmād eva kāraṇād idānīm api dīkshaṇīyāyām ishṭau codakaprāptaṃ yajñaṃ samāptiparyantam anutishṭhanti | patnīsaṃyājān apy anutishṭhanti | uttarakālīnāṅgavyāvṛittaye patnīsaṃyājagrahaṇam | patnīsaṃyājair eva samāptir ity abhipretyāntam ity uktam | taṃ devaiḥ kṛitam anu nyāyam anukramagatam anushṭhānam anu paścān manushyā apy anvavāyan | avagatavantaḥ | anushṭhitavanta ity arthaḥ |

4. tisraḥ sāmidhenīḥ | tisraḥ sāmidhenya Āśvalāyanena darśitāḥ | upasadyāya mīḷhusha iti tisra ekaikāṃ trir anavānaṃ tāḥ sāmidhenyaḥ (4, 8, 5) iti | Agniḥ Somo Vishṇuś cety etās tisro devatāḥ |

5. ta upavasatham | upavasathaśabdena somayāgasamīpavāsitvāt pūrvasminn ahany anushṭheyo 'gnīshomīyapaśur vivakshitaḥ | taṃ paśuṃ devā upavasathye 'hani somayāgadināt pūrvedyuḥ prāpnuvan |

7. anūtsāram | uttarottarabhāvī sāra utsāraḥ | tam anuśrityānuśrityeti tasyārthaḥ | dīkshaṇīyeshṭeḥ sārabhūtā prāyaṇīyeshṭiḥ |

tadapekshayā somayāgasya samīpavartitvāt | evam ātithyādishu drashṭavyam | īdṛiśam uttarottarasāram anusṛitya te devās taṃ somayāgam āyan | prāptavantaḥ |

46.

6. vāmadevyasya stotre | Vāmadevamaharshiṇā dṛishṭaṃ sāma vāmadevyam | kayā naś citra ā bhuvad ity etasyām ṛicy utpannam | tac ca sāma tṛice gāyanta udgātāraḥ pṛishṭhastotram anutishṭhanti | tatra kaścit prayogaviśeshaḥ prāyaścittiḥ |

8. tat tribhir aksharaiḥ | tad vāmadevyaṃ sāma tribhir aksharair nyunam | kayā naś citra ityādikas tṛico gāyatrīchandaskaḥ | tasya ca chandasas trishu pādeshu pratyekam ashṭāv aksharāṇy apekshitāni | abhī shu ṇa ity etasyāṃ tṛitīyasyām ṛici pratipādaṃ saptaivāksharāṇi | atas tribhir aksharair nyunatvam | tasya vāmadevyasya sāmnaḥ sambandhini stotra upasṛipya gānam prakramyātmānaṃ svavācakam purusha iti śabdaṃ tredhā vigṛihṇīyāt | pratyaksharaṃ vibhajyaikaikasmin pāde prakshipet | tad yathā | abhī shu ṇaḥ sakhīnām pu | avitā jaritṝṇāṃ ru | śatam bhavāsy ūtibhiḥ sha iti prakshipya gāyet |

47.

1. tebhya etam | kasmin kāle nirvāpa iti | tad ucyate | yajñasyāvasāne yo 'yam anūbandhyākhyaḥ paśubandhas tasya paśoḥ sambandhi mitrāvaruṇadevatāko yaḥ puroḍāśas tam anu | tasminn anushṭhite paścān nirvapet |

8. sudhāyām | vājo 'nnaṃ havirlakshaṇam | tadyukto jyotishṭomo vājī | sa ca suhitaḥ samyag anushṭhitaḥ sudhāyām amṛite svarge dadhāti | yajamānaṃ sthāpayatīti śeshaḥ |

9. ananudhyāyinam | manasā dhyātum anarham atyapūrvasukhopetaṃ lokam prāpnoti |

11. tad u vai | tatraiva pūrvoktavishaye kecid abhijñā evam āhuḥ | yatra yasmin prayoge samānībhyām ekavidhābhyām ṛigbhyāṃ samāne 'hann ekasminn evāhani yajati tad etad anushṭhānaṃ yajñe jāmi vā ālasyam eva kriyate | sampādyate | prayuktayor evarcoḥ punaḥprayogasya carvitacarvaṇasadṛiśatvāt | dhātṛidevatāke puroḍāśe dhātā dadātu dāśusha iti puronuvākyā dhātā prajānām (Āśvalāyana 6, 14, 16) iti yājyā | tatra yady uparitanānām api caturṇāṃ havishām purastād ājyena Dhātāram yajet | tadānīm idam ṛigdvayam punar api caturvāram āvartanīyam | tathā sati nīraso yajñaḥ phalaṃ dātuṃ samartho na bhaved ity arthaḥ |

48.

6. tā ubhayīḥ | anūcānādīnām madhye kaścid gataśrīḥ | tathā

ca śrutyantare śrūyate | trayo vai gataśriyaḥ: suśruvān grāmaṇī rājanyaḥ (Ts. 2, 5, 4, 4) iti | tādṛiśo gataśrīr yadi prajām prajotpādanasāmarthyaṃ kāmayate tadānīṃ tasya tā devikā devīś cobhayīḥ saṃnirvapet | samuccitya nirvapet |

7. .eshishyamāṇasya | dhanam apekshamāṇasya tu naiva saṃnirvapet | ubhayavidhānāṃ samuccitya nirvāpo na kāryaḥ |

9. rathagṛitsaḥ | tatprasādād ayaṃ Rathagṛitso rājaputraḥ krīḍārthaṃ jale gāhata iti |

49.

1. agnishṭomam | jyotishṭomas tāvat saptasaṃstaḥ | samāptibhedāt saptavidhaḥ | agnishṭomo 'tyagnishṭoma ukthyaḥ shoḍaśī vājapeyo 'tirātro 'ptoryāma iti sapta saṃsthāḥ (6, 11, 1) ity Āśvalāyanenābhihitatvāt | tatrāgnishṭomasāmnā yajñāyajñīyākhyena yatra samāptiḥ so 'yam prathamarūpo 'gnishṭomaḥ | sa sarvo 'pi pūrvatroktaḥ | athokthyasaṃsthārūpo jyotishṭomo vaktavyaḥ | tadartham ākhyāyikām aha | agnishṭomam etc.

50.

1. te vā asurāḥ | ukthyasya krator agnishṭomavikṛitatvād atidishṭam agnishṭomaprayogam anushṭhāya tata ūrdhvam ukthyaparyāyās trayo 'nushṭheyāḥ | tathā cāpastamba āha | ukthyaś ced agnishṭomam avasāyātha tribhyaś camasagaṇebhyo rājānam atirecayatīti |

aindrāvaruṇam | yasmād evaṃ tasmād ubhayor melanena teshām asurāṇām apanodārtham aindrāvaruṇaṃ suktaṃ tṛitīyasavane maitrāvaruṇanāmaka ṛitvik śaṅset | indrāvaruṇā yuvam adhvarāya na ity etad daśarcaṃ sūktam |

2. aindrābārhaspatyam | udapruto na vayo rakshamāṇā ity etad bṛihaspatidevatākaṃ dvādaśarcaṃ sūktam | achā ma indram matayaḥ svarvida ity ekādaśarcam aindraṃ sūktam | tad ubhayam militaṃ sad aindrābārhaspatyaṃ sampadyate |

3. aindrāvaishṇavam | saṃ vāṃ karmaṇā sam ishety ashṭarcam aindrāvaishṇavaṃ suktam |

6. atha haite | praishagranthe pañcame sūkte hotā yakshad ityādikau dvitīyāshṭamau mantrau potur dvāv ṛituyājau | tathā tatraiva tṛitīyanavamau mantrau neshṭur dvāv ṛituyājau | ity evaṃ catvāra ṛituyājāḥ | te militvā potṛisambandhān neshṭṛisambandhāc ca potrīyā neshṭrīyāś ca bhavanti | tathā prasthitayājyāḥ potus tisra ṛico neshṭuś ca tisra ṛicaḥ | ity evaṃ shaḍ ṛico bhavanti | tad etan mantradaśakam praśaṅsati | sā virāḷ ityādinā |

Paṅcikā IV.

1.

1. devā vai | agnishṭomokthyādisaṃsthāsaṃsthāviśeshaḥ svatantraḥ kratutvād yathā pṛithag anushṭhātuṃ yogyas tathā shoḍaśī svatantraḥ kratuḥ | tathā ca śākhāntare paṭhanti | na vai shoḍaśī nāma yajño 'sti, yad vāva shoḍaśaṃ stotraṃ shoḍaśaṃ śastraṃ tena shoḍaśī (Ts. 6, 6, 11, 1) iti | tathā saty ayaṃ saṃsthāviśeshaḥ pṛishṭhyashaḍahasya caturthe 'hani prayujyate | atas tatraiva tacchaṅsanavidhānam || devāḥ purā pṛishṭhyashaḍahe prathamenāhnā prathamadivasanishpādyena somaprayogenendrārthaṃ vajraṃ samabharan | sampāditavantaḥ | atra sarvatrāhaḥśabdo 'hnā nishpādyasomaprayogam abhidhatte | tatra sampāditaṃ vajraṃ dvitīyenāhnāśiñcan | secanaṃ nāma lohamayānāṃ śaṅkukuṭhārādīnāṃ tīkshṇatvāya dārḍhyāya cāgnau pratāpya yathocitaṃ nīre sthāpanam | tad idaṃ secanaṃ vajre kṛitavantaḥ | kṛitvā ca tṛitīyenāhnā taṃ vajram Indrāya prāyachan | dattavantaḥ | sa cendras taṃ vajraṃ caturthe 'hani śatror upari prāharat | tasmāt pṛishṭhyashaḍahasya caturthe 'hani shoḍaśinaṃ śastraṃ śaṅset | asāvi soma indra ta ityādikaṃ shoḍaśyākhyaṃ śastram | tathā cāśvalāyana āha | atha shoḍaśī | asāvi soma indra ta iti stotriyānurūpau (6, 2, 1) iti |

4. taṃ yat | yad uktam parastād ukthānām paryasya śaṅsatīti tatrokthyaśastrebhya uttarakālāvasthānam eva paryasyeti śabdena vivakshitam iti vyākhyātam | athavottarakālasya parastād iti śabdenaiva siddhatvāt paryasyeti śabdena śastragatānāṃ ṛicām adhyayanapāṭhād viparyāso 'bhidhīyate | dvividhaṃ shoḍaśiśastraṃ vihṛitam avihṛitaṃ ca | tatrāvihṛitaṃ nāmādhyayanakrameṇaiva śaṅsanam | vihṛitaṃ ca ṛicām parasparavyatisbaṅgaḥ | sa tv Āśvalāyanena darśitaḥ | ūrdhvaṃ stotriyānurūpābhyāṃ tad eva śasyaṃ viharet | pādān vyavadhāyārdharcaśaḥ śaṅset | pūrvāsām pūrvāṇi padāni | gāyatryaḥ paṅktibhiḥ | paṅktīnāṃ tu dve-dve pade śishyete tābhyām praṇuyāt (6, 3, 2) iti | tad etad udāhṛitya pradarśyate | imā dhānā ghṛitasnuvo harī ihopa vakshataḥ | indraṃ sukhatame ratha ity eshā gāyatrī | susaṃdṛiśaṃ tvā vayam maghavan vandishīmahi | pra nūnam pūrṇavandhura stuto yāhi vaśāṅ anu yojā nv indra te harī ity eshā paṅktiḥ | yo 'yam adhyayanapāṭhaḥ so 'vihṛitaḥ | vihṛitapāṭhas tūcyate | imā dhānā ghṛitasnuvaḥ susaṃdṛiśaṃ tvā vayam | harī ihopa vakshato maghavan vandishīmahom | indraṃ sukhatame rathe pra nūnam pūrṇavandhuraḥ | stuto yāhi vaśāṅ anu yojā nv indra te harom iti | anena prakāreṇa viparyasya śaṅset |

5. tad āhuḥ | shoḍaśiśabdo grahaviśeshaṃ stotraviśeshaṃ śa-

stravişeshaṃ cābhidhatte | teshām ekaikasvarūpavatāṃ shoḍaşişabdavācyatvam ayuktaṃ, tacchabdapravṛittau nimittāntaraṃ tu na paşyāma iti brahmavādinām abhiprāyaḥ | shoḍaşasaṃkhyāyuktatvāt shoḍaşitvam ity uttaram | tatra katham iti | tad ucyate | agnishṭomasaṃstho jyotishṭomo dvādaşastotropetaḥ | tathā ca şākhāntare şrūyate | dvāḍaşāgnishṭomasya stotrāṇi (Tb. 1, 2, 2, 1) iti | tadgarbhita ukthyasaṃsthas tribhiḥ stotrair atiricyate | tasmāt pañcadaşa stotrāṇi bhavanti | tadgarbhitaḥ shoḍaşisaṃstha ekena stotreṇātiricyate | tataḥ stotrāṇām madhya etatstotraprayogaḥ shoḍaşaṃkhyāpūrako bhavati | tathā şastrāṇām madhye 'py etacchastraprayogaḥ shoḍasaṃkhyāpūrakaḥ | kiṃcāsmiṃ chastre hotā sampāditāyā anushṭubhaḥ pūrvārdhagatāni shoḍaşākşharāṇy uccāryāvasyati | uttarārdhagatāni shoḍaşākşharāṇy uccārya praṇauti | praṇavam uccārayati | kiṃcāsya made jaritar ityādikā shoḍaşapadopetā nivic chastramadhye prakshipyate | ato bahudhā shoḍaşaṃkhyāyogād ayam prayogaḥ shoḍaşināmopetaḥ || prakārāntareṇa shoḍaşinam praşaṅsati |

6. dve vā akshare | yo 'yaṃ shoḍaşī so 'yaṃ dvyakşharādhikām anushṭubhaṃ yadā samprāpto bhavati tadānīṃ dve evākshare adhike bhavataḥ | tathā hi Sūtrakāro (6, 3, 1) vihṛitasyety upakramya şākhāntariyām indra jushasvetyādikā ṛicaḥ paṭhitavān | tasyāḥ pūrvasminn ardharce shoḍaşākşharāṇy uttare 'rdharce 'shṭādaşa | tato 'ksharadvayādhikyam | vāg vā anushṭup (1, 28, 15) iti şrutyantareṇa vāco 'nushṭubavayatvāt tadātmikāyā vāgdevatāyāḥ strīrūpāyā adhikākşhararūpau stanau sampadyete | yad etal loke satyavadanaṃ yac cānṛitavadanaṃ tad ubhayam api vācaḥ stanarūpam | ato 'dhikākşharāyāḥ satyānṛitarūpatvam |

2.

1. gaurivītam | kenacin maharshiṇā gaurivītināmnā dṛishṭatvāt sāmāpi gaurivītanāmakam | tat tv abhi pra gopatiṃ girety asyām ṛicy utpannam |

2. nānadam | nānadākhyaṃ kiṃcit sāma | tat tu praty asmai pipīshata ity asyām ṛicy utpannam |

3.

2. yad indra | yad indretyādikās tisra ushṇikchandaskā ṛicaḥ | ayaṃ te astv ityādikās tisro bṛihatīchandaskāḥ | upanītaḥ purusho vyāhṛityakşharacatushṭayopetāṃ caturviṅşatyakşharāṃ gāyatrīṃ vyatishajati | ushṇik cāshṭaviṅşatyakşharā | tataḥ purushasyaushṇihatvam | paşūnām bārhatatvaṃ şākhāntare şrūyate | chandāṅsi paşushv ājim ayus, tān bṛihaty udajayat, tasmād bārhatāḥ paşava ucyante (Ts. 5, 3, 2, 3) iti | bṛihatī ca shaṭtriṅşadakşharā | tasyā ushṇigyoge sati catuḥshashṭyakşharasampatter anushṭubdvayam |

4.

1. mahānāmnīnām | vidā maghavan (Ait. ā. 4, 1, 1) ity asmiun anuvāke proktā ṛico mahānāmnyaḥ | tāsāṃ sambandhina upasargāḥ pañcavidhāḥ | te cāśvalāyanena darśitāḥ | pracetana pra cetayā yāhi piba matsva | kratuṣ chanda ṛitam bṛihat sumna ā dhehi no vasav ity anushṭup (6, 2, 9) iti | tatra pracetanety ekaḥ praṭhama upasargaḥ pra cetayeti dvitīyaḥ | tāv ubhāv api dvitīyasyām mahānāmnyām āmnātau | ā yāhi piba matsveti tṛitīya upasargas tṛitīyasyām mahānāmnyām āmnātaḥ | kratuṣ chanda ṛitam bṛihad ity ayaṃ caturtha upasargaḥ sa ca shashṭhyām mahānāmnyām āmnātaḥ | sumna ā dhehi no vasav iti pañcama upasargaḥ sa cāshṭamyām mahānāmnyām āmnātaḥ | eteṣhu pañcasūpasargeshu militvā dvātriṅśadakshararasadbhāvād iyam ekānushṭub iti sūtrasyārthaḥ | iyaṃ cānushṭub avihṛitashoḍaśini tathaiva paṭhanīyā | anyatra tu vihṛitashoḍaśini pañcāpy upasargāu vibhajyātichandassu pañcasu yojanīyāḥ | ata evopasṛijyamānatvād upasargā ity ucyante | tad etat saṃyojanam atropasṛijatīti śabdena vidhīyate | trikadrukeshv iti yeyam prathamāticha ndās, tasyāṣ catuḥshashṭyaksharatvāt parānapekshayaivānushṭubdvayasampattiḥ śakyeti | dvitīyasyām ṛici tad anushṭubdvayam pūrayitum pracetanety aksharacatushṭayaṃ yojanīyam | tṛitīyasyām ṛici pra cetayeti yojanīyam | pro shv asmā ityādishu tisṛishv avaśishṭās traya upasargāḥ krameṇa yojanīyāḥ | so 'yam prakāra Āśvalāyanenoktaḥ | ānushṭubham [1]) atichandassv avadadhyāt | dvitīyatṛitīyayos tṛitīyayoḥ pādayor avasānata upadadhyāt | pracetaneti pūrvasyām pra cetayety uttarasyām | uttarāsv itarān pādān shashṭhān kṛitvānushṭupkāraṃ śaṅset (6. 3, 11) iti |

4. pra-pra | pra-pra va ity ekas tṛicaḥ prathamaḥ | arcateti dvitīyaḥ | yo vyatīn iti tṛitīyaḥ |

5. nec chandasām | chandasāṃ kṛichrāt pūrvoktānāṃ gāyatryādīnāṃ viharaṇakleśād avapadyai | avapattim āpadam prāpnuyām | tan mā bhūd iti |

5.

1. ahar vai | athātirātro vaktavyaḥ | tatrendrasya chandasāṃ ca prādhānyaṃ kathayitum itihāsam āha | ahar vai etc.

2. tasmāt | yasmād evaṃ tasmād Indraṣ chandāṅsy evāṅgatayātirātraprayoge rātrīṃ vahanti | atirātraprayogasya nirvāhakāṇi bhavanti |

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1) sānushṭubham alle vier Hss., dieselben lassen das zweite tṛitīyayoḥ aus.

3. tāu vai paryāyaiḥ | tāu vai rātrim āśritān asurān paryāyais camasagaṇānām kramānushṭhānair eva paryāyais tatra-tatra yāgabhūmau parīṭyānudanta | nirākṛitavantaḥ |

6.

1. pāntam | Indrasya chandasāṃ ca prādhānyam abhihitam | atha śastraṃ vidhātavyam | shoḍaśiparyantam pūrvavad anushṭhāya shoḍaśina ūrdhvaṃ rātriparyāyāḥ śaṅsanīyāḥ | trayas-trayaḥ paryāyāḥ | tatraikaparyāyas catuḥśastropetaḥ | hotur ekaṃ śastraṃ hotrakāṇāṃ ca trayāṇām ekaikam iti catushṭayam | atra prathamaparyāye hotuḥ śastraṃ vidhatte | pāntam etc.

2. ānushṭubhī | gāyatrītrishṭubjagatyanushṭubhām madhye gāyatryādīnāṃ trayāṇāṃ savanatrayagatānām ahani prayuktatvād anushṭubhaḥ prayogāya rātrir eva kālaḥ pariśishyate | tasmād rātrer anushṭupsambaddhatvād iyam anushṭub rātreḥ svarūpam |

3. andhasvatyaḥ | andhaḥśabdo yāsv ṛikshv asti tā andhasvatyaḥ | tādṛiśyas catasra ṛicaḥ prathamaparyāye hotrādīnāṃ caturṇāṃ śastrayājyāḥ kartavyāḥ | tās ca trishṭupchandaskā eva | tatrādhvaryavo bharatendrāya somam ity eshā hotuḥ śastrayājyā | sā cāndhasvatī trishṭupchandaskā ca | tasyā dvitīyapāde siñcatā madyam andha ity andhaḥśabdaḥ śrūyate | evam itareshāṃ trayāṇāṃ śastrayājyā udāharaṇīyāḥ | pibatidhātur yāsv ṛikshv asti tāḥ pītavatyaḥ tādṛiśyo madhyaparyāye yājyāḥ kartavyāḥ | apāyy asyāndhaso madāyeti hotuḥ śastrayājyā | tatrāpāyīti pibatidhātuḥ śrūyate | madidhātur yāsv ṛikshv asti tā madvatyaḥ | tādṛiśyas tṛitīyaparyāye yājyāḥ kartavyāḥ | tishṭhā harī ity eshā hotuḥ śastrayājyā | tasyā avasāne rarimā te madāyeti madidhātuḥ śrūyate | evaṃ sarvam udāhāryam | rātrāv annabhojanād andhasvatīnām ānurūpyaṃ kshīrapānāt pītavatīnāṃ tata ūrdhvaṃ harshān madvatīnām | evam ānurupye sati tattat karma samṛiddham bhavati |

4. prathamena | yadā sāmagāḥ prathamena paryāyeṇa stuvate tadānīṃ stotriyāṇām prathamapādān dvir abhyasyanti | evaṃ śastre 'pi puruhūtam purushṭutam ityādikāḥ prathamapādā dvir abhyasanīyāḥ | yathā vāva stotram evaṃ śastram ity uktatvāt |

5. madhyamena | ayaṃ ta indra soma ity asyām ṛici nipūto adhi barhishi | nipūto adhi barhishīty evam madhyamaḥ pādo dvir abhyasanīyaḥ |

6. uttamena | idaṃ hy anv ojasā sutam ity asyām ṛici pibā tv asya girvaṇaḥ | pibā tv asya girvaṇa ity uttamasya pādasya dvir abhyāsaḥ | ātmānaṃ śarīram adhikṛitya vartata ity adhyātmam asurāṇāṃ śarīre 'vasthitaṃ vāso hiraṇyam maṇir ity evam ādikam sarvaṃ gṛihītam bhavati |

8. pavamānavat | bahishpavamāno mādhyaṃdinaḥ pavamāna ārbhavaḥ pavamānaṣ cety evam ahani pavamānastotratrayaṃ vidyate na tu rātrau tad asti | ata ubhayoḥ pavamānatvaṃ kathaṃ sidhyati tadasiddhau ca kenopāyenāhaṣ ca rātriṣ cety ete samāvadbhājau bhavataḥ samānabhāgayukte bhavata iti praṣnavādina āhuḥ || tatrottaram āha |

9. yad evendrāya | yad evendrāya madvane sutam, idaṃ vaso sutam andha, idaṃ hy anv ojasā sutam iti tābhir etābhis tisṛibhir udgātāraḥ stuvanti hotāraḥ ṣaṅsanti | ahani yathā trishv api pavamānastotraṇāmasu pavamāṇaṣabdo 'nuvṛitta, evam atrāpi tisṛishv ṛikshu sutaṣabdo 'nuvṛittaḥ | ataḥ pavamānasāmyād rātriḥ pavamānavatī | tena prakāreṇobhayoḥ pavamānavattve sāmye sati tulyabhāgatvaṃ sidhyati |

10. pañcadaṣastotram | agnishṭomastotrāṇi dvādaṣa | ukthyastotrāṇi triṇi | etāny ahani prayuṇjyante | tasmād ahaḥ pañcadaṣastotropetam | rātrau tu na tāni vidyante | katham pañcadaṣastotrasāmyena tayor bhāgasāmyaṃ sidhyatīti praṣnaḥ || tatrottaram āha |

11. dvādaṣa | dvādaṣasu camasagaṇaparyāyeshu dvādaṣa stotrāṇi vidyante | tāny apiṣarvarāṇi | rātrāv anushṭheyānāṃ chandasām apiṣarvarasaṃjñā pūrvam uktā | taiṣ chandobhir nishpādyatvāt stotrāṇy api tannāmakāni | ratbaṃtarasāmnā nishpādyaṃ yat saṃdhistotraṃ tatra tisro devatāḥ ṣrūyante | tābhiḥ stotavyābhis tisṛibhir devatābhiḥ stotram api tredhā bhidyate | tena kāraṇena rātriḥ pañcadaṣastotrā sampannā | tathā saty ubhayor ahorātrayoḥ stotrasaṃkhyāsāmyāt samānabhāgopetatvaṃ sidhyati |

12. parimitam | udgātāraḥ parimitaṃ yathā bhavati tathā stuvanti | trivṛit pañcadaṣaḥ saptadaṣa ekaviṅṣa ity evaṃ caturbhir eva stomair atra sarvastotranishpatteḥ | hotā tv aparimitaṃ yathā bhavati tathānuṣaṅsati | ṣaṅsanīyā ṛica etāvatya eveti sarvatrānugatasya saṃkhyāniyamasya kasyacid abhāvāt | pūrvabhāvinaḥ stotrasya parimitatvam uttarabhāvinaḥ ṣastrasyāparimitatvaṃ ca laukikanyāyānusāri | loke bhūtam pūrvaṃ sampāditaṃ dhanam parimitam | iyad eveti niyatir asti | bhavyam itaḥ paraṃ sampādanīyaṃ dhanam aparimitam | tṛishṇāyā niravadhikatvenaitāvad eva sampādayishyāmi na tv adhikam iti niyater abhāvāt | tasmād uparitanaṣaṅsabāhulyam aparimitadhanaprāptyai bhavatīty abhipretya hotur aparimitam anuṣaṅsanam |

13. atiṣaṅsati | stotragatām ṛiksaṃkhyām atilaṅghya hotā ṣaṅsatīti yad asti tad yuktam eva | loke hy ātmānam atilaṅghya prajānāṃ cāvasthitatvāt | svayam eka eva, putrādayas tu bahavo gavāṣvadipaṣavaṣ ca bahavaḥ |

7.

1. vahatum | vahanasya vivāhasyālaṃkārārtham māṅgalyārthaṃ ca varasya purato vahanīyo haridrāguḍādimaṅgaladravyasaṃgho vahatuḥ | yad etad ṛiksahasraṃ yājñikā āśvinasahasram ity ācakshate tat sahasram eva vahaturūpeṇa pratyabhijñātavān |

3. śakunir iva | yathā loke śakuniḥ kaścit pakshī padbhyām bhūmiṃ dṛiḍham avashṭabhyotpatishyann ūrdhvamukhotpatanaṃ kartum ichan pakshyantaram abhilakshya dhvaniṃ karoti | evam asau hotā tadākāraṃ ghaṭanaṃ kurvann āhāvam paṭhet | tad etad Āśvalāyanācāryaiḥ spashṭīkṛitam | prāśya pratiprasṛipya paścāt svasya dhishṇyasyopaviśet samastajāṅghorur aratnibhyāṃ jānubhyāṃ copasthaṃ kṛitvā yathā śakunir utpatishyan | upasthakṛitas tv evāśvinaṃ śaṅset (6, 5, 4) iti |

4. tasmin | tasminn āśvinaśastre devāḥ parasparam na samajānata | saṃjñānam pratipattiṃ nākurvan |

8.

1. tasmād āgneyam | Āśvalāyana 6, 5, 2.

9.

1. akūḷayat | dagdhavān |

10.

1. tad āhuḥ | tat tasminn āśvinaśastre kecid abhijñā evam āhuḥ | devānām madhye yo 'yaṃ Sūryo 'sti sa nātiśasyaḥ | Suryam atilāṅghya śaṅsanaṃ na kartavyam | tathā chandasām madhye bṛihatīm atilāṅghya śaṅsanaṃ na kartavyam | Sūryasyopāsakeshu brahmavarcasapradatvāt tadatilāṅghane brahmavarcasaṃ naśyet | bṛihatyāḥ prāṇarūpatvāt tadatilāṅghane prāṇān vināśayed iti teshām abhiprāyaḥ |

5. yad u bārhataḥ | atrottarasyā ṛico vishṭārapaṅktitve 'pi pragrathanena bṛihatīsampādanād bṛihatīm atilāṅghya śaṅsanaṃ na bhavishyatīty etad darśayati |

asmin pragāthe pūrvasyā ṛicaḥ shaṭtriṅśadaksharatvāt pādacatuḥshṭayopetatvāc ca sā svabhāvata eva bṛihatī | punar api tasyāś caturthapādaṃ ashṭākshariṃ dvir āvartyetarasyā ṛicaḥ prathamārdhena viṅśatyaksharena saha pragrathya shaṭtriṅśadaksharā dvitīyā bṛihatī sampādanīyā | tatrāpy antimam pādam ashṭākshariṃ dvir āvartyottarārdhena viṅśatyaksharena saha pragrathya tṛitīyā bṛihatī sampādanīyā | evaṃ sati bṛihatyā atikramo na bhavati |

15. citaidham | yad etad āśvinaṃ śastram asti tad etac citaidham uktham iti rahasyābhijñā ācakshate | citā edhāḥ kāshṭhasamūhā

manushyaṃ dagdhuṃ yasmiñ chmaṣānasthāne tat sthānaṃ citaidham | tatsadṛiṣam idam ukthaṃ ṣastram |

11.

1. brāhmaṇaspatyayā | bṛihaspate ati yad arya ity eshā brāhmaṇaspatyā |

13. yad u trishṭubham | triḥ prathamāṃ trir uttamām iti nyāyena paridhānīyāyās trir āvṛittir asti | iyaṃ trishṭup trir āvartyamānā dvātriṅṣadadhikaṣatākṣharā sampadyate | tadakshareshu sarvachandasām antarbhāvayituṃ ṣakyatvād iyaṃ sarvāṇi chandāṅsy abhito vyāpnoti | ato bṛihatyā api tadvyāptatvān nāsty atikramaḥ || yad uktaṃ Sūtrakāreṇa | āṣvinena graheṇa sapuroḍāṣena caranti (6, 5, 23). iti, tatrobhayārthaṃ yājyāṃ vidhatte |

14. gāyatryā | ubhā pibatam aṣvineti gāyatrī | aṣvinā vāyuneti trishṭup | tābhyāṃ vashaṭkuryāt | yājyātvena tad ubhayam paṭhed ity arthaḥ |

12.

1. caturviṅṣam | agnishṭoma ukthyaḥ shoḍaṣy atirātraṣ cety evaṃ catuḥsaṃstho jyotishṭomaḥ sārdhenādhyāyashoḍaṣakenābhihitaḥ | athaitac catushṭayam upajīvya pravartamānaṃ gavāmayanānāmakaṃ saṃvatsarasatram abhidhātavyam | saṃvatsaragateshu shashṭyadhikaṣatatrayadivaseshv ekaikasmin divase pūrvoktānāṃ catasṛiṇāṃ saṃsthānām madhye kayācit saṃsthayā yuktaḥ somaprayogaḥ sarvo 'py anushṭheyaḥ | so 'yam ekaikadinasādhyaḥ somaprayogo vedeshv ahaḥṣabdena vyavahriyate | saṃvatsarasyādye divase kaṣcid atirātrasaṃsthaḥ somaprayogo 'nushṭheyaḥ | tadanantarabhāvini dvitīyadivase 'nushṭheyaṃ somaprayogaṃ vidhatte |

caturviṅṣanāmakaḥ kaṣcīt stomaviṣeshaḥ | sa ca Chandogair evam āmnāyate | ashṭābhyo hiṃkaroti sa tisṛibhiḥ sa catasṛibhiḥ sa ekayā | ashṭābhyo hiṃkaroti sa ekayā sa tisṛibhiḥ sa catasṛibhiḥ | ashṭābhyo hiṃkaroti sa catasṛibhiḥ sa ekayā sa tisṛibhiḥ (Tāṇḍya 3, 8, 1) iti | asyāyam arthaḥ | stotrasyādhārabhūte ṛice vidyamānās tisra ṛica āvṛittiviṣeshena caturviṅṣatisaṃkhyākā ṛicaḥ kartavyāḥ | sā cāvṛittis tribhiḥ paryāyaiḥ sampadyate | tatra prathame paryāye prathamām ṛicaṃ trir abhyasya sa udgātā tābhis tisṛibhir gāyet | dvitīyām ṛicaṃ caturvāram abhyasya tābhiṣ catasṛibhir gāyet | tṛitīyāyā ṛicaḥ sakṛid eva pāṭho na cāvṛittiḥ | evam prathamaparyāye 'shṭāv ṛicaḥ sampadyante | tābhir himkaroti | udgāyet | dvitīyaparyāye prathamāyāḥ sakṛit pāṭhaḥ | dvitīyāyās trir āvṛittiḥ | tṛitīyāyāṣ catur āvṛittir ity evam atrāpy ashṭau sampadyante | tṛitīyaparyāye prathamāyāṣ catur āvṛittiḥ | dvitīyāyāḥ sakṛit pāṭhaḥ | tṛitīyāyās trir āvṛittir ity evam

atrāpy ashṭau sampadyante | tat sarvam militvā caturviṅśatisaṃkhyā ṛico bhavanti | so 'yaṃ caturviṅśastomaḥ || anena stomena stotrāṇi yasminn ahani nishpadyante tad ahaś caturviṅśam | tādṛiśam etad ahar upayanti | anutishṭheyuḥ | atra satreshu sarvatropayanty āsata iti śabdāv anushṭhānaparau | etābhyāṃ vidhānam eva satratvaliṅgam | tatra ye yajamānās ta ṛitvija iti śrutyantarād ṛitvijāṃ sarveshāṃ yajamānatvenopayantīti bahuvacanam | tasyaitasyāhna ārambhaṇīyam iti nāmadheyam |

2. yady apy etasmād ahnaḥ pūrvabhāvini prāyaṇīyākhye 'hani satram prārabdham | tathāpi [1]) prāyaṇīyasyātirātrasaṃyuktasya saṃvatsaropakramasādhāraṇatvād asya satrasya viśeshena prārambho 'sminn eva bhavatīty abhipretyaitasyārambhaṇīyatvam eva yuktam |

7. tasya shashṭiś ca | ekaikasya stotrasya caturviṅśatisaṃkhyayāvṛittatvāt tatratyāḥ stotrayogyā ṛicaś caturviṅśatiḥ sampadyante | tathā sati daśasu stotreshu catvāriṅśadadhikaṃ śatadvayam | pañcasu stotreshu viṅśatyadhikam ekaṃ śatam | etad ubhayam militvā shashṭyadhikaśatatrayasaṃkhyākāḥ stotriyāḥ sampadyante |

8. agnishṭomaḥ | yad idaṃ dvitīyam ahaḥ so 'gnishṭomaḥ kartavyaḥ | agnishṭomasya saṃvatsarasatrarūpatvāt | katham iti cet | tad ucyate | agnishṭomād anya ukthyādirūpaḥ kaścid api kratuḥ saṃvatsarasatrāvayavabhūta etad ahar naiva dādhāra | naiva dhārayituṃ śaktaḥ | anupadishṭāny aṅgāni sarvāṇy agnishṭomād atidiśyante | tad etad agnishṭomasya dhārayitṛitvam | tasmād agnishṭomavyatiriktaḥ kratur etad ahar na vivyāca | vivektum anushṭhāpayitum na śaktaḥ | ity evam pakshāntaravādinām abhiprāyaḥ || asmin pakshe stomaviśeshaṃ vidhatte |

9. sa yadi | agnishṭomapakshe bahishpavamānamādhyaṃdinapavamānārbhavapavamāneshu trishu stotreshv ashṭācatvāriṅśanāmakaḥ stomaḥ kartavyaḥ | sa ca Chandogair evam āmnātaḥ | shoḍaśabhyo himkaroti sa tisṛibhiḥ sa dvādaśabhiḥ sa ekayā | shoḍaśabhyo himkaroti sa ekayā sa tisṛibhiḥ sa dvādaśabhiḥ | shoḍaśabhyo himkaroti sa dvādaśabhiḥ sa ekayā sa tisṛibhiḥ (Tāṇḍya 3, 12, 1) iti | prathame paryāye prathamāyā ṛicas trir āvṛittiḥ | dvitīyāyā dvādaśakṛitva āvṛittiḥ | tṛitīyāyāḥ sakṛit pāṭhaḥ | dvitīyaparyāye prathamāyāḥ sakṛit pāṭhaḥ | dvitīyāyās trir āvṛittiḥ | tṛitīyāyā dvādaśakṛitva āvṛittiḥ | tṛitīyāparyāye prathamāyā dvādaśakṛitva āvṛittiḥ | dvitīyāyāḥ sakṛit pāṭhaḥ | tṛitīyāyās trir āvṛittiḥ | militvāshṭācatvāriṅśat stotriyāḥ sampadyante | so 'yam ashṭācatvāriṅśastomaḥ || tam etam pavamāneshu trishu kṛitvā śishṭeshu navasu stotreshu caturviṅśastomaṃ kuryāt | tathā sati pavamānastotreshu catuścatvāriṅśadadhikaśatasaṃ-

1) tathāpy tayā alle vier Hss.

khyākāḥ stotriyāḥ sampadyante | itarastotreshu shoḍaśādhikaśatadvayasaṃkhyākāḥ | tato militvā shashṭyadhikaśatatrayasaṃkhyākā bhavanti |

13.

1. bṛihadrathaṃtare | tvām id dhi havāmaha ity asyām ṛicy utpannaṃ sāma bṛihat | abhi tvā śūra nonuma ity asyām ṛicy utpannaṃ rathaṃtaram | ete ubhe api yajñākhyasya samudrasya samyak paratīrasādhanabhute nāvau | saṃvatsarasatrasya samudrarūpatvaṃ śākhāntare darśitam | samudraṃ vā ete pra plavante ye saṃvatsaram upayanti (Ts. 7, 5, 1, 2) iti | tathā sati tatpāranayanahetvoḥ sāmnor naurūpatvaṃ yuktam | ato bṛihadrathaṃtararūpābhyāṃ naubhyām eva saṃvatsaraṃ satrarūpaṃ samudraṃ taranti | gavāmayanasya pāraṃ gachantīty arthaḥ |

4. te ubhe | ubhe sāmanī na samavasṛijye | na parityājye | ekasyāpy ananushṭhānam ubhayaparityāgaḥ |

ye sāmadvayam api parityajanti teshām evāyaṃ dosha iti darśayitum ubhe samavasṛijeyur iti punar abhidhānam | ubhayoḥ sāmnor vikalpitatvād ekaparityāge dosho nāstīty etad darśayati |

5. tad yadi | tat tayoḥ sāmnor madhye yadā rathaṃtaram parityajeyur bṛihad evānutishṭheyuḥ | tadā bṛihataiva prayogasampūrteḥ phalata ubhayam apy aparityaktam eva bhavati | evam bṛihatparityāgapakshe rathaṃtareṇaiva sampūrtiḥ |

6. yad vai | pṛishṭhyashaḍahe shaṭsv api divaseshu krameṇa pṛishṭhastotranishpādakāni shaṭ sāmāni: rathaṃtaraṃ vairūpam bṛihad vairājaṃ śākvaraṃ raivatam iti | tatra rathaṃtarasya bṛihataś cotpattisthānam purvam uktam | yad dyāva indra te śatam ity asyām ṛicy utpannaṃ vairūpaṃ sāma | pibā somam indra mandatu tvety asyām ṛicy utpannaṃ vairājaṃ sāma | pro shv asmai puroratham ity asyāṃ gīyamānaṃ śākvaraṃ sāma | revatīr naḥ sadhamāda ity asyāṃ gīyamānaṃ raivataṃ sāma | tatra bṛihadrathaṃtarayor evātrottarasthānīyatvād aśeshasāmaphalasiddhyartham ete ubhe aparityakte eva bhavataḥ | ubhayaparityāgaḥ sarvathā na yogya ity arthaḥ |

8. ye vā ataḥ | ye vai ke cana mandabuddhayaḥ satriṇo 'ta ārambhaṇīyaṃ caturviṅśam ahaḥ prārabhyordhvam ānulomyenaitat saṃvatsarasatram upayanty anutishṭhanti te satriṇo guruṃ vai prauḍham eva bhāram abhinidadhate | svasyopari sthāpayanti | sa vai gurur bhāraḥ sam eva śriṇāti | bhāravāhakān satriṇo vināśayati | atha pūrvoktavailakshaṇyena ye satriṇa enaṃ saṃvatsaram parastād āditā ārabhya vihitaiḥ karmabhiḥ pūrvapakshagatair āptvānushṭhāyottarapakshe 'vastāt pratyavarohakrameṇopaity upayanty anutishṭhanti | sa vai ta eva satriṇaḥ svasti kshemeṇa saṃvatsarasatrasya

pāraṃ samāptim aśnute | prāpnuvanti || ayam arthaḥ | asti kiṃcid vishuvannāmakaṃ saṃvatsarasatrasya madhye pradhānam ahaḥ | tasyādhastāt shaṇ māsāḥ | so 'yam prathamaḥ pakshaḥ | uparishṭād api shaṇ māsāḥ | so 'yam uttaraḥ pakshaḥ | yathā loke kasyāścic chālāyāḥ stambhayoḥ pūrvaṃ dīrghaṃ vaṅśam prauḍham prasāryobhayoḥ pārśvayoḥ pakshadvayaṃ kurvanty, evaṃ saṃvatsarasatrasyāpi | tathā ca śākhāntare śrūyate | yathā śālāyai pakshasī madhyamaṃ vaṅśam abhi samāyachati | evaṃ saṃvatsarasya pakshasī divākīrtyam abhi saṃ tanvanti (Tb. 1, 2, 3, 1) iti | divaiva mantrāṇāṃ kīrtanīyatvād vishuvannāmakam ekaṃ divākīrtyam | tatra purvapaksharūpe māsashaṭke yaḥ prayogakramaḥ | evam uttarapakshe 'pi māsashaṭke tenaiva krameṇa sa prayogo yady anushṭhīyeta tadānīm atibhāraḥ syāt | nūtanānushṭhānaviśeshābhāvenālasye sati vaikalyam bhavati | sa eva bhāra ity ucyate | atas tatparihārārtham pūrveshu shaṭsu māseshu yāni karmāṇi yenānupūrvyeṇānushṭhitāni, tāni karmāṇy uttareshu māseshu tadviparītakrameṇānushṭheyāni | tathā saty ālasyābhāvād avighnenaiva saṃvatsarasatraṃ samāpyata iti |

14.

1. yad vai | athāsminn ārambhaṇīye caturviṅśe 'hani nishkevalyaśastre kaṃcid viśeshaṃ vidhatte |

yad etad dvitīyaṃ caturviṅśam ahaḥ | tad eva saṃvatsarasyopāntyam mahāvratākhyam ahar bhavati | ārohakrameṇa caturviṅśākhyam pūrvapakshagataṃ dvitīyam ahaḥ | avarohakrameṇa mahāvratākhyam upāntyatvād dvitīyam ahar bhavati | anena dvitīyatvasāmyena tayoḥ parasparaikyam upacaryate | kiṃcobhayatra bṛihaddivasāmyam asti | tad id āsa bhuvaneshu jyeshṭham ity etat sūktam bṛihaddivaśabdena vivakshitam prauḍhasya dyulokasya prāptihetutvāt | etad evobhayatra nishkevalyaśastre kriyate | tathā saty asmin dvitīye 'hni caturviṅśanāmake bṛihaddivanāmnā tad id āsetyādinā nishkevalyaśastragatasūktayuktena hotā retaḥ siñcati tad ahaḥ | tad etat siktaṃ reto mahāvratīyenopāntyenāhnā bṛihaddivākhyanishkevalyasūktayuktena prajanayati | atra satrasaṃvatsaramadhya eva retaḥsekaḥ prajananaṃ ca dvitīyopāntyadivasayoḥ sampannam | tato loke 'py ekaikasmin saṃvatsare retaḥseka utpattiś cety ubhayaṃ sampadyate | yasmād dvitīyopāntyayor ahnor ubhayor api militvā prāṇino janmarūpam ekaṃ kāryam apekshitam | tasmād bṛihaddivanāmakena sūktenobhayatra nishkevalyaśastraṃ samānam ekarūpaṃ kartavyam |

3. yo vai | yaḥ pumāṇ saṃvatsarasatrasya samudrasthānīyasyāvāram arvāktīrasthānīyam prathamam ahaḥ, pāram paratīrasthānīyam antimam aho yo veda, tayor ahnor anushṭheyaṃ kartavyaṃ niścinoti | sa pumān avighnenaiva saṃvatsarasatrasya pāraṃ samāptim

prāpnoti | yo 'yam atirātrasaṃsthaḥ sa evāsya prāyaṇīyaḥ | ārambhe 'nushṭheyatvād arvāktīrasthānīyaḥ | sa evātirātraḥ punar udayanīyaḥ | samāptāv anushṭheyatvāt paratīrasthānīyaḥ |

5. yo vai | avarudhyate svādhīnaṃ kriyate yena prārambharūpeṇa karmaṇā tat karmāvarodhanam | udrudhyate samāpyate yena karmaṇā tad udrodhanam | anyat pūrvavat |

7. yo vai | prāyaṇīyo 'tirātraḥ praṣabdasāmānyāt prāṇa ity ucyate | ucchabdasāmānyād udayanīyo 'tirātra udānaḥ |

15.

1. jyotiḥ | atha māsakḷiptividhānāyābhiplavashaḍahe pūrvabhāgarūpāṇi trīṇy ahāni vidhatte |

stomaṣabdo jyotirādibhiḥ pratyekam abhisambadhyate | tathā sati jyotishṭomo goshṭoma āyushṭoma ity etair ahobhir yanti | anutishṭheyur ity arthaḥ | tad etad ahastrayaṃ tritvasāmyāt krameṇa lokatrayarūpam | ṣākhāntare 'py etad darṣitam | jyotishṭomam prathamam upa yanty, asminn eva tena loke prati tishṭhanti. goshṭomaṃ dvitīyam upa yanty, antariksha eva tena prati tishṭhanty. āyushṭomaṃ tṛitīyam upa yanty, amushminn eva tena loke prati tishṭhanti (Ts. 7, 4, 11, 1) iti |

2. sa evaishaḥ | trayāṇām pūrvoktānām evāhnāṃ samūhaḥ punar anushṭhīyamāna uttaras tryaho bhavati |

16.

6. annādyam | pratimāsam annādyam prāpnuvanto lokadvayārthaṃ gachanti | pratimāsaṃ shaḍahapañcakam anutishṭheyur iti tātparyārthaḥ | tatra catvāro 'bhiplavāḥ shaḍahāḥ pañcamas tu pṛishṭhyaḥ shaḍaha iti Sūtrakārair abhidhānāt | ayaṃ viṣeshaḥ ṣākhāntare drashṭavyaḥ | Vgl. Ts. 7, 5, 3.

17.

1. Ādityānām | gamanasāmyād gavām ādityatvam |

6. yathā vā | athādityāyane 'haḥkḷiptiṃ vidhatte |

atra vāṣabdo na vikalpārthaḥ kiṃtu gavāmayanaprakāravyāvṛittyarthaḥ | gavāmayane prāyaṇīyākhyam prathamam aho, 'tirātrasaṃstham caturviṅśam ukthyam ahar dvitīyam | tatra yathā tathaivādityānām ayane 'pi, tata ūrdhvaṃ viṣesho 'sti | sarve 'bhiplavāḥ shaḍahāḥ, pūrvoktābbyām prathamadvitīyābhyām ahobhyām anyāni sarvāṇy ahāny ākshyanti | vyāptiṃ karishyanti | gavāmayane tv ekaikasmin māsi catvāra evābhiplavashaḍahāḥ | ata idaṃ vaishamyam | tad idam Ādityānām ayanam |

7. prāyaṇīyaḥ | prathamadvitīyam atikrāntāni sarvāṇy ahāni

pṛishṭhyashaḍahair vyāptānīty etāvān atra viśeshaḥ | athavā | ākshyantiśabdo 'harviśeshanāmadheyam | tathā ca Baudhāyana āha | abhijid vishuvān viśvajid daśamam ahar mahāvratam udayanīyo 'tirātra ity etāny ākshyanti bhavantīti | tad etad Baudhāyanasya matam | anyad api yāny anyāni pṛishṭhyābhiplavebhyo iti Śālikācaryo mene: yāni cānyāni pṛishṭhyābhiplavebhyo daśamāc cety Aupamanyava iti | tathā sati prāyaṇīyārambhaṇīyābhyām abhiplavashaḍahebhyaś cānyāni yāny ahāni santi tāny ākshyanty etannāmakānīty ubhayatra vyākhyānam | sarvathāpy asty enayor ubhayor api gavāmayanād viśeshaḥ | gavāmayane hy ekasmin māsi catvāro 'bhiplavāḥ shaḍahāḥ pañcamaḥ pṛishṭhyaḥ shaḍahaḥ | tathā kātyāyana āha | atha gavāmayanaṃ sarvakāmāḥ | prāyaṇīyacaturviṅśe upetya caturabhiplavān pṛishṭhyapañcamān pañca māsān upayanti (11, 7, 1) iti | Ādityānām ayane pṛishṭhyaḥ shaḍaho nāstīti | Āṅgirasām ayane 'bhiplavaḥ shaḍaho nāstīti vaishamyam |

8. paryāṇaḥ | parito 'yanasya gamanasya sādhanabhūtaḥ |

18.

1. ekaviṅśam | Chandogabrāhmaṇe saptabhyo himkarotītyādinā vihito yo 'yam ekaviṅśaḥ stomas tenaiva stomenāsya sarvastotrapravṛitter idam ahar ekaviṅśam ity ucyate | tatra vishuvannāmakasaṃvatsarasatrasya ye pūrve shaṇ māsā ye cottare tayor māsashaṭkayor ubhayato vartamānayor madhye tad etad ahar anushṭheyam | etac ca nobhayor māsashaṭkayor antar bhavati kiṃtv atiriktam ekam | tathā kātyāyana āha | atha vishuvān ekaviṅśo na pūrvasya pakshaso nottarasya (11, 7, 7) iti |

2. etena | purā devā tenāhnā svargalokākhyaṃ lokam Ādityam udayachan | ita ūrdhvam prāpitavantaḥ | tathā ca śākhāntare paṭhyate | ekaviṅśa esha bhavati | etena vai devā ekaviṅśena | Ādityam ita uttamaṃ suvargaṃ lokam ārohayann (Tb. 1, 2, 4, 1) iti |

3. sa eshaḥ | yo 'yam Ādityo 'sti sa esha ito bhūlokād ārabhya gaṇyamāna ekaviṅśatisaṃkhyāpurako bhavati | tathā cānyatrāmnāyate | dvādaśa māsāḥ pañcartavas traya ime lokā asāv Āditya ekaviṅśa iti || athavā | atraiva vishuvataḥ purastāt paścāc ca vakshyamāṇam ahardaśakadvayam apekshya vishuva ekaviṅśa ity ucyate | asmin paksha idaṃ vākyam uttaraśeshatvena yojanīyam |

4. tasya daśa | divaiva kīrtanīyaṃ mantrajātaṃ yasmin vishuvaty ahani tad ahar divākīrtyam | tasyāhno 'vastād adhobhāge daśāhāni bhavanti | parastād ūrdhvabhāge 'pi daśāhāni bhavanti | tayor daśakayor madhya esha ekaviṅśo vishuvān vartate | tasya vishuvato 'dhastāt pūrvapakshe shashṭhe māse svarasāmāno 'harviśeshās trayas tebhyaḥ pūrvam abhijidākhya ekāhas tataḥ pūrvam pṛishṭhyaḥ sha-

ḍaha iti | daśāhāni vishuvadūrdhvaṃ tu pratyavarohakrameṇa trayaḥ svarasāmānas tato viśvajidākhya ekāhas tata ūrdhvam pṛishṭhyaḥ shaḍaha iti daśāhāni | evam ubhayoḥ pārśvayor ahnāṃ daśasaṃkhyopetatvād virāṭ | etasyām ubhayato 'vasthitāyāṃ virājy ayam ekaviṅśaḥ pratishṭhitaḥ | yathoktagaṇanayā virāji pratishṭhām eva hiṣabdopetena vākyena spashṭīkaroti | tasmād ubhayato virāḍdvayena rakshitatvād esha Āditya vishuvadahaḥsthānīya imāṃl lokān antaraishāṃ lokānāṃ sarveshām madhye yan gachann api na vyathate | vyathāṃ na prāpnoti | vishuvān apy ekaviṅśa, Āditya 'py ekaviṅśaḥ | tasmād ubhayor ekatve sati vishuvato yad virāḍdvayopetatvaṃ tad evādityasyobhayato virāṭtvam bhavati | Ādityasya vyathārāhityena vishuvato vaikalyarāhityaṃ sidhyati | athavā | vishuvato yathā virāḍdvayam ubhayato rakshakam evam Ādityasyāpy adhastāc uparishṭāc ca vartamānaṃ lokadvayam | etad evābhipretya śākhāntare śrūyate | tasmād antaremau lokau yan sarveshu suvargeshu lokeshv abhitapann eti (Tb. 1, 2, 4, 1) iti || atha vishuvata ubhayataḥ samīpavartinaḥ svarasāmākhyān aharviśeshān praśaṅsati | tasya vai etc.

5. stomā vai | saptadaśastomayuktāḥ svarasāmāno 'harviśeshāḥ stomaśabdenātra vivakshitāḥ |

atrārthavādena pūrveshūttareshu ca trishv ahassu saptadaśastomavidhir unneyaḥ | tathā ca śākhāntare śrūyate | ukthyā eva saptadaśāḥ paraḥsāmānaḥ kāryāḥ (Tb. 1, 2, 2, 1) iti | svarasāmākhyānām eva paraḥsāmeti nāmāntaram |

19.

3. raśmayo vai | ye bandhanahetavo raśmayas tatsthānīyāny asmin vishuvati divākīrtyāni divaiva paṭhanīyāni pañca sāmāni | teshām madhye mahādivākīrtyanāmakam ekaṃ sāma | tac ca vibhrāḍ bṛihat pibatu somyam madhv ity asyām ṛicy utpannam | tatsāmayuktam pṛishṭhastotraṃ kartavyam | tathā vikarṇākhyam ekaṃ sāma | tac ca pṛikshasya vṛishṇo arushasya nū saha ity asyām ṛicy utpannam | tad etad brahmasāma kartavyam | brāhmaṇācchaṅsinam abhilakshya gīyamānam brahmasāma | tathā bhāsākhyam aparaṃ sāma | tad api pṛikshasyety asyām evotpannam | tac cāgnishṭomasāma kartavyam | yena sāmnāgnishṭomasaṃsthā samāpyate tad agnishṭomasāma | bṛihadrathaṃtare prasiddhe bhavataḥ | mādhyaṃdinārbhavapavamānayoḥ kartavyatvāt |

4. udita Āditye | prakṛitāv ādityodayāt prāg eva prātaranuvākaḥ paṭhyate | atra tu sarvasyāhno divākīrtyatvasiddhyartham udayād ūrdhvam anubrūyāt |

5. sauryam | Sūryo devatā yasya paśoḥ so 'yaṃ sauryaḥ | nyaṅgaṃ varṇāntareṇa sampāditaṃ cihnam | tad yasya nāsti so 'nya-

ṅgaḥ | tādṛiśaś [1]) cāsau śvetaś ca so 'yam anyaṅgaśvetaḥ | varṇāntareṇāmiśritaḥ sarvaśveta ity arthaḥ |

6. ekaviṅśatim | etad vishuvannāmakam ahar ekaviṅśastomayuktatvāt pratyakshād dhi sākshād eva mukhyam evaikaviṅśam | tasmāt sāmidhenīnām ekaviṅśatisaṃkhyā yuktā | atra codakaprāptāḥ pañcadaśa, dhāyyāḥ shaṭsaṃkhyākā ity ekaviṅśatiḥ | tathā cāśvalāyana āha | vishuvān divākīrtyaḥ | udite prātaranuvākaḥ | pṛithupājā amartya iti shaḍ dhāyyāḥ sāmidhenīnām | sauryaḥ savanīyasyopālambhyaḥ (8, 6, 1) iti |

7. ekapañcāśatam | tasmiṅ chastre stotriyānurūpayos tṛicayoḥ shaḍ ṛicaḥ | yad vāvānety ekā dhāyyā | bṛihadrathaṃtarayor yonī dve | uttamasāmapragāthasya pragrathanena tisraḥ | nṛiṇām u tvā nṛitamam iti tisraḥ | yas tigmaśṛiṅga ity ekādaśarcaḥ | abhi tyam iti pañcadaśarcaḥ | ity evam ekacatvāriṅśat | tatra prathamayā trir abhyastayā saha tricatvāriṅśat | indrasya nu vīryāṇīty asmin pañcadaśarce sūkte 'shṭau nava vā śaṅsanīyāḥ | tatrāshṭatvapaksha ekapañcāśad bhavanti | navapakshe dvipañcāśat | tacchaṅsanād ūrdhvam indrasya nu vīryāṇīty asya sūktasya madhya aindrīṃ nividaṃ dadhyāt | tata ūrdhvam punar api tāvatīr ṛicaḥ śaṅset | tathā sati śatasaṃkhyāsampattyā purushāyuḥsāmyam bhavati | indriyāṇi ca śatasaṃkhyāsu nāḍīshu saṃcārāc chatam bhavanti tadīyavyāpārāś ca tathā śatasaṃkhyākāḥ | evaṃ sati yajamānaṃ sampūrṇam āyushi vīrya indriyeshv avasthāpayati |

20.

1. dūrohaṇam | duḥśaṅkaṃ rohaṇaṃ yasminn ādityamaṇḍale tad dūrohaṇam | tatrārohaṇasya sādhanatvān mantrasvarūpam api dūrohaṇam ity ucyate | tad rohati | ārohaṇārthaṃ śaṅsed ity arthaḥ | yadvā | mantrasya duḥśaṅka uccāraṇaviśesho dūrohaṇam | sa ca viśeshaḥ sūtre (Āśvalāyana 8, 2, 14) 'vagantavyaḥ | taṃ rohati | viśishṭam uccāraṇaṃ kuryād ity arthaḥ |

29. ime evaitat | etatpāṭhena hotā āmeshyaṅś ca āgamishyann api parāmeshyaṅś ca punar api parāvṛitya gamishyann api ime eva dyāvāpṛithivyāv evānumantrayate |

21.

2. sa pacchaḥ | dvedhā sūktasya śaṅsanam ārohakrameṇāvarohakrameṇa veti | tac cārohe caturvāram āvartanīyam | prathamāvṛittau pacchaḥ pādaśaḥ paṭhet | ekaikasmin pāde 'vasānaṃ kṛitvā śaṅset | dvitīyasyām āvṛittāv ardharcaśa ekaikasminn ardhe 'vasānaṃ

1) Alle vier Hss. cihnam anyaṅgaṃ tādṛiśaś.

kṛitvā paṭhet | tṛitīyasyām āvṛittau tripadyāvṛittyā pādatraye 'vasānaṃ kṛitvā paṭhet | caturthyām āvṛittāv avasānarahitatayā sampūrṇatayā śaṅset |

3. tripadyā | pratyavarohakrame prathamāvṛittau pādatraye 'vasānam | dvitīyāvṛittāv ardharce 'vasānam | tṛitīyāvṛittau pāde 'vasānam |

4. atha ye | ekasminn eva loke kāmo yeshāṃ ta ekakāmāḥ | svargaṃ lokam eva kāmayante na tv imaṃ lokam | teshām parāñcam eva pratyavarohitam eva rohet | śastram paṭhet |

6. mithunāni | mithunaśabda ekatvaniyārakaḥ | tato bahūnīty uktam bhavati | yas tigmaśṛiṅga ityādīni traishṭubhāni | divaś cid asya varimetyādīni jāgatāni | tad etac chandodvayam mithunasadṛiśam | paśavo 'pi mithunātmakāḥ | chandāṅsi paśusādhanatvāt paśavaḥ | atas teshāṃ śaṅsanam paśuprāptyai bhavati |

22.

1. yathā vai | yathā loke purusho dakshiṇavāmabhāgābhyām bhāgadvayamadhye śirasā ca yuktaḥ | tathā vishuvataḥ shaṇmāsātmakaḥ pūrvabhāgaḥ purushasambandhidakshiṇabhāgasthānīyaḥ | tatrāvaroharūpamāsashaṭkātmaka uttarārdho vāmabhāgasthānīyaḥ | tasmād vāmabhāgasādṛiśyād uttara ity ācakshate | na tv anushṭhānādhikyavivakshayā | prabāhuk sato vāmadakshiṇabhāgau samau kṛitvāvasthitasya purushasya śiro yathonnataṃ san madhye 'vatishṭhate | evam māsashaṭkayor madhye vishuvān utkṛishṭo 'vatishṭhate | bidalam bhāgaḥ | tābhyām bidalābhyām dakshiṇavāmabhāgābhyāṃ saṃhitaḥ saṃyojita eva loke purusho bhavati | tad dhāpi tasmād eva bhāgadvayasaṃdhānarūpatvāt kāraṇāc chīrshṇo madhye syūmeva vijñāyate | syūma syūtam | yathā vastrayoḥ saṃdhiḥ sūcyā syūtaḥ saṃyojito bhavati | evaṃ śirasi dakshinottarakapālayoḥ saṃdhau syūteva kācid rekhā dṛiśyate | etac ca bhūmau patite śushke māṅsarahite śirahkapāladvayasamūharūpe 'sthani vispashṭam upalabhyate | ataḥ sarvātmanā purushasādṛiśyāt praśasto 'yaṃ vishuvān |

2. tad āhuḥ | vishuvannāmake mukhye 'hani yac chastraṃ vihitaṃ tat tasmiñ chastre pūrvapakshiṇa evam āhuḥ | dakshiṇāyanasyottarāyaṇasya ca madhye vishuvannāmakas tulāmeshasaṃkrāntidvayarūpo yaḥ kālaviśeshaḥ so 'yaṃ vishuvacchabdābhidheyaḥ | sa ca vyavahāraḥ smṛitishu pracuraḥ | asminn eva vishuvati kāla etad ahaḥ śaṅset | etasminn ahani vihitaṃ śastram ahaḥśabdenopalakshyate | etat saṃkrāntidvayam uktham ahar ukthānām [1]) ahnām

1) uktam und uktānām alle vier Hss.

madhye | ukthyaśastropetaśastrayogyam ity arthaḥ | ata eva vishuvān vishuvannāmakaśastravān eva saṃkrāntikālaviśeshaḥ | tat katham iti | ucyate | taṃ saṃkrāntikālaṃ vishuvān vishuvān ity eva sarve vyavaharanti | atas tasmin kāle śastrapāṭhe sati yajamānā vishuvanto yogyaśastrayuktā bhavanti | sarveshv anushṭhātṛishu śreshṭhatām prāpnuvantīti pūrvapakshiṇām āśayaḥ |

3. tat-tat | karmāntareshv api vishuvākhyasaṃkrāntiyukte kāle samāgate sati śastram etac chaṅsanīyam iti yat purvapakshiṇām mataṃ, tasmiñ chastre tan mataṃ nādaraṇīyam | kiṃtu saṃvatsarasatra eva gavāmayane tat pūrvoktaṃ śastraṃ śaṅset | evaṃ sati yajamānā atyantasaṃyogena saṃvatsarakālam etad reto dhārayanto yanti | anutishṭhanti |

8. vaiśvakarmaṇam | viśvakarmadevatākam ṛishabham puṃgavaṃ savanīyasya codakaprāptasya paśoḥ sthāna upālambhanīyaṃ dvirūpaṃ varṇadvayopetam ubhayata etaṃ dakshiṇottarapārśvayor vilakshaṇavarṇena lāñchitam paśum mahāvrataprayogayukte śastrasyopāntye 'hany ālabheran |

23.

1. atha dvādaśāho vaktavyaḥ |

2. bhavaty ātmanā | anenārthavādena dvādaśarātrayāgavidhir [1]) unneyaḥ | tathā ca śākhāntare vidhiḥ śrūyate | yaḥ kāmayeta prajāyeyeti, sa dvādaśarātreṇa yajeta, praiva jāyate (Ts. 7, 2, 9, 1) iti |

6. gāyatryā | yathoktāhaḥkliptir Āśvalāyanācāryair darśitā | atha bharatadvādaśāhaḥ | imam evaikāham pṛithaksaṃsthābhir upeyuḥ | atirātram agre 'thāshṭāv ukthyān athāgnishṭomam athātirātram (10, 5, 8) iti |

24.

1 trayaś ca | bharatadvādaśāhaṃ vidhāya vyūḍhadvādaśāhaṃ vidhatte |

yo 'yaṃ vyūḍhadvādaśāho 'sti so 'yam etādṛiśaḥ | tatrādyantau yau dvāv atirātrau prathamadvādaśau yac ca daśamam ahas, tat parityajyāvaśishṭeshv ahassu navasaṃkhyākeshu trayas tryahāḥ kartavyāḥ | trirātraḥ kaścit karmaviśeshaḥ | so 'yaṃ trivāram āvartanīyaḥ | ā daśamam ity atra yo 'yam ākāraḥ sa varjanārthaḥ | nipātānām anekārthatvāt | yadvā maryadāyām ayam āṅ bhavishyati | ādyantāv atirātrau daśamam ahaś ca maryādāṃ kṛitvāvaśishṭo navarātras trir āvṛittaś tryahātmaka ity arthaḥ |

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1) dvādaśāhayāgavidhir alle vier Hss.

tatra codakena dīkshādivikalpo prāptaḥ | ekā dīkshā tisro dīkshā ityādivikalpasya prakṛitau śrutatvāt | taṃ vikalpam apavadituṃ niyamaviśeshaṃ vidhatte | dvādaśāhāni etc.

3. dvādaśa rātrīḥ | prakṛitau tisra evopasadaḥ | tāś caikaikāṃ caturshu dineshv āvartya dvādaśa sutyādineshūpasado 'nutishṭhati | tābhir dvādaśabhir upasadbhiḥ śarīram eva dhunute | kampayati | śarīragatamāṅsādidhātuśoshaṇena pāpakshayo bhavati | tathā ca Sūtrakāreṇopasaṃhṛitam | yadā vai dīkshitaḥ kṛiśo bhavaty atha medhyo bhavatīti | upasaddineshv asya kshīramātrāhāratvād bhavaty eva kārśyam | tad idaṃ sarvaṃ dhūnuta ity anena vivakshitam || atha dvādaśasu dineshu somābhishavaṃ vidhatte |

4. dvādaśāham prasutaḥ | bhaved iti śeshaḥ | dīkshopasadāv aṅgakarmaṇī | abhishavas tu pradhānakarma |

5. bhūtvā | dvādaśāham prasuta iti padadvayam anuvartanīyam | veditā dvādaśasu dineshu somābhishavayukto bhūtvā pūrvoktābhir upasadbhiḥ śarīraṃ dhutvā śarīragatam pāpam parityajyāta eva śuddha ihaloke bhūtvā paraloke 'pi putaḥ sarvadevatāḥ prāpnoti |

25.

1. anapakramam | tam Prajāpatiṃ dīkshayitvā tatrādhvānam anapakramaṃ nirgamanarahitaṃ gamayitvābruvan | na hi yajñaṃ saṃkalpya dīkshāṃ kṛitvā tadanushṭhānam antareṇa devayajanān nirgantuṃ śakyate |

10. ūrdhvo vai | yo 'yaṃ navarātre prathamas tryahaḥ so 'yam ūrdhvo vai | ārohaprakāra eva | tad yathā | gāyatram prātaḥsavanaṃ traishṭubham mādhyaṃdinaṃ savanaṃ jāgataṃ tṛitīyasavanam ity ayaṃ svabhāvasiddhaḥ kramaḥ | tasya vyatyāsābhāvād ūrdhva ity ucyate | yas tu madhyamas tryahaḥ so 'yaṃ tiryañ vartate | tad yathā | jāgatam prātaḥsavanaṃ gāyatram mādhyaṃdinaṃ traishṭubham tṛitīyam ity atra nātyantam anukramo nāpy atyantaṃ vyutkramaḥ | tasmād ayaṃ tiryañ | ya uttamas tryahaḥ so 'rvāṅ adhomukhaḥ | tad yathā | traishṭubham prātaḥsavanaṃ jāgatam mādhyaṃdinaṃ gāyatraṃ tṛitīyasavanam ity etadahararvāktvam | prathamo jāgatānto dvitīyas traishṭubhāntas tṛitīyo gāyatrānta ity evam ūrdhvatvatiryaktvārvāktvāni trishv api tryaheshu drashṭavyāni |

26.

4. sa purastāt | yo dīkshāṃ vāñchati sa pumān dīkshopakramāt purā prajāpatidevatākam paśum ālabheta | dvividho hi dvādaśāhaḥ sāgnicityo niragnicityaś ca | tatrāgnicayanayuktapaśur ayam avagantavyaḥ |

5. saptadaśa sāmidhenīḥ | dvayor dhāyyayoḥ prakshepeṇa saptadaśasaṃkhyā sampadyate || āprīyājyāsu viśeshaṃ vidhatte |

6. tasyāpriyaḥ | paśoḥ prāptihetutvāt prayājā āpriya ity ucyante | tad atra Jamadagninā dṛishṭaḥ samiddho adya manusha ityādisūkte samāmnātā drashṭavyāḥ || atra codyam udbhāvayati |

7. tad āhuḥ | uktaprājāpatyavyatirikteshu sarveshu paśushv āpriyo yathaṛishi bhavanti | yasya yajamānasya gotrapravartako ya ṛishir bhavati tam anatikramya tena dṛishṭā evāpriyo bhavanti | evaṃ saty atrāpi jamadagnigotrajānām eva samiddho adyety āpriya ṛico yuktā na tv anyeshām |

13. satram | pūrvam bharatadvādaśāho vyūḍhadvādaśāhaś ceti dvau bhedāv uktau | prakārāntareṇāpi satrarūpo 'hīnarūpaś cety evaṃvidho dvādaśāhaḥ | tatra satrapakshe viśeshaṃ vidhatte |

yady ayaṃ dvādaśāhaḥ satrarūpo bhavet | tadānīṃ satrasya bahuyajamānatvāt sarveshāṃ yajamānānām agnīn saṃnyupya sambhūyaikatvenāvasthāpya tasmin sarve yajeran | yajamānatvād eva sarve 'pi dīkṣheran | dīkshāṃ kuryuḥ | ya eva yajamānās ta eva ṛitvija ity uktatvena sarve yajamānāḥ sunuyuḥ | ṛitvikkāryam abhishavaṃ kuryuḥ | vasantartum abhilakshyodavasyati | udavasānīyāṃ samāptikālīnām ishṭim anutishṭhet | vasantartau samāpayed ity arthaḥ |

27.

1. chandāṅsi | atha vyūḍhadvādaśāhe yad etad vyūḍhatvaṃ tad etat praśaṅsitum ākhyāyikām āha | chandāṅsi etc.

vyūḷhachandasam | svasvasthānaviparītatvenoḍhāni sthānāntare prakshiptāni chandāṅsi yasmin dvādaśāhe so 'yaṃ vyūḍhachandāḥ |

3. chandāṅsi vyūhati | gāyatryādīni chandāṅsi vyūhati | tattadāyatanaviparyāsenāvasthāpayet | tac ca vyūhanam asāratvaprayuktakālasya parihārāya bhavati |

6. naudhasena | imam indra sutam pibety asyām ṛicy utpannaṃ sāma naudhasam | tvām idā hyo nara ity asyām ṛicy utpannaṃ sāma syaitam |

9. ūshān | asau dyuloko 'syām bhūmāv ūshān | ādadhātīty adhyāhāraḥ | deśāntaraprasiddhim upajīvya paśuśabdasyoshaśabdena vyākhyānam |

28.

5. tāni trīṇi | tāni pūrvoktāni rathaṃtaravairūpaśākvarāṇi trīṇi sāmāny anyānītarebhyo vilakshaṇāni pṛishṭhyākhye shaḍahe prathamatṛitīyapañcameshv ayugmeshv ahassu pṛishṭhastotranishpādakāny āsan | tathā bṛihadvairājaraivatarupāṇi trīṇi sāmāny anyāni rathaṃ-

tarādibhyo vilakshaṇāni bhūtvā dvitīyacaturthashashṭheshu yugmarūpeshv ahassu pṛishṭhastotranishpādakāny āsan |

6. tāni tathākalpanta | tataḥ shaṭsaṃkhyākāni pṛishṭhasāmāni dhārayituṃ tāni shaṭ chandāṅsi tathākalpanta | tenaiva krameṇa samarthāny abhavan | prathamadvitīyatṛitīyeshv ahassu gāyatrītrishṭubjagatyaḥ pṛishṭhastotranishpādakāḥ | caturthapañcamashashṭheshv ahassv anushṭuppaṅktyatichandāṅsi stotranishpādakāni | evaṃ sati yajño 'pi pṛishṭhyashaḍahākhyaḥ kalpate | svaprayojanāya samartho bhavati |

29.

1. Agnir vai | idānīṃ dvādaśāhakratau prāyaṇīyodayanīyāv atirātrau yac ca daśamam ahaḥ | tat tritayaṃ varjayitvā madhyagato yo navarātras taṃ vidhātum upakramate | Agnir vai etc.

3. eti ca preti ca | ā prety anayor upasargayor anyatara upasargo yasmin mantre 'sti tan mantrasvarupam prathamasyāhno rūpam | lakshaṇam ity arthaḥ |

karishyat | karoter dhātor bhavishyatpratyayāntam īdṛiśaṃ yad asti |

7. ā tvā ratham | ā tvā ratham iti ṭrico marutvatīyaśastrasya pratipat | tac ca rathaśabdopetam | idaṃ vaso sutam iti tasya śastrasyānucaraḥ | tac ca pibavat | pibā supūrṇam iti dvitīyapāde śrutatvāt |

16. tyam ū shu | atha nividdhānīyasya sūktasyādau kiṃcit sūktāntaraṃ vidhatte | tyam etc.

30.

1. ā na indraḥ | yasya sūktasya purastāt tārkshyaśaṅsanaṃ vihitaṃ tasmin nividdhānasūkta ākārarūpaṃ lakshaṇaṃ darśayati | ā na etc.

2. idānīṃ nishkevalyamarutvatīyayoḥ śastrayor nividdhāne sūkte stotum āha |

sampātau | sampatanti prāpnuvanty ābhyāṃ yajamānāḥ sarvalokān iti sampātau | nishkevalyamarutvatīyanividdhānayoḥ sūktayor vaikṛitayoḥ sampāta iti saṃjñā | ā yātv indro 'vasa iti marutvatīyaśastrasya nividdhānaṃ sūktam | ā na indra iti nishkevalyasya nividdhānaṃ sūktam |

6. yad vā eti | ākāraprashabdādikaṃ lakshaṇam mantre nāstīty āśaṅkya yad vā ityādinā tatsadbhāve bādha upanyasyate | yad etad eti ca preti ceti tad etat prathamasyāhno rūpaṃ lakshaṇam iti pūrvam uktam | tat tathā sati yadi prety anena lakshaṇena yuktaṃ sarvaṃ sūktaṃ jāgatam abhavishyat | tadānīṃ yajamānā asmāl lokāt

praishyan praishyanti marishyanty eveti bādhopanyāsaḥ | tad yad ityādinā samādhānam upanyasyate | yasmāt praṣabdayoge bādho 'sti tasmāt kāraṇād iheheti sūktaṃ yadi prathame 'hani ṣaṅset | tadānīm ihehaṣabdenāsya bhūlokasya vivakshitatvād asminn eva bhūloke tatsūktapāṭhenainān yajamānān ramayati | ciraṃ krīḍayati | tataḥ praṣabdaprayukto maraṇabādho 'pi parihṛito bhavati |

15. samānam | asmin prathame 'hani yad āgnimārutaṃ ṣastram uktaṃ, yac cāgnishṭome purvaṃ nirūpitam āgnimārutaṣastraṃ tad ubhayaṃ samānam ekavidham | nyūnādhikamantrāṇām abhāvāt |

31.

3. yad vai neti | prathamasyāhna eti preti liṅgadvayaṃ yad vai yad evoktaṃ tad atra dvitīyasyāhno liṅgaṃ na bhavatīti nakāradvayenobhayaṃ nishidhyate | yat sthitaṃ tishṭhatidhāturūpavad bahushu sthāneshv apracyutatvenāvasthitam mantre dṛiṣyate tad dvitīyasyāhno rūpaṃ | liṅgam |

kurvat | vartamānārthapratyayayuktaṃ karotidhāturūpam |

4. agniṃ dūtam | atra kurvad iti liṅgopanyāsaḥ | yady apy agniṃ dūtam ityādau sākshāt kurvacchabdo na śrūyate | tathāpi karotyarthasya sarvadhātugatasāmānyatvād vartamānārthavācipratyayāntaṃ dhātumātraṃ kurvacchabdena vivakshitam | atrāpi vṛiṇīmaha iti vartamānārthavācipratyayānto dhātuḥ śrūyate | tasmād dvitīye 'hany etat sūktaṃ viniyoktuṃ yogyam |

7. indra nedīyaḥ | indra nedīya ityādikaḥ pragāthaḥ prathame 'hany api vihitaḥ | uttaratrāpi vidhāsyate | tasmād atra vidhīyamāno 'cyuto bhavati pracyuter abhāvāt | tad idam acyutatvaṃ sthitaṣabdārthatvāt sthitaval liṅgam |

11. tvām id dhi | atha nishkevalyaṣastrasya stotriyānurūpayoḥ pragāthayor bṛihatsāmasambandharūpaṃ liṅgaṃ darṣayati |

tvām id dhīti bṛihatsāmna ādhārabhūtaḥ stotriyaḥ pragāthaḥ | tvaṃ hy ehity anucaraḥ pragāthaḥ | prathame pragāthe bṛihatsāmayuktam pṛishṭhastotram bhavati | atra pragāthadvayasya bṛihatsāmasambandhād bārhate bṛihatsāmasambandhiny ahani tad ubhayaṃ yogyam | dvitīyasya cāhno bṛihatsāmasambandhitvāt tasminn ahani viniyoktavyam |

32.

2. viṣvo devasya | viṣvo devasyety ekā ṛik | tat savitur iti dve ṛicau | so 'yam ekas tṛico bṛihatsāmasambandhabhuto vaiṣvadevaṣastrasya pratipad bhavati | ā viṣvadevam ity esha tṛicas tasyānucaraḥ | ata ubhayor bṛihatsāmasambandhaḥ |

Pañcikā V.

1.

3. samānodarkam | udarkaḥ samāptiḥ | samāna udarkas tulyā samāptir yasya mantrabhāgasya tat samānodarkam |

punarāvṛittam | paṭhitasyaiva punaḥ pāṭhaḥ punarāvṛittam | punar api nitarāṃ nṛittaṃ nartanam punarninṛittam | svaraviśeṣeṇākṣharāṇām punaḥ-punar āvartanena vā nartanasādṛiśyam | punarāvṛittam paṭhitasyaiva pādasyāvṛittiḥ | atra tu svarākṣharamātrasyeti viśeshaḥ | ratavad iti dhātvarthamātram atra vivakshyate | paryastavad iti paryāsaśabdavat |

kṛitam | bhūtārthapratyayopetaḥ karotidhātur dhātumātraṃ vā |

5. devā vai | yadā devās tṛitīyam ahar anushṭhāya tena svargaṃ lokaṃ gatāḥ | tadānīm asurā rakshāṅsi ca tān devān anugamya svargapraveśo yathā na bhavati tathāvārayanta | nivāritavantaḥ | tatas te devās tān asurān prati virupā viruddharūpopetā bhavateti śapitvā bhavantaḥ svenaiva rūpeṇāvir bhavanta āyan | svargam praty āgachan |

12. vāyav ā yāhi | vāyav ā yāhi vītaya ity ekā | vāyo yāhi śivā diva ityādike dve ṛicau | militvā so 'yam ekas tṛicaḥ | indraś ca vāyav eshāṃ sutānām ityādike dve ṛicau | tṛicatvasampādanāya tayor anyatarā dvir āvartanīyā | ā mitre varuṇe vayam ityādikas tṛicaḥ | sajūr viśvebhir devebhir ityādikas tṛicaḥ | uta naḥ priyā priyāsv ityādikas tṛicaḥ | ta ete sapta tṛicā ushṇikchandaskāḥ | tat sarvam aushṇiham praügaśastraṃ kuryāt | tatra samānodarkatvaṃ tṛitīyasyāhno liṅgam | ā mitre varuṇa iti sūkte tisṛishv apy ṛikshu ni barhishītyādiko 'ntimaḥ pāda eka eva | aśvināv eheti sūkte 'pi haṅsāv ityādiko 'ntimaḥ pāda eka eva | ā yāhīti sūkte 'pi vṛishann indrety antimaḥ pāda eka eva | sajūr viśvebhir iti tṛice 'py ā yāhy agna ity antimaḥ pāda eka eva | evaṃ katipayeshu samānodarkatvaṃ liṅgam || atha marutvatīyaśastrasya tṛicadvayaṃ vidhatte |

13. taṃ-tam | taṃ-tam ityādikas tṛico marutvatīyaśastrasya pratipat | tasyopakrame taṃ-tam iti dvir āvṛittaḥ śabdo nṛittagatatālānukaraṇasadṛiśaḥ | ante ca kṛishṭīnāṃ nṛitur iti nartanavācī śabdaḥ śrūyate | tad idaṃ ninṛittaval liṅgam | traya indrasyety ayam anucaras tṛicaḥ | tasyādau triśabdaśravaṇād idaṃ trival liṅgam |

14. indra nedīyaḥ | indra nedīya iti pragāthasya pūrvayor apy ahnor vihitatvād acyutatvam | atha pragrathanena tṛicatvaṃ saṃpādayituṃ caturthaḥ pādaḥ shashṭhaḥ pādaś ca tris-trir abhyasyate | tasya nṛittasamānatvād ayam pragātho ninṛittaliṅgavān | evam

brāhmaṇaspatyapragāthe 'pi drashṭavyam | yadvā | yasminn indro varuṇo mitro aryamety okārasya trir abhyāso nṛittasamānaḥ |

20. abhi tvā | abhi tvā śūrety eshā rathaṃtarasāmno yoniḥ | tām pūrvoktāyā dhāyyāyā anu paścān nivartayati | śaṅsed ity arthaḥ |

2.

1. atha nividdhānīyaṃ sūktaṃ vidhatte |

yo jāta eva | asmin sūkte nṛimṇasya mahnā sa janāsa indra ity antimaḥ pādaḥ sarvāsv ṛikshu samānaḥ | tasmād idaṃ suktaṃ samānodarkaliṅgopetam |

14. vaiśvānarāya | atra dhishaṇety antaḥkaraṇavācakaḥ śabdaḥ śrūyate | antaḥkaraṇaṃ ca bhūmyāder antam prāptuṃ śaknoti | tathā cānyatra śrūyate | na vā imām aśvaratho nāśvatarīrathaḥ sadyaḥ paryāptum arhati | mano vā imāṃ sadyaḥ paryāptum arhati (Ts. 7, 3, 1, 4) iti | ataḥ sahasā bhūmyādyantaprāptihetutvād dhishaṇāśabdo 'ntasyopalakshakaḥ |

15. dhārāvarāḥ | mārutatvam atra vispashṭam | bahuvidham abhivyāhṛityam abhivyāharaṇīyaṃ śaṅsanīyam ṛigjātaṃ yasmin sūkte tad bahvabhivyāhṛityam | atra hi pañcadaśarcaḥ śaṅsanīyā iti bahutvam | bahūnāṃ devānām abhivyāharaṇīyānāṃ vidyamānatvād bahutvam | tasya bahutvasyaikatvadvitvāpekshayāntatvam |

17. purastādudarkam | udarkaśabdo 'vasānavacanaḥ | avasānaṃ ca vichedaḥ | so 'pi dvividhaḥ purastād uparishṭāc ca | upakramāt pūrvaṃ śaṅsanīyasyābhāvād ayam purvakālīno vichedaḥ purastādudarka ity ucyate | śaṅsanād ūrdhvakālīno vicheda uparishṭādudarkaḥ | samānodarkatvaṃ ca tṛitīyasyāhno liṅgaṃ yuktam | tatroparishṭādudarkasāmyaṃ sajanīyādishūdāhṛitam (5, 2, 1) | atra purastādudarkasāmyaṃ liṅgatvenodāhriyate | tathā hi | asmin sūkte sarvāsv apy ṛikshu tvam agna iti padadvayaṃ samāmnātam | tad idaṃ samānodarkatvam ekaṃ liṅgam | asakṛid abhidhānād eva punarāvṛittaliṅgaṃ ca vaktuṃ śakyam | kiṃca | loke kaṃcit purushaṃ sambodhyābhimukhīkṛitya tvam iti vadanti | evam atrāpy uttaratryaham abhimukhīkṛityaiva pratyṛicaṃ tvaṃ tvam iti śabdaḥ prayujyate | tac ca prathamadvitīyayos tryahayoś ca saṃtātyai vichedarāhityāya bhavati |

3.

1. dvādaśāhamadhyavartino navarātrasya trayaś ca vā ete tryahāḥ (4, 24, 1) iti yat pūrvam uktaṃ, tatra prathamas tryaho 'bhihitaḥ | sa ca pṛishṭhyashaḍahasya pūrvo bhāgaḥ | atha tasyottaro bhāgo navarātre madhyamas tryaho vaktavyaḥ | tasmiṃś ca yat prathamam ahas tan navarātre caturtham ahar bhavati | tatra śastrakḷiptir upa-

rishṭād vidhāsyate | ādau tāvan nyūṅkho vaktavyaḥ | tadartham prastauti |

āpyante | pūrvokteshu trishv ahassu trivṛitpañcadaśasaptadaśākhyāḥ stomā āpyante | samāptā ity arthaḥ | tathā gāyatrī trishṭub jagatīty etāni chandāṅsy āpyante | samāptāni | tata ūrdhvam etad eva vakshyamāṇam ucchishyate | pūrvam anuktatvād utkarsheṇāvaśishyate | tasyaivāvaśishṭasya vāg iti nirdeśaḥ | evakāras tu pūrvoktadevatāvyāvṛittyarthaḥ | Agnir vā devatendro vai devatā viśve vai devā devatety evaṃ tasya-tasyāhno nirvāhakaṃ devatātrayam pūrvam uktatvān nāvaśishṭam | vāgdevatā pūrvam anuktāvaśishṭā | tasyā vācakaṃ vāg ity etac chabdarūpam | tad etad aksharaṃ vakārādivarṇātmakam punar api tryaksharam | tribhir aksharair upetam | katham etad iti | tad etat spashṭīkriyate | vāg ity ukte saty ekāksharam bhavati | vakāragakārābhyāṃ yuktasyākārāksharasyaikatvāt | tad evāksharam iti vāgdevatānāmnoccāryamāṇaṃ tryaksharam bhavati | ato vāgdevatāyā nāmany ekarūpatvaṃ trirūpatvaṃ ca sampannam |

4. tad yac caturtham | yasmāt kāraṇād vāg eva caturthasyāhno nirvāhikā | tasmāt kāraṇād yadi caturtham ahar upetā nyūṅkhayanty, okārasya sūtroktaprakāreṇoccāraṇaviśeshaṃ kuryuḥ | tadānīm etad eva vāg ity etad aksharaṃ devatāyā vācakam abhilakshyāyachanti | udyamaṃ kurvanti | na kevalam udyamaḥ kiṃtv etad aksharaṃ vardhayanti | vṛiddhiprakāra eva pravibhāvayishantīty [1]) anena spashṭīkriyate | prabhutvaṃ vibhutvaṃ cāksharasya kartum ichanti | prabhutvaṃ sāmarthyaṃ, vibhutvaṃ viśālatvam || nyūṅkhasvarūpam Āśvalāyanena varṇitam | caturthe 'hani prātaranuvākapratipady ardharcādyor nyūṅkhaḥ | dvitīyaṃ svaram okāraṃ trimātram udāttaṃ triḥ | tasya-tasya coparishṭād aparimitān pañca vārdhaukārān anudāttān | uttamasya tu trīn | pūrvam aksharaṃ nihanyate nyūṅkhyamāne (7, 11, 1) iti | asyāyam arthaḥ | caturthe 'hani prāpte sati prātaranuvākasya yeyam ṛik prathamāsti, tasyā ṛico yau dvāv ardharcau tayor ardharcayor yāv ādī tayor ādyor nyūṅkhaḥ kartavyaḥ | nitarām atyantavishamaprakāreṇoṅkhanam uccāraṇaṃ nyūṅkhaḥ | katham iti | tad eva spashṭīkriyate | āpo revatīḥ kshayatheti prātaranuvākasya pratipat | tasyāḥ pūrvārdhasyādau yo 'yaṃ dvitīyasvara okāraḥ pakārād ūrdhvabhāvī, taṃ trimātropetam udāttasvarayuktaṃ trivāram uccārayet | ta ete traya okārāḥ sampadyante | tatraikaikasyaukārasyopari punar apy okārā ardhasvarūpā hrasvamātrā aparimitāḥ pañca voccāraṇīyāḥ | te cārdhaukā-

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1) pravibhāvayishanti lesen im Texte alle Hss. Die sonderbare Erklärung des Scholiasten zeigt, dass diese Lesart auch ihm vorlag.

rāḥ sarve 'py anudattāḥ | uttamasya tu trimātrasyaukārasyopari trīn ardhaukārān uccārayet | teshv ardhaukāreshu prathamam aksharaṃ nihanyāt | atyantaṃ nīcasvareṇānudāttaṃ kuryād iti | evaṃ saty udāttās trimātrās traya okārā, ardhaukārās trayodaśety evam okārāḥ shoḍaśa sampadyante | prathamadvitīyayos trimātrayor madhye pañcānudāttā ardhaukārāḥ | dvitīyatṛitīyayos trimātrayor madhye pañcānudāttā ardhaukārāḥ | tṛitīyasya trimātrasyoparishṭād anudāttā ardhaukārās trayaḥ | so 'yam uccāraṇaviśesho nyūṅkha ity ucyate | so 'yaṃ nyūṅkhaś caturthasyāhna udyatyai | udyamanāya sarvasmād utkarshāya bhavati | Dieses lässt sich etwa so darstellen:

ā́pó3 o o o o o, ó3 o o o o o, ó3 o o o. Vgl. Āśvalāyana 7, 11, 7.

5. annaṃ vai | yo 'yam ukto nyūṅkho 'sti tad etad annaṃ vai | annasādhanatvād annasvarūpam eva | katham etad iti | tad ucyate | iḷāśabdo 'nnavācī | tad yeshāṃ karshakāṇām asti te karshakā iḷavāḥ | te ca varshantam parjanyam abhilakshya geshṇā harsheṇa gāyanto yadā caranti | atha tadānīm annādyam prajāyate | svakālavṛishṭiṃ samṛiddhiṃ ca dṛishṭvā karshakā hṛishyanti hṛishṭāś ca gāyantīti yad asti tatsadṛiśam idaṃ caturthe 'hani nyūṅkharūpam uccāraṇam | ato 'nenoccāraṇenānnam utpādayanti | tad evam annādyasya prajātyā utpādanārthaṃ sampadyate | tasmād annaprajātiyuktatvād eva caturtham ahar jātavad bhavati | jātavattvam etasminn ahani mantraliṅgatvenoparishṭād (5, 4, 2) vakshyate |

6. caturaksharena | mantre yo 'yam ādau caturaksharo bhāgas tena nyūṅkhayet | catvāry akshārāṇy uccārya tadante yathoktaṃ nyūṅkham prayuñjyād iti kecid yājñikā āhuḥ |

8. samprati | samyak |

10. mukhataḥ | prātaranuvāke mukhato 'rdharcasyādau dvitīyasminn akshare nyuṅkhayet | prajānāṃ sarvāsām mukhenaivānnādanāt | tathā sati yajamānam annādyasya mukhata eva samīpa eva sthāpayati |

11. ājyaśastre sthānaviśeshaṃ vidhatte |

madhyataḥ | tṛitīyapāda ity arthaḥ | tathā cāśvalāyana āha | āgniṃ na svavṛiktibhir ity ājyam | tasyottamāvarjaṃ tṛitīyeshu pādeshu nyūṅkhaḥ (7, 11, 8) iti |

12. mukhataḥ | ardharcādau | tathā cāśvalāyano marutvatīyaṃ nishkevalyaṃ ca nirūpya paścād idam āha | śrudhībhavīyasya tu tṛica ādyo 'rdharcādishu nyūṅkhaḥ (7, 11, 28) iti |

4.

2. yad vāco rūpam | vākpratipādakaśabdayuktam | vaimadam vimadākhyena maharshiṇā yuktam | riphatidhātuḥ kleśārthe vartate | viśeshakleśenoccāritaṃ viriphitam | vichandā iti vividhachandasā

yuktam | yad ūnaṃ vātiriktaṃ vonatiriktam | aksharahrāsavṛiddhī ity arthaḥ |

3. viriphitam | nyūnkharūpeṇa viśeshakleśenoccāritam | ata eva viriphitasya viśeshakleśarūpatayā yuktasya vimadākhyasya maharsheḥ sambandhi |

5. tā u daśa jagatyaḥ | tā u tās tu sūktagatā ashṭāv ṛico daśa jagatyaḥ sampadyante | katham sampattir iti | tad ucyate | sūktasyādyantayor ṛicos trir āvṛittyā dvādaśa pañktayo bhavanti | pañktiṣ caiva catvāriṅśadakṣharā | tato militvāśītyadhikacatuḥśatākṣharāṇi sampadyante | ashṭācatvāriṅśadakṣharāṇāṃ jagatīnāṃ daśasaṃkhyākānām tāvanty evākṣharāṇi | evaṃ jagatīsampattiḥ |

6. tā u pañcadaśa | tās tu daśa jagatyaḥ pañcadaśānushṭubhaḥ sampadyante | tathā hi | ashṭācatvāriṅśadakṣharā jagatī | dvātriṅśadakṣharānushṭup | tathā saty ekaikā jagatī sārdhānushṭub bhavati |

7. tā u viṅśatiḥ | tās tu daśa jagatyaḥ punar api pratyekaṃ dvedhā vibhajyamānāś caturviṅśatyakṣharā gāyatryo viṅśatir bhavanti | gāyatrīsambaddhaṃ cānyatra prāyaṇīyam prathamam ahaḥ | gāyatro vā aindravāyavo, gāyatram prāyaṇīyam ahaḥ (Ts. 7, 2, 8, 1) iti śrutyantarāt | idaṃ cāhar madhyame tryahe prathamatvāt punaḥ prāyaṇīyam | ato gāyatrīdvārā sambandhasya vaktuṃ śakyatvād etat sūktaṃ caturthasyāhno nirūpakam |

8. tad etat | tad etad āgnim ityādi sūktam udgātṛibhiḥ pūrvam astutaṃ, hotṛibhir apy aśastaṃ tasmād ayātayāma gatasāraṃ na bhavatīti sākshād yajña eva | yajñamadhye sāratvāt | tathā sati yady etat sūktam atrājyam bhavet | tadānīṃ yajñarūpād eva sūktād yajñarūpam ahas tanvate | vistārayanti | kiṃcāhardevatāṃ vācam eva tena sārayuktena punaḥ prāpnuvanti | tac ca madhyamasya tryahasya saṃtatyai vichedarāhityāya bhavati |

10. vāyo śukraḥ | atrādyais tribhiḥ pratīkair ekas tṛicaḥ | itaraiḥ shaṭpratīkaiḥ shaṭ tṛicāḥ |

11. taṃ tvā | atra yad etad īmaha iti padam asti, tad yācāmaha ity asminn arthe vartate | yāchñā ca dīrghakālena phalapradā | tasmād etad ahar abhyāyāmyam iva | abhito dīrgham kartavyam iva prayogabāhulyena dṛiśyate | tena yācñārthavācidhātudvāreṇa dīrghatvena sāmyapratīter idam mantravākyaṃ caturthasyāhno nirūpakam |

12. idaṃ vaso | ātānaḥ śastrakḷiptiḥ | sā cedaṃ vaso sutam ityādikāsv asmiṅś caturthe 'hani pūrvoktena prathamenāhnā samānā | tat sāmyaṃ caikaṃ liṅgam |

15. tad u | tad u tat tu sūktaṃ trishṭupchandaskam | pratishṭhitāni padāni pratiniyatāksharasaṃkhyāyuktāḥ pādā yasmin sūkte tat pratishṭhitapadam | tādṛiśena tena sūktena savanam mādhyaṃ-

dinasavanagatam marutvatīyaśastraṃ dādhāra | dhāritavān bhavati | etena sūktena svayam āyatanāt svakīyagṛihāt kadācid api na pracyavate |

16. imaṃ nu | imaṃ nv ityādis tricaviśeshaḥ paritaḥ pūrvoktānām ante prakshepaṇīyaḥ |

18. tad vai | yasmiñ chandasi nivitpadasamūhaḥ prakshipyate tad etac chando vahati | savanasya nirvāhakam bhavati | tasmān nirvāhaṇāya tāsu gāyatrīshu nividaṃ dadhyāt |

19. pibā somam | pṛishṭhastotrasādhanasya vairājasāmna ādhāraḥ pibā somam ityādiḥ stotriyas tricaḥ | śrudhī havam ityādy anurūpaḥ |

21. tvām id dhi | tvām id dhīty asyām ṛici bṛihatsāmotpannam | tasmād etaṃ yonibhūtam pragātham pūrvoktadhāyyām anu paścāc chaṅset |

5.

11. tā u | tā u tās tu sūktagatā ṛico vichandaso vividhachandoyuktāḥ | tatraikaviṅśatir dvipadāḥ santy, avaśishṭāś catushpadāḥ santi | tena vichandastvenāhno nirūpakam |

6.

1. gaur vai | pūrvatra vāg ekaṃ gaur ekaṃ dyaur ekam (5, 3, 2) iti devatāyā rūpatrayam uktam | tatra vāgātmakaṃ rūpaṃ caturthe 'hany uktam | pañcamasyāhno gaur eva devatā nirvāhikā | stomānām madhye triṇavo nirvāhakaḥ | tasya triṇavasya stomasya svarūpaṃ Chandogair evam āmnātam | navabhyo himkaroti sa tisṛibhiḥ sa pañcabhiḥ sa ekayā | navabhyo himkaroti sa ekayā sa tisṛibhiḥ sa pañcabhiḥ | navabhyo himkaroti sa pañcabhiḥ sa ekayā sa tisṛibhiḥ | vajro vai triṇavaḥ (Tāṇḍya 3, 1, 1) iti | asyāyam arthaḥ | ekas tricas tisṛibhiḥ paryāyair āvartanīyaḥ | tatra prathamaparyāye prathamāyās triḥ pāṭho dvitīyāyāḥ pañcakṛitvaḥ pāṭhas tṛitīyasyāḥ sakṛid eva pāṭhaḥ | dvitīyaparyāye prathamāyāḥ sakṛit pāṭho dvitīyāyās triḥ pāṭhas tṛitīyasyāḥ pañcakṛitvaḥ pāṭhaḥ | tṛitīyaparyāye prathamāyāḥ pañcakṛitvaḥ pāṭho dvitīyāyāḥ sakṛit pāṭhas tṛitīyasyās triḥ pāṭhaḥ | evam āvṛittābhiḥ saptaviṅśatisaṃkhyābhir ṛigbhis triṇavaḥ stomo bhavati |

5. paśurūpam | tathāvidhaṃ ca paśurūpaṃ yad asti tad api liṅgam | paśurūpasya bahuvidhatvam eva yad adhyāsavad ityādinā prapañcyate | adhikapādasya prakshepo 'dhyāsaḥ | prakṛitau yāvad asti tāvato 'py adhikapādopetam adhyāsavat | paśūnām api caturbhyaḥ pādebhyo 'dhikam mukham ekam pariganyate | ato 'dhyāsavat paśurūpam bhavati | tad eva vikshudrā ity anena spashṭīkri-

yate | vividhāḥ kshudrā vikshudrāḥ | ekasmād anyo nyunas, tasmād apy anyo nyūnaḥ | gajāpekshayāśvaḥ kshudras, tadapekshayā mahishaḥ kshudras, tato gaus, tato 'jety evam paśushu kshudratvaṃ drashṭavyam |

vāmam | yad vāmaṃ ramaṇīyaṃ sūktaṃ svaravarṇādibhiḥ śrāvyam bhavati | tad api paśurūpam | loke 'pi gavāśvādipaśava iti yad asti tad vāmaṃ ramaṇīyaṃ dṛiśyate |

yat pāṅktam | ekaṃ liṅgam pāṅktaṃ yat punarvacanaṃ tat pañcasaṃkhyāyuktam | pūrvatra pāṅktichandaḥsambaddham iti viśeshaḥ |

6. imam ū shu | imam ū shv ityādisūkte jagatīchandoyuktā ādyā navarcaḥ śaṅsanīyāḥ | tatra tṛitīyasyām ṛici jagatīchandaskebhyaś caturthapādebhyo 'dhikaḥ pādo bharadvājāya sapratha ity esha samāmnāyate | ato 'dhikapādayuktatvād idam adhyāsavalliṅgam | tatra paśusvarūpam | paśor api pādacatushṭayād adhikasya mukhasya vidyamānatvāt |

7. ā no yajñam iti dve ṛicau | ā no vāyav ity ekā | so 'yam prathamas tṛicaḥ | rathenetyādir dvitīyaḥ | bahava ityādis tṛitīyaḥ | imā u vām ityādiś caturthaḥ | pibā sutasyedyādiḥ pañcamaḥ | devaṃ-devam iti shashṭhaḥ | bṛihad iti saptamaḥ | tad etat saptakam bṛihatīchandoyogād bārhatam |

13. marutvān | parito 'nte prakshepaṇīyaḥ paryāsaḥ || tasmiṅs tṛice nividdhānaṃ vidhatte | tā u etc.

7.

1. mahānāmnīshu | S. 4, 4, 1.

3. imān vai | nanu śakvarīshūtpannaṃ sāma śākvaram iti vaktavyam | śakvarī ca saptapādopetā | na caitā ṛicas tathāvidhāḥ kiṃtu pādacatushṭayopetā anushṭubhaḥ | tat katham āsāṃ śakvarītvaṃ ity āśaṅkya śaktipradatvāc chākvarītvam iti nirvacanaṃ darśayati | imān vai etc.

4. tā ūrdhvāḥ | yā etā mahānāmnyaḥ santi tāḥ sīmna ūrdhvā abhyasṛijata | agnim īḷa ity ārabhya yathā vaḥ suśahāsatītyantā dāśatayīnāṃ sīmā | tasyāḥ sīmna ūrdhvabhāvinīḥ kṛitvā Prajāpatir abhitaḥ sṛishṭavān | ata evaitāḥ saṃhitāyāṃ nāmnāyante kiṃtv āraṇyakāṇḍa āmnāyante | athavā | navaitā ṛicas trivedebhya upari sthitatvena prayujyante | tathā cāśvalāyana āha | śākvaraṃ cet pṛishṭham mahānāmnyaḥ stotriyaḥ | tā adhyardhakāraṃ nava prakṛityā tisro bhavanti (7, 12, 10) iti | asyāyam arthaḥ | yadā śākvarasāmnā pṛishṭhastotraṃ nishpādyate tadānīm mahānāmnya ṛicaḥ stotriyas tṛico bhavanti | tās tu prakṛityā svabhāvena navasaṃkhyākās tathāpi tisraḥ kartavyāḥ | adhyardhakāram iti tatropāya ucyate | adhikenā-

rdhena yuktām ekām ṛicam ekam ardharcaṃ kṛitvety uktam bhavati | tatas trayāṇām ardharcānām ekārdhatve sati tisra ṛico bhavantīti[1]) | so 'yaṃ sīmollāṅghanaprakāraḥ | yasmāt sīmna urdhvāḥ satīḥ Prajāpatir asṛijata tasmāt simā ity etannāmakā abhavan | mahānāmnīnām anena prakāreṇa simānāmakatvaṃ vijñeyam |

5. svādor itthā | svādor ityādir adhyayanaprakāreṇaikas tṛica, upa na ityādir dvitīya, indraṃ viśvā iti tṛitīyaḥ | etat trayam militvā pūrvoktastotriyasādṛiśyād anurupas tṛico bhavati |

8. mo shu tvā | ṛigdvayam eva sarvatra pragāthasya svarūpam | atra tu rāyas kāma ity eshā dvipadādhikatvena prakshiptā | tasmād ayam pragātho 'dhyāsavān |

8.

4. tam indram | śastrānte prakshepaṇīyaṃ tṛicaṃ vidhatte | tam indram etc.

10. stushe janam | trishṭupchandaske sukte viśa ādevīr ity ekaḥ pādo 'dhikaḥ prakshipyate | so 'yam adhyāso liṅgam |

14. agnir hotā | trishṭupchandaskasya tṛicasyāvasāne tā taremety adhikaḥ pādo 'dhyāsaḥ |

9.

2. athāsmin shashṭhe 'hany ṛitupraisheshv ṛituyājasūkte kaṃcid viśeshaṃ vidhātum prastauti |

na vai | devāḥ sarve 'py anyonyasya gṛihe vāsaṃ naiva kurvanti kiṃtu svasva eva gṛihe | evaṃ ca saty ṛitur apy ṛitor anyasya sthāne na vasati | kiṃtu sarvo 'pi vasantādyṛituḥ svasva eva sthāne nivasati | tasmāt kāraṇād yathāyathaṃ svasvasthānam anatikramya sarve 'py ṛitvija ṛituyājān yajeyuḥ | asampradāyam anyasmā adattvā | ayam arthaḥ | ṛitugrahāṇām pracāro yadā vartate tadānīm maitrāvaruṇaḥ praishasūktagatena mantreṇa hotrādīn preshyati | ante ca yājyayā vashaṭkāraṃ kurvanti | adhvaryuyajamānau tu preshitau svasvayājyāṃ hotre prayachataḥ | tad idam prakṛitāv anushṭhānam | atra tu tau hotre na prayachataḥ kiṃtu svayam eva yājyām paṭhata iti | tathā sati yathartu taṃ-tam ṛitum anatikramya sarvān ṛitūn ṛitvijaḥ kalpayanti | svasvaprayojanasamarthān kurvanti | ṛitūnāṃ tathā kalpane sati janatā janasamūho yathāyathaṃ svaṃ-svaṃ sthānam anatikramya vyavasthitāḥ sukhinyo bhavanti | evam ṛituyājā atra prastutāḥ || tatraitac cintyate | kim ṛituyājeshu praishavashaṭkārau prakṛitivan na kartavyāv uta kartavyau | āho svit prakārāntareṇa kartavyāv iti | tatra tāvad akāraṇapaksham upanyasyati

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1) Vgl. Sāyaṇa zu Aitareyāraṇyaka 4, 1, 1.

3. tad āhuḥ | ṛituyājārtham maitrāvaruṇena paṭhitavyā maitrā ṛitupraishāḥ | taiḥ praishamantrair hotrādīn prati ca na preshitavyam | hotā yakshad Indram ityādibhiḥ praishaṇam na kartavyam | hotrādibhis ca ṛitupraishamantrair na vashaṭkartavyam | yājyātvena na paṭhitavyā ity arthaḥ | tatreyam upapattiḥ | ya ṛitupraishās te sarve 'pi vāg vai vāgrūpaiva | vāk ca shashṭhe 'hany āpyate | samāpyate | na hi samāptāyām vāci mantraprayogo yujyate | iti nishedhavācinām abhiprāyaḥ || teshām eva matam āśritya vidhivādinām pakshe doshaṃ darśayati |

4. yad ṛitupraishaiḥ | yady ṛitupraishās tatpūrvako vashaṭkāraś cānushṭhīyeran | tadānīm āptām samāptām vācam eva ṛicheyuḥ | kīdṛiśīm vācam | ṛikṇavahīm | vaho balīvardasya lāṅgalādivahanapradeśaḥ | vṛikṇo bhagno vaho vahanapradeśo yasyā vācaḥ sā ṛikṇavahī | śrāntatvād yajñabhāraṃ voḍhum aśaktety arthaḥ | vahārāviṇīm | aśakyavahananimitto rāvo rodanarūpo dhvanir yasyāḥ sā vahārāviṇī | tādṛiśīm upadravadvayayuktāṃ vācam vināśayeyuḥ || evam anushṭhānapakshe dosham uktvā nishedhapakshe vyavasthite satí vidhivādī svābhipretam anushṭhānaṃ hṛidi nidhāya nishedhapakshe bādham upanyasyati |

5. yad v ebhiḥ | yad u yadi vā ebhir mantrair na preshyeyur, yadi vā ebhir yājyāmantrair na vashaṭkuryuḥ | tadānīm ṛitvijo yajñasyācyutād avinashṭāt prayogāc cyaveran | vinaśyeyuḥ | yajñaprayogaḥ sāṅgo na bhaved ity arthaḥ | kiṃcaitasmād yajñāt svakīyaprāṇāt Prajāpateḥ svakīyayajamānād gavādipaśubhyaś ca jihmā īyuḥ | ṛitvijaḥ sarve 'pi kuṭilā bhūtvā gacheyuḥ | yajñaprāṇayajamānapaśubhyo bhrashṭā bhaveyur ity arthaḥ || itthaṃ vidhinishedhapakshayor ubhayor api bādham uktvā prakārāntareṇānushṭhānaṃ siddhāntayati |

6. tasmād ṛigmebhyaḥ | yasmād anushṭhānapakshe śrāntām ityādyuktadoshaḥ parityāgapakshe tv acyutād ityādyuktadoshaḥ | tasmād doshadvayaparihārāya prakārāntareṇānushṭheyam | prakṛitau hi maitrāvaruṇas taṃ-taṃ praishamantraṃ paṭhitvā hotar yajetyādinā preshyati, hotrādayaś ca tata ūrdhvaṃ yājyām praisharūpām eva paṭhitvā tadante vaushaḍ iti vashaṭkurvanti | atra tu na tathā kartavyam | kiṃ tarhy ṛigmebhya evādhy ṛikśiraskebhyo hotrādivishayapraishebhya evordhvam maitrāvaruṇo hotar yajetyādinā preshyet | hotrādayaś ca tathaiva ṛigmebhyo 'dhi vashaṭkṛitya tubhyaṃ hinvānā ityādyṛikśiraskaiḥ praishair yajeyuḥ | tathā sati prakṛitivad anushṭhānābhāvād vācam āptām ityādir anushṭhānapakshe prokto dosho na bhavati | anushṭhānaparityāgasyāpy abhāvāt pratishedhapakshe 'cyutād ityādir dosho 'pi na bhavati |

10.

1. pārucchepīḥ | prātaḥsavane mādhyaṃdinasavane ca yāḥ prasthitayājyāṣ codakena prakṛititaḥ prāptāḥ | tāsām purastāt pārucchepīḥ parucchepākhyena maharshiṇā dṛishṭā ṛica upadadhyuḥ | ekaikām pārucchepīm ṛicam uktvā paṣcād ekaikām prathitayājyām paṭhet | vṛishann indra vṛishapānāsa indava ityādyāḥ, pibā somam indra suvānam adribhir ityādyāṣ ca pārucchepya ṛicaḥ Sūtrakāreṇa (8, 1, 2. 4) vispashṭam udāhṛitāḥ | pārucchepīshv ṛikshv yac chando 'sti tad idaṃ rohitanāmakam |

3. tad āhuḥ | saṃkhyāsāmyāt pañcapadopetā ṛicaḥ pañcame 'hani yuktāḥ | shaṭpadopetāḥ shashṭhe 'hani | pārucchepyas tu saptapadopetāḥ | ataḥ shashṭhe 'hani tacchaṅsanam ayuktam iti codyavādināṃ abhiprāyaḥ || tatrottaram āha |

4. shaḍbhir eva | ekaikasyām ṛici ya ete prathamabhāvinaḥ shaṭ pādās taiḥ sarvair yadā shashṭham ahar āpnuvanti | tadānīm uparitanaṃ yat saptamam ahaḥ tad apachidyaiva pṛithaktvena tasya vichedaṃ kṛitvaiva prāpnoti | tasmād vichinnaṃ saptamam ahas tena saptamena pādenābhimukhyenopakramya vasanti |

11.

1. tad yad etat | samudramadhyasthitānāṃ dhanānām ākarshaṇe kiṃ sādhanam iti | tad ucyate | tat tatra pārucchepīyāsv ṛikshu yad etat padam pāṭho 'sti | kīdṛiṣam | punaḥpadam | shaṭsu pādeshu samāpteshu punaḥ paṣcād uccāryamāṇaḥ sumṛiḷiko na ā gahīty evaṃvidhaḥ saptamaḥ pādaḥ | sa eva dhanānām āsañjanāyāsaktāni kṛitvā samākarshaṇāyāṅkuṣo 'bhūt |

12.

1. pūrvatra vāg ekaṃ gaur ekaṃ dyaur ekam iti yat tṛitīyaṃ devatāsvarūpam uktaṃ, seyaṃ devatā shashṭham ahar nirvahati | tathā stomānām madhye trayastriṅṣaḥ stomo nirvāhakaḥ | tasya stomasya svarūpaṃ Chandogair evam āmnāyate | ekādaṣabhyo himkaroti sa ekayā sa tisṛibhiḥ sa saptabhiḥ sa ekayā | ekādaṣabhyo himkaroti sa ekayā sa tisṛibhiḥ sa saptabhiḥ | ekādaṣabhyo himkaroti sa saptabhiḥ sa ekayā sa tisṛibhiḥ | anto vai trayastriṅṣaḥ (Tāṇḍya 3, 4, 1) iti || asyāyam arthaḥ | eka eva ṛicas tribhiḥ paryāyair āvartanīyaḥ | tatra prathame paryāye prathamāyās trir abhyāso madhyamāyāḥ saptakṛitvo 'bhyāsa uttamāyāḥ sakṛit pāṭhaḥ | dvitīyaparyāye prathamāyāḥ sakṛit pāṭho madhyamāyās trir abhyāsa uttamāyāḥ saptakṛitvo 'bhyāsaḥ | tṛitīyaparyāye prathamāyāḥ saptakṛitvo 'bhyāso madhyamāyāḥ sakṛit pāṭha uttamāyās trir abhyāsaḥ | evaṃ trayastriṅṣastomanishpattir iti |

revatīr naḥ sadhamāda ity asyām ṛicy utpannaṃ sāma raivatam | gāyatryādibhyaṣ chandobhyo 'ksharair adhikatvād atichandā iti kasyacic chandaso nāmadheyam |

5. stīrṇam | stīrṇam barhir ity ādyas tricaḥ | ā vāṃ ratha iti dvitīyaḥ | susbumā yātam iti tṛitīyaḥ | yuvāṃ stomebhir iti caturthaḥ | avar maha iti dve ṛicau | vṛishann indrety ekā | ubhābhyām pañcamas tricaḥ | astu śraushaḍ ity ekā | o shū ṇa ity ekā | ye devāsa ity ekā | etat tritayaṃ shashṭhaḥ | iyam adadād iti saptamaḥ | ity etat sarvam praügaśastraṃ kuryāt || śastrāntarasya pratipadaṃ tricaṃ vidhatte |

6. sa pūrvyaḥ | atra mahānām iti mahacchabdaḥ pādasyānte dṛiśyate | shashṭhaṃ cāhaḥ pṛishṭhyākhyasya shaḍahasyānto bhavati | tasmād antatvalīṅgena shashṭhe 'hani yogyam | yadvā | mahato 'py adhikasyānyasyābhāvān mahad ante ity antatvaṃ vyākhyeyam |

7. traya indrasya | S. 5, 1, 13.

9. sa yo vṛishā | marutvān no bhavatv ity asya caturthasya pādasya sarvāsv ṛikshu vidyamānatvāt samānodarkatvam || tricātmakaṃ sūktāntaraṃ vidhatte |

10. indra marutvaḥ | asmin sūkte tebhiḥ sākam ityādis tṛitīyasyām ṛici tṛitīyaḥ pādaḥ | tatra Vṛitraṃ khādati bhakshayatīti vṛitrakhādaḥ | tena bhakshaṇena Vṛitrasyāvasānam maraṇaṃ sampadyate | tasmāt khādo Vṛitrasyāntaḥ | shashṭhasyāntatvam pūrvam evoktam | ato 'ntavattvaṃ liṅgam | yady apīdaṃ sūktaṃ na bhavati tathāpi sūktasthānāpannatvāt sūktam ity uktam |

12. śastrasyāntimaṃ tricaṃ vidhatte |

ayaṃ ha | svar marutvatā jitam iti dvitīyaḥ pādaḥ | tatra bhūtārthavāciktapratyayānto jayatidhātur ekaṃ liṅgam | kiṃca jayasya yuddhāvasānatvāj jitam iti śabdo 'ntapratipādakaḥ | tad etad antavattvam aparaṃ liṅgam |

17. indram it | asya pragāthasya sarveshv api pādeshv indraśabdāvṛittes tāladhvanisadṛiśatvān nivṛittaval liṅgam |

13.

2. pra ghā nu | somasya tā mada indraś cakārety asya caturthapādasya bahushv ṛikshu vidyamānatvāt samānodarkatvam |

5. nishkevalyasya śastrasyāntimaṃ tricaṃ vidhatte |

upa no haribhiḥ | tisṛishv apy ṛikshūpa no haribhir iti pādasyaikatvāt samānodarkatvam |

8. tat savituḥ | tat savitur iti dve ṛicau pratipaccheshabhūtau, dosho āgād ity esha sūtre paṭhitas trico 'nucaraḥ | atra bhūtārthavācī gamidhātur yo 'sti tasyārtha āgād iti śabdenocyate | bhūtārthavācitvād gataṃ gamanasamāptir anto bhavati | tad etad antavattvaṃ

liṅgam || yasmād atra Sūtrakāro (8, 1, 18) 'bhi tyam ity ekām ṛicaṃ tat savitur iti dve ṛicau militvā pratipattṛicatvenoktvā dosho āgād ityādikas tṛico 'nucara ity uktavān | tasmād asmābhis tat savitur iti vākyam pūrvaśeshatvena vichedanīyam |

10. katarā | dvitīyasyā ṛicaś caturthe pāde dyāvā rakshatam pṛithivī ity uktatvād idaṃ sūktaṃ dyāvāpṛithivīyam | tatra dyāvā rakshatam iti pādasya bahushv ṛikshu vidyamānatvāt samānodarkatvam |

11. kim u | kim u śreshṭha ity asmin sukte trayodaśarcaḥ śaṅsanīyāḥ | tatra caturthyā ṛicaḥ prathamapāde cakṛivāṅsa ṛibhava iti śrutatvād idam ārbhavam | upa na iti sukte catasraḥ | Āśvalāyana 8, 8, 8 | tatra prathamapāde ṛibhukshā iti śrutatvāt tad apy ārbhavam | Ṛibhavo hi naro manushyāḥ | ata ava manushyān antaḥ praveśayitum asahamānā agnivasvādayaḥ somapānavelāyām Ṛibhūn niḥsāritavantaḥ | etac cārbhavaṃ śaṅsaty Ṛibhavo vai deveshu (3, 30) ityādāv upākhyāne tulyam avagamyate | te ca narā Ṛibhavaḥ śasyante kathyante yasmin sūkte tan nārāśaṅsam | tad ekaṃ liṅgam | tathaivopa na vājā iti sūktasya tṛitīyasyām ṛici tryudāyam iti triśabdaḥ śrutaḥ | tad etat tritvaṃ dvitīyaṃ liṅgam |

12. idam itthā | idam itthety ekaṃ sūktaṃ, ye yajñenety aparam |

14.

2. nishṭhāvam | kīdṛiśam Manum | nishṭhāvam | dhanavibhāgāder dharmarahasyaṃ niḥśeshena sthitir nirṇayo nishṭhā | sā yasminn asti sa nishṭhāvaḥ | tādṛiśam | dharmarahasyanirṇetāram ity arthaḥ | avavaditāram | jyeshṭhaputrasyaitāvad, dvitīyasyaitāvad, anyasyaitāvad ity avachidya vaditum samartho 'vavaditā | tādṛiśam |

3. tān ete sūkte | idam ittheti ye yajñeneti caite ubhe sūkte śaṅsaya | tatas teshām ṛishīṇāṃ yat sahasrasaṃkhyaṃ dhanaṃ satrapariveshaṇaṃ satrārtham paritaḥ sampāditam | tat sarvam anushṭhānād ūrdhvam avaśishṭaṃ te dhanaṃ tubhyam Āṅgiraso maharshayaḥ svargam prāpnuvanto dāsyantīti |

15.

3. pratishṭhāyā enam | avighnena karmasamāptir daivī pratishṭhā | tatsādhanabhūtadhanādisampattir mānushī pratishṭhā |

4. Sukīrtinā | Kakshīvān ity abhihitaḥ kaścid ṛishiḥ | tasya putraḥ sukīrtināmakaḥ | tena dṛishṭam apa prāca indreti sūktam api tannāmakam | tac ca vṛishākapisūktāt prāg eva samīpe śaṅsanīyam | tena Sukīrtinā hotā yoniṃ vyahāpayat | garbhanirgamāya vivṛitam akarot | ata eva tasyā ṛicaś caturthapāda urau yathetyādir āmnāyate |

6. madhvo vonāma | asmin sūkte marudvishayam abhivyāharaṇīyam arthajātam bahv asti | bahutvaṃ caikatvadvitvāpekshayā saṃkhyāyām avasānatvād anto bhavati | tad etad antatvaṃ liṅgam |

8. sa pratnathā | devā agnim ity asya caturthapādasya sarvāsv apy ṛikshu paṭhitatvāt samānodarkatvam || dhārayann ity etasya punaḥ-punaḥ paṭhitasyānuvādena tadabhiprāyaṃ sadṛishṭāntaṃ darśayati |

9. dhārayan-dhārayan | hotāsmin sūkte caturtheshu pādeshu dhārayan-dhārayann iti punaḥ-punaḥ paṭhitvā śaṅsati | tasya ko 'bhiprāya iti | so 'bhidhīyate | antaḥ śastrasyāvasānapradeśaḥ | tasya prasraṅsāt prakarsheṇa sraṅsanāc chaithilyād ayaṃ hotā bibhāya | bhītim prāptavān | sraṅsanaparihārārthe dṛishṭānto 'bhidhīyate | yathā loke rajjuṃ nirmimāṇaḥ purushaḥ punarāgrantham punaḥ-punar āgrathyāgrathya punarnigranthaṃ punaḥ-punar nigrathya-nigrathya tasyā rajjor antam badhnīyāt | dīrghāyā rajjvā agraṃ sūkshmam punaḥ pṛishṭhataḥ pratyākṛishya veshṭanaṃ kṛitvāgranthanaṃ nāma | tasyā dṛiḍhībhāvo nigranthanaṃ nāma | ity eko dṛishṭāntaḥ | anyo 'py abhidhīyate | yathā vā loke carmakāra ārdrasya carmaṇaḥ saṃkocanivāraṇāya bhūmau tat prasārya dṛiḍham ākṛishya carmaṇo 'nte mayūkhaṃ śaṅkuṃ carmaṇo dhāraṇāya bhūmau nihanyād, dṛidham bhūmipravishṭaṃ kuryāt | hotuḥ punar dhārayann iti śaṅsanaṃ yad asti tad etat tādṛiśam | pūrvoktadṛishṭāntasamānaṃ drashṭavyam | tad etac chaṅsanam yajñasya saṃtatyai bhavati |

16.

1. dvādaśāhagate navarātre trayas tryahāḥ | tatra prathamadvitīyau tryahāv uktau | tāvatā pṛishṭhyaḥ shaḍahaḥ samāptaḥ | yas tu tṛitīyas tryahas tatra yāni trīṇy ahāni tāni chandomanāmakāni | tatra prathamaṃ, navarātrāpekshayā saptamaṃ yad ahar asti, tatra mantraliṅgaṃ darśayati | yad vā eti etc.

9. āpyante | trivṛitpañcadaśasaptadaśaikaviṅśatriṇavatrayastriṅśākhyā ye stomās te sarve 'pi shashṭhe 'hany āpyante | samāptāḥ | gāyatrītrishṭubjagatyanushṭuppaṅktyatichandobhidhāni sarvāṇi chandāṅsi ca samāptāni | tathā sati yathaivādo vakshyamāṇaṃ nidarśanaṃ tathaiva saptamasyāhnaḥ pravṛittir drashṭavyā | kiṃ nidarśanam iti | tad ucyate | yathā darśapūrṇamāsādipuroḍāśādidravyāṇy avadāya paścāt tāny avadānasthānāny ājyasthālyā ājyena punaḥ pratyabhighārayanti | kimartham iti | tad ucyate | ayātayāmatāyai | gatasāratvaparihārāya punar api havishṭvayogyatārtham | evam evaitasmin saptame 'hani stomāṅ chandāṅsi ca punar api pratyupayanti | pratipadyānutishṭhanti | tathā saty anushṭhitasya punar anushṭhānaṃ carvitacarvaṇasamānam iti yātayāmatvaṃ gatasāratvam bhavet |

ato yad etat samudrād ūrmir ityādikaṃ saptamasyāhna ājyam bhavati | tad etad ayātayāmatāyai punar api sāratvasiddhyartham bhavati | tasmiñ chastre ghṛitasya nāma guhyam iti ghṛitaśabdasya vidyamānatvāt pratyabhighāraṇasāmyam bhavati | yady api trivṛidādayaḥ stomāḥ saptame 'hani punar nānushṭhīyante, tathāpi caturviṅśādayaś chandomanāmakā anushṭhāsyante | tasmād ayātayāmatvaṃ stomatvasāmyenābhihitam |

11. ā vāyo | atrādyaiḥ shaḍbhir dvau ṭricau | itare pañca ṭricāḥ |

14. tad u | tad u tat sūktaṃ kayāśubhāśabdopetatvāt kayāśubhīyanāmakam | astv evaṃ kiṃ tata iti cet | ucyate | etad eva kayāśubhīyanāmakaṃ sūktaṃ saṃjñānam parasparaikamatyasādhanam | kiṃcaitat saṃtani saṃtānakaram prāṇānām avichedena dīrghāyushyakaraṇam |

19. paśavaś chandomāḥ | caturviṅśacatuścatvāriṅśāshṭācatvāriṅśākhyāś chandomāḥ paśusādhanatvāt paśurūpāḥ | tasmāc chandomayukte 'smiṅs tryahe chandodvayānushṭhānam paśuprāptyai bhavati | chandobhir gāyatrīṭrishṭubjagatībhir aksharasaṃkhyādvāreṇopamīyanta iti caturviṅśādayas trayaś chandomāḥ | tatra gāyatryā caturviṅśatyaksharayā sadṛiśo yaś caturviṅśastomas, tasya pratipādakam ashṭābhyo himkarotītyādikaṃ Chandogabrāhmaṇaṃ caturviṅśam etad ahar upayanty ārambhaṇīyam (4, 12) ity atraivodāhṛitam | yac catuścatvārīṅśastomasya nirūpakaṃ Chandogabrāhmaṇam evam āmnāyate | pañcadaśabhyo himkaroti sa tisṛibhiḥ sa ekādaśabhiḥ sa ekayā | caturdaśabhyo himkaroti sa ekayā sa tisṛibhiḥ sa daśabhiḥ | pañcadaśabhyo himkaroti sa ekādaśabhiḥ sa ekayā sa tisṛibhiḥ (Tāṇḍya 3, 9, 1) iti | asyāyam arthaḥ | tribhiḥ paryāyais ṭricasyāvṛittau prathame paryāye prathamāyā ṛicas trir abhyāso madhyamāyā ṛica ekādaśakṛitvo 'bhyāsa uttamāyā ṛicaḥ sakṛit pāṭhaḥ | dvitīyaparyāye prathamāyāḥ sakṛit pāṭho madhyamāyās trir abhyāsa uttamāyā daśakṛitvo 'bhyāsaḥ | ṭritīyaparyāye prathamāyā ekādaśakṛitvo 'bhyāso madhyamāyāḥ sakṛit pāṭha uttamāyās trir abhyāsaḥ | so 'yaṃ catuścatvāriṅśastoma iti [1]) || atha bṛihatsāmasādhyapṛishṭhastotrasyādhārabhūtaṃ stotriyam pragāthaṃ tadanurūpaṃ ca vidhatte |

20. tvām it | tvām id dhīty ekaḥ pragāthaḥ | tvaṃ hy ehīti dvitīyaḥ | tad ubhayaṃ saptame 'hani nishkevalyaśastre śaṃsanīyam | nanv ayugmam ahaḥ saptamam | tathā sati rathaṃtarapṛishṭham parityajya bṛihatpṛishṭhaṃ kim ity upādīyata iti cet | vacanabalād iti brumaḥ | kiṃ hi vacanaṃ na kuryān, nāsti vacanasyātibhāra iti nyāyāt | bṛihatpṛishṭhasvīkāre kāṃcid yuktim āha |

21. yad eva | pūrvasya shashṭhasyāhno yad eva pṛishṭhastotraṃ

1) Ueber den ashṭācatvāriṅśa stoma s. 4, 12, 9.

tad evātra kṛitam bhavati | tasya prayojanaṃ tūparishṭād vakshyate | nanu shashṭhe 'hany api raivatam pṛishṭhaṃ na tu bṛihad iti cet | naisha doshaḥ | bṛihadraivatayoḥ kāryakāraṇabhāvenaikatvād ity abhipretya bṛihac ca vā idam agre rathaṃtaraṃ cāstām (4, 28) ity atra pratipāditam || kāryakāraṇabhāvam iha smārayati |

22. yad vai | vairūpaṣākvarayor rathaṃtarajanyatvāt tadrūpatvam | vairājaraivatayor bṛihajjanyatvāt tadrūpatvam | evaṃ ca sati shashṭhe 'hani raivatasya bṛihattvaṃ vyavahartuṃ ṣakyate || idānīm atra saptame 'hani bṛihatpṛishṭhasvīkāre prayojanam āha |

23. tad yat | tat tasmāt shashṭhe 'hani kṛitasya raivatasya tadrūpatvāt kāraṇād yatra saptame 'hani bṛihatpṛishṭhaṃ kriyate | tad idānīṃ shashṭhe 'hany anushṭhitena bṛihataivāsmin saptame 'hani tad bṛihatpṛishṭham pratyuttabhnuvanti | atītatvena shashṭhasya punar uddharaṇam pratyuttambhanam | etac cāstomakṛintatrāya sampadyate | stomānāṃ trivṛitpañcadaṣādīnāṃ kṛintatraṃ kṛintanaṃ chedaḥ | tadrāhityam astomakṛintatram | tadartham atra svīkāraḥ || vipakshabādhopanyāsamukhenaiva tad eva spashṭayati |

24. yad rathaṃtaram | shashṭhe 'hany anushṭhitasya bṛihato 'smin saptame 'hany anuvṛittim parityajya yugmadinatvam āṣritya yadi rathaṃtarapṛishṭhaṃ svīkriyate | tadānīṃ shashṭhasaptamayor anuvṛittyabhāvāt kṛintatraṃ vichedanaṃ syāt | shashṭhe bṛihat kṛitaṃ saptame tan na kṛitaṃ, kiṃtu rathaṃtaraṃ kṛitam iti vichedaḥ || vipakshabādham upanyasya svapaksham upasaṃharati |

25. tasmāt | yasmād bṛihati kṛite vichedaḥ parihriyate tasmād ity arthaḥ |

27. abhi tvā | nitarāṃ vartanam anushṭhānaṃ nivartanaṃ na tu parityāgaḥ | āyatanenāyugmatvasthānena rathaṃtarasambandaḥ |

18.

4. yad dvyagni | agniṣabdadvayopetaṃ dvyagnīty ucyate | mahacchabdopetam mahadvat | dvayor devatayor hūtam āhvānaṃ yasmiṃs tādṛiṣaṃ dvihūtavat | punaḥṣabdopetam punarvat |

8. kuvid aṅga | atrādyais tribhiḥ pratīkair ekas tṛicaḥ | caturthe caikā pañcame dve, tad ubhayam militvā dvitīyas tṛicaḥ | itare pañca tṛicāḥ |

21. atha nishkevalyaṣastrasya rathaṃtarasāmasādhyapṛishṭhastotrasyādhārabhūtaṃ stotriyam anurūpaṃ ca vidhatte |

abhi tvā | yady api yugmadinatvān nyāyato bṛihatpṛishṭham prāptaṃ tathāpi vacanabalād rathaṃtarapṛishṭhatvaṃ drashṭavyam |

19.

7. tāni dvedhā | purvoktāni mahacchabdayuktāni sarvāṇi sū-

ktāni dvedhā vibhaktāni | katham iti | tad ucyate | pañcānyāni marutvatīyaśastragatāni | pañcasaṃkhyākāni pṛithag evāvasthitāni |

8. viṣvo devasya | viṣvo devasyety ekā | tat savitur vareṇyam iti dve | etat trayam bṛihatsāmasambandhī tṛicaḥ śastrasya pratipat | āviṣvadevam iti tṛico 'nucaraḥ | tad ubhayam bṛihatsāmasambandhād bārhatam, yugmatvena bṛihatsāmasambandhiny ashṭame 'hani yogyam || ūrdhvaliṅgopetaṃ savitṛidevatākaṃ sūktasthānīyaṃ caturṛicaṃ vidhatte |

9. hiraṇyapāṇim | dvitīyapāde savitāram upa hvaya iti śravaṇāt savitṛidevatākaṃ sūktam | urdhvaśabdasyāśravaṇe 'pi savitṛimaṇḍalasyoparideśavartitvād arthata ūrdhvatvam |

10. mahī | mahacchabdopetaṃ suktasthānīyaṃ tṛicaṃ vidhatte | mahī dyauḥ etc.

11. yuvānā | punaḥśabdopetaṃ sūktasthānīyaṃ tṛicaṃ vidhatte | yuvānā etc.

20.

8. pra vīrayā | atra dadrire ta iti prayogapāṭhaḥ | [1])
atrāntimais tribhiḥ pratīkair ekas tṛicaḥ | itare shaṭ tṛicāḥ |

16. pra mandine | atra sarvāsv ṛikshu marutvantaṃ sakhyāya havāmaha iti caturthasya pādasyaikatvāt samānodarkatvam |

21.

8. pañca-pañca | marutvatīyanishkevalyaśastradvayagatasuktāpekshayā pañca-pañca iti dviruktiḥ |

10. dosho | antaliṅgakaṃ tṛicātmakaṃ suktaṃ vidhatte | dosho etc.

11. pra vām | śuciliṅgaṃ sūktasthānīyaṃ tṛicaṃ vidhatte | pra vām etc.

12. indra ishe | indra isha ity ṛig ekā | te no ratnānīti dve | tritayam militvā ṛibhudevatākaṃ suktam |

19. prāgnaye | etadīyāsv ṛikshu sa naḥ parshad ati dvisha iti pādena samāptidarśanāt samānodarkatvam |

20. sa naḥ | sa na ityādipādasya sarvāsv ṛikshu paṭhitasya saṃgrahārthaṃ vīpsārūpeṇa dviruktiḥ | etam eva pādam punaḥ-punaḥ śaṅsatity atra ko 'bhiprāya iti | so 'bhidhīyate | etasmin navarātre trividhatryahasamashṭirūpeṇa prayogādhikyāt tadā-tadā vismṛitya kim

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1) Randbemerkung in Aa: praüge vāyavyatvāya pra vīrayā śucayo dadrire ta iti, vām iti dvivacanasya sthāne ta ity ekavacanapāṭhaḥ kṛitaḥ | vām ity uktāv aindratvaṃ ca syād iti Sarvānukramabhāshye.

api vāraṇaṃ vāraṇīyaṃ nishiddhānushṭhānam bahu vai, prabhūtam eva kriyate | ataḥ svasya śāntyartham eva punaḥ-punaḥ śasyate |

22.

1. dvādaśāhe prāyaṇīyodayanīyarūpam ādyante ye ahanī tayor madhye daśarātro 'sti | tasmiṃs ca trayo bhāgāḥ | pṛishṭhyaḥ shaḍaha eko bhāgaḥ | chandomanāmakās trayo 'harviśeshā dvitīyo bhāgaḥ | daśamam ahas tṛitīyo bhāgaḥ | tasya bhāgasyā vidheyatayā praśaṅsā kartavyā | itarabhāgayor apy atra yā praśaṅsā pratīyate, sāpi vidheyasya daśamasyāhnaḥ praśaṅsārtham eva | tasminn ahani praśaṅsātiśayasya gamyamānatvāt | tatra catvāro dṛishṭāntā vivakshitāḥ | teshām madhye prathamena dṛishṭāntena praśaṅsati | pṛishṭhyam etc.

5. śrīr vai | yad etad daśamam ahaḥ sā śrīr vai | bhogyavastusamṛiddhisvarūpam eva | ṛidhnoti ha vā ṛitvikshu ya evaṃ dvādaśāhena yajate (Ts. 7, 2, 10, 1) iti śrutyantarāt | ato ye daśamam ahar āgachanty anutishṭhanti, te śriyam eva prāpnuvanti | yasmāc chrīrūpam etad ahas tasmād vivākyarahitam bhavati | yadi pramādān mantre tatra vā karmaṇi kaścit kiṃcid viruddham ācaret | tadānīṃ tad viruddham anyena vācyaṃ vaktavyam | atra tvayā viruddham anushṭhitaṃ. tad evaṃ samyag anutishṭhety abhijñena karmāntare vaktavyam | iha tu tasya virudhyamānavacanasya nishiddhatvād idam ahar avivākyam | tathā cāśvalāyana āha | nāsminn ahani kenacit kasyacid vivācyam avivākyam etad ācakshate | saṃśaye bahirvedi svādhyāyaprayogaḥ | antarvedīty eke (8, 12, 10) iti | pareṇa prayujyamānaṃ viruddhaṃ dṛishṭvāpi tan na brūyād iti niyamasyopapattir ucyate | śriyo māvavadishmeti | daśamasyāhnaḥ śrīrūpatvāt tasya yad avavadanaṃ tac chriyā eva bhavati | avamatasya viruddhasya vadanam avavadanaṃ nindā | yadi daśamam ahar avavādishma nindāṃ kurmaḥ | tarhi śriyā eva nindā sampadyate | ato vayaṃ śriyo māvavādishma nindām mā kurma iti vivācyam parityajyatām ity abhiprāyaḥ | loke 'pi śreyaso vidyaiśvaryādinādhikasya purushasyācaraṇaṃ duravavadaṃ hi | avavādena nindayā rahitam | ata eva pitrācāryādīnāṃ nindāṃ na kurvanti, dveshibhiḥ kriyamāṇām api na śṛiṇvanti | tad evam avivācyatvadharmo 'tra vihitaḥ | yadvā | vākyadvayam idam | daśamam ahar āgachantītyanto daśamasyāhno vidhis, tasmād ityādir avivākyatvaniyamavidhiḥ | so 'pi śākhāntare 'py evam āmnāyate | tasmād daśame 'hann avivākya upahatāya na vyucyam (Ts. 7, 3, 1, 2) iti || athaitasmin daśame 'hani mānasagrahāya prasarpaṇaṃ vidhatte |

6. te tataḥ | te 'nushṭhātāras tataḥ patnīsaṃyājāntānushṭhānād ūrdhvam prāñca udetya mānasāya prasarpeyuḥ | prasarpaṇaṃ nāma tadarthaḥ prayatnaḥ | sarveshv aharganeshu karmasv antimād

ahna itarāṇy ahāni patnīsaṃyājāntāni | antimaṃ tv ekam evodavasānīyāntam | tathā cāśvalāyana āha | prātaranuvākādyudavasānīyāntāny antyāni | patnīsaṃyājāntānītarāṇi (7, 1, 4) iti | tathā saty api vālasyetaratvanyāyena patnīsaṃyājāntatve prāpte vacanena tata ūrdhvam mānasagrahaṃ vidhatte | tadartham prasarpanti | sadaso nirgatya yathāyatham mārgeṇa gacheyuḥ || gatānāṃ teshāṃ tīrthadeśe mārjanaṃ vidhatte |

7. te mārjayante | mārjanād ūrdhvaṃ homārthaṃ sthānaviśeshaprāptiṃ vidhatte |

8. te patnīśālām | patnī hi gārhapatyasya samīpe 'vatishṭhata iti | saiva patnīśālā | tatra gacheyuḥ || gatānāṃ teshāṃ homaṃ vidhatte |

9. teshāṃ yaḥ | teshāṃ homārthaṃ gārhapatyasamīpaṃ gatānām madhye yaḥ pumān etāṃ vakshyamāṇām āhutiṃ jānāti | sa pumān itarān prati samanvārabhadhvaṃ, yūyaṃ sarve 'pi māṃ spṛiśateti brūyāt | taiḥ samanvārabdhaḥ sa pumān āhutiṃ juhuyāt |

23.

1. āgnīdhrīye homād ūrdhvaṃ kartavyāni darśayati |

te tataḥ | te kṛitahomāḥ sarve tata āgnīdhrīyād agneḥ sarpanti | nirgachanti | nirgatās te sadaḥ praviśeyuḥ | praveśavelāyām udgātṛibhyo 'nya ṛitvijo yathāyathaṃ svamārgam anatikramya vyutsarpanti | vividhaṃ gachanti | udgātāras tu saṃsarpanti | sambhūya gacheyuḥ | gatās te sāmagāḥ Sarparājñyāḥ sambandhinīshv ṛikshv āyaṃ gaur ityādishu stotraṃ kuryuḥ | Sarparājñīti bhūmer avatārasvarūpā kācid devatā | tayā dṛishṭā mantrā api sarparājñīśabdenocyante | atra tv ṛikshv iti pṛithag upādānāt Sarparājñya iti shashṭhyantatvāc ca devatāvācy ayaṃ śabdaḥ | etad evābhipretya tatsambaddhā ṛicas tāṃ ca devatām praśaṅsati |

2. iyaṃ vai | ya bhūmir asti seyam eva devatā śarīraṃ dhṛitvā brahmavādinī bhūtvā sarparājñīśabdenocyate |

4. manasā | udgātṛīṇām madhye prastotuḥ prastāvabhāga, udgātur udgīthabhāgaḥ, pratihartuḥ pratihārabhāgaḥ | tān bhāgān manasaiva te 'nutishṭheyuḥ | hotā tu vācā śaṅset |

24.

10. samayāvishitaḥ | yadā sūryaḥ samayāvishito 'stamayasamayam prāpto 'rdhāstamitaḥ syāt, tadānīṃ vāgvisargaḥ | tathā sati sampūrṇāstamayaparyantam alpam eva kālaṃ dvishate lokaṃ śatroḥ sthānam pariśiṅshanti | prayachanti |

25.

1. caturhotṛivyākhyānārtham āhāvaṃ vidhatte |

adhvaryo | caturhotṛināmakeshu mantreshūccair uccāraṇaṃ kartum udyukto hotā he adhvaryav ity āhvānaṃ kuryāt | yathā śastrādau śoṅsāvom ity āhvānaṃ karoti tadvad atrāpi sambodhanam evāhāvasya svarūpam || caturhotṛivyākhyānakāle 'dhvaryoḥ pratigaraviśeshaṃ vidhatte |

2. om hotaḥ | he hotar om | tvadabhilashitam astu | he hotas tathā | kriyatām ity adhyāhāraḥ | anena mantreṇādhvaryuḥ pratigaram bruyāt | hotur utsāhajanakam prativacanam pratigaraḥ | vakshyamāṇeshu hotrā prayojyeshu daśasaṃkhyākeshu padeshu madhya ekaikasmin pade 'vasite samāpte sati tadā-tadā punaḥ-punar adhvaryur oṃ hotar ityādimantreṇa pratigaram brūyāt | avasitaśabdasya vīpsā pratipadam pratigaraprayogārtham ‡

13. so 'yaṃ daśapadātmakaś caturhotṛisaṃjñako mantrasaṃghātaḥ || atha grahasaṃjñakam mantraṃ darśayati |

14. atha Prajāpateḥ | caturhotṛigrahamantrapāṭhānantaraṃ hotā prajāpatitanusaṃjñakān mantrān brahmodyasaṃjñakaṃ ca mantram anudravati | anukrameṇa brūyāt |

26.

1. athāgnihotram abhidhīyate | tatrādhvaryum prati yajamāno 'gnyuddharaṇakartavyatām brūyāt | tad āhāpastambaḥ | uddharety eva sāyam āha yajamāna uddhareti prātar iti | tatra sāyaṃkālīnaṃ yajamānakartavyaṃ vidhatte |

uddhara | agnihotrasyādhvaryur eka eva ṛitvig bhavati | tathā ca śākhāntare śruyate | tasmād agnihotrasya yajñakrator eka ṛitvik (Tb. 2, 3, 6, 1) iti | tam adhvaryuṃ yajamānaḥ preshyati | he adhvaryav āhavanīyākhyaṃ vahnim uddhareti | jvalantam agniṃ gārhapatyād uddhara | tam prāñcam praṇīyāhavanīyasthāne nidhehīty arthaḥ | tathā cāśvalāyana āha | gārhapatyād āhavanīyaṃ jvalantam uddhared iti | uddharāhavanīyam ity amum praisham aparāhṇe sāyaṃkāle sūryasyāstamayāt prāg yajamāno brūyāt | evaṃ saty ahnā sarveṇāpi yad eva puṇyaṃ yajamānaḥ karoti tat sarvam prāṇ uddhṛitya bhayarahita āhavanīyasthāne nihitavān bhavati |

5. shoḍaśakalam | shoḍaśāvastham | te cāvasthāviśeshā raudraṃ gavīty ādinā vakshyante |

6. raudram | homadravyaṃ kshīraṃ gavi sad gośarīre yadā tishṭhati tadā raudradevatākaṃ veditavyam | upāvaśrishṭaṃ vatsena saṃśrishṭam prasnutaṃ yadā bhavati tadā vāyudevatākam | duhyamānatvadaśāyām aśvidevatākam | dugdhatvadaśāyāṃ somadevatākam | adhiśritam pākārtham agnau sthāpitaṃ varuṇadevatākam | samudayantam [1]) pātramadhye sthitvā saṃtāpavaśena samyag urdhvadaśāyām

1) samudayantam lesen alle Hss. samudanta, überwallend, nach

pūshadevatākam | vishyandamānam ūrdhvam udgatam pātrād bahir viśeshena syandanadaśāpannam maruddevatākam | bindumad budbudavad Viśveshām devānām sambandhi | sarogrihītam sārapracayabhāvāpannam mitradevatākam | udvāsitam agnisthānād bahir avasthāpitam dyāvāpṛithivīdevatākam | prakrāntam hotur haraṇāyopakrāntam savitṛidevatākam | hriyamāṇam homasthāne nīyamānam vishṇudevatākam | upasannam nītvā vedyām āsāditam bṛihaspatidevatākam | tena dravyeṇa yā pūrvāhutiḥ sāgnisambandhinī | uttarāhutis tu prajāpatisambandhinī | hutam homottarakālīnam indradevatākam | evam haviḥshoḍaśāvasthās tattaddevatāsambandhās ca darśitāḥ |

27.

1. athāgnihotre vaikalyanimittam praśnapurvakam prāyaścittam vidhīyate [1]) |

yasyāgnihotrī | agnihotrārtham sampāditā gaur agnihotrī | sā copāvasṛishṭā dohanārtham vatsena saṃyojitā |

10. yady u vai | yadi ca sarvam duhyamānam kshīram siktam bhūmau patitam syāt | tadānīm anyām kāṃcid gām āhuyānīya tām dugdhvā tadīyena kshīreṇa juhuyāt | yady anyāpi na labhyeta | tadānīm apy agnihotram na parityājyam | kiṃtv ā śraddhāyai hotavyam | āṇo 'trābhividhir arthaḥ | ā śraddhāyāḥ śraddhāsahitam sarvam vastujātam homayogyam hotavyam | ayam arthaḥ | dadhiyavāgvādīnām madhye yena kenāpi dravyeṇa hotavyam | sarvālābhe tv antataḥ śraddhām api juhuyāt | ahaṃ śraddhām juhomīti saṃkalpya śraddhāhomaḥ | agnihotrasya nityatvāt sarvātmanā parityāgo na yukta iti |

11. sarvam | viditvānushṭhātur asya purushasya sarvam api dravyam barhishyam | yajñayogyam | ataḥ sarvam dravyam anena homārtham parigṛihītam bhavati |

28.

1. yathā śraddhāhomaḥ pūrvam uktas tathā bhāvanārupo homo 'gnihotraprasaṅsārtham eva pradarśyate |

asau vā asya | asya bhāvanārupam yajñam kurvataḥ purushasyāsāv Āditya yūpasthānīyaḥ | pṛithivī vedisthānīyā | oshadhayo barhishsthānīyāḥ | vanaspataya idhmasthānīyāḥ | bhūmau vidyamānā apaḥ sarvā api saṃskṛitaprokshaṇīsthānīyāḥ | prāchyādidiśaḥ paridhisthānī-

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Āśvalāyana 2, 3, 8. In Tb. 2, 1, 7, wo die ganze Stelle wiederkehrt, steht dafür udanta. Ebenso bei Kātyāyana Śrautasūtra 25, 2, 3. Das Gopatha Br. 3, 12 hat samudvāntam.

1) Die ersten zehn Abschnitte kehren in 7, 3 wieder. Vgl. Āśvalāyana 3, 11.

yāḥ | īdṛiśī bhāvanaivāgnihotrahomaḥ | ittarasampattyabhāve 'py etādṛiśo vā homaḥ kartavyaḥ |

3. ubhayān | esha śraddhāhomasya kartā devān manushyāṅś cobhayavidhān viparyāsaṃ viparyasya dakshiṇāḥ kṛitvā nayati | ṛitvigbhyaḥ samarpayati | yatra devānāṃ dakshiṇārūpatvaṃ na tatra manushyāṇāṃ tadrūpatvam | yatra tu manushyāṇāṃ dakshiṇātvaṃ na tatra devānām iti viparyāsaḥ | anena viparyāsena deveshu manushyeshu ca dakshiṇātvasaṃkalpaḥ kartavyaḥ | na kevalaṃ devamanushyāṇām eva dakshiṇātvaṃ kiṃ tarhi yat kiṃcedaṃ jagad asti tat sarvam idaṃ śraddhāhomī homadakshiṇā nayati | sarvasmiñ jagati dakshiṇeyam iti saṃkalpaḥ kartavyaḥ |

4. manushyān | yeyaṃ śraddhāhome sāyamāhutis tayāhutyā tadāhutinimittaṃ devebhya ṛitviksthānīyebhyo manushyān gosuvarṇasthānīyān dakshiṇāḥ kṛitvā nayati | samarpayati | na kevalam manushyān kiṃtu yat kiṃcid idaṃ jagad asti tat sarvaṃ dakshiṇāḥ kṛitvā samarpayati | katham manushyāṇāṃ rātrau dakshiṇātvam iti | tad ucyate | ete manushyā yasmāt sāyaṃ devebhyo dakshiṇā nītās, tasmād rātrau pralīnāḥ svasvavyāpārarahitā nyokasa iva | nivṛittam okaḥ sthānaṃ gṛiharūpaṃ yeshāṃ te nyokasaḥ | madīyaṃ gṛiham ityabhimānarahitāḥ śere śerate | sushuptiṃ gachantīty arthaḥ | yathā ṛitvigbhyaḥ samarpitaṃ gavādikaṃ dakshiṇādravyam parādhīnam bhavaty, evaṃ rātrau manushyā devādhīnatvāt svasvavyāpāraksha-māḥ | tad idam pāravaśyaṃ dakshiṇātve liṅgam |

5. esha śraddhāhomī prātarāhutyā nimittabhūtayā manushyebhya ṛitviksthānīyebhyo devān gavādidravyasthānīyān dakshiṇāḥ kṛitvā samarpayati | yat kiṃcid idaṃ jagad asti tad api sarvaṃ dakshiṇātvena samarpayati | atas ta ete devā dakshiṇārūpeṇa manushyapāravaśyaṃ gatā vividānā ivotpatanti | svasvāmibhūtānām manushyāṇām abhiprāyaṃ viśeshena jānanta evodyogaṃ kurvanti | kiṃ kurvantaḥ | asya manushyasyādaḥ kāryam ahaṃ karishya ity, ado 'sya manushyasya samīpam ahaṃ gamishyāmīti vadantaḥ | ahani devā manushyaiḥ pūjyamānās tatsamīpaṃ gatvā tadīyam idam āyurārogyādirūpaṃ kāryaṃ karishyāma iti vadanto manushyādhīnā avatishṭhante | tad idaṃ devānāṃ dakshiṇātvam | athavā | ta eta iti vākyam manushyaparatvena yojanīyam | ta ete manushyāḥ prātaḥkāle nidrāpāravaśyam parityajya devatānugraharūpā dakshiṇā gṛihītvā vividānā iva viśeshena svasvakāryaṃ jānanta evotpatanti | śayanād uttishṭhanti | utthāya cāham idaṃ saṃdhyāvandanaṃ karishye, 'ham idaṃ rājagṛihaṃ gamishyāmīty evaṃ vadanto vartante | tad eva manushyāṇāṃ svātantryaṃ devatārūpadakshiṇāpratigrahasya liṅgam |

7. Agnaye | yeyam agnihotrasya sāyamāhutir agnidevatārthā, tayāgnihotrī gavāmayanasambaddham āśvinaśastram upākaroti | sā-

yaṃhomaḥ śastropakrama ity arthaḥ | asyāḥ sāyamāhuter Agnir devatā | āśvinaśastrasyādāv apy agnir hotā gṛihapatir iti mantre 'gniḥ śrutaḥ | tad idaṃ sādṛiśyam | tac cāhutirūpaṃ śastraṃ vāk pratigṛiṇāti | yathā śastrasya pratigara evam atra vākśabdaḥ prayujyate | tathāgnihotroddharaṇamantre vācā tvā hotreti vākśabdaḥ prayujyate | tad idam pratigarasadṛiśam | vāg-vāg iti vīpsā prayogabāhulyāpekshā | gavāmayanasya prāyaṇīyaṃ aho 'tirātrasaṃstham, atirātre cāśvinaṃ śastraṃ śasyate | tena sāyaṃhomasya gavāmayanaprārambhasādṛiśyam pratipāditam bhavati |

9. sāyamāhutim prāyaṇīyātirātrarūpeṇa praśasya prātarāhutiṃ gavāmayanagatamahāvratarūpeṇa praśaṅsati |

Ādityāya | ādityārthaṃ hūyamānā yeyam prātarāhutiḥ | tayaisho 'gnihotrī mahāvratākhyaṃ gavāmayanasyopāntimam ahaḥ prārabhate | tad id āsety ādityadevatākena mantreṇa tasminn ahani nishkevalyaśastraprārambhāt | tac cāhutirūpaṃ śastram prāṇaḥ pratigṛiṇāti | katham etad iti | tad ucyate | annam payo reto 'smāsv ity agnihotre bhakshaṇamantraḥ | tenānnam-annam ity ucyate | annaṃ ca prāṇatvena saṃstutam | annam prāṇam annam apānam āhuḥ (Tb. 2, 8, 8, 3) iti śruteḥ | annam-annam iti vīpsā prayogabāhulyāpekshā | tasmād asti mahāvratasya prātarāhutigatādityasambandhaḥ |

30.

9. sa vā eshaḥ | esha Ādityaḥ svayaṃ ekātithiḥ | yathā loke kaścid vaideśiko bandhurahitaḥ svayam eka evātithir bhutvā gṛiheshu gachaty, evaṃ sa esha Ādityo juhvatsv agnihotrishu prātaḥ samāgatya tishṭhati |

11. anenasam | purā kadācit saptarshīṇāṃ saṃvādaprasaṅge kaścit purusho bisastainyalakshaṇam apavādam prāpya tatparihārārtham ṛishīṇām agre śapathaṃ cakāra | tadīyaśapathoktirūpeyaṃ gāthā | bisāni padmamūlāni | teshām apahartā pratyavāyaparamparāṃ prāpnotu | pāparahite purushe bisavishayam apavādaṃ kṛitavato yaḥ pratyavāyaḥ, pāpinaḥ purushasya sambandhi pāpaṃ svīkurvato yaḥ pratyavāyaḥ | sāyaṃkāle gṛihe samāgachata ekātither vaideśikasyāparodhane yaḥ pratyavāyaḥ | seyam pratyavāyaparamparā bisastainye sati mama bhūyād ity evaṃ śapathaḥ | aksharārthas tu | sa prasiddho mādṛiśaḥ purushaḥ stenaś coro bhūtvā bisāny apajahāra cet | sa pumān anenasam pāparahitaṃ purushaṃ śrotriyam enasābhiśastāt | pāpenābhiśaṅsanam apavādaṃ kuryāt | tathaiva sa bisāpahāry enasvataḥ pāpayuktasya purushasya yad enaḥ pāpam asti tad apaharāt | svīkuryāt | tathā sa bisāpahārī sāyaṃkāle gṛihe samāgatam ekātithim aparuṇaddhi | bhojanam adattvā niḥsārayet | yadvā | agnihotrārthaṃ sāyaṃ samāgatam ekātithiṃ devam aparuṇaddhi | homarāhityena nirākuryāt |

32.

5. yadi vo yajñe | ṛiṅmantravaikalye gārhapatye bhūr iti mantraḥ | yajurmantravaikalye saty āgnīdhrīye dhishṇiye bhuva iti homaḥ | so 'yaṃ somayāge drashṭavyaḥ | haviryāge āgnīdhrīyābhāvād agnyādheyam agnihotraṃ darśapūrṇamāsāv āgrayaṇaṃ cāturmāsyāni dākshāyaṇayajñaḥ kauṇḍapāyināṃ ayanam | sautrāmaṇī saptamī vā | ta ete haviryajñāḥ | teshv āgnīdhrīyābhāvād anvāhāryapacane dakshiṇāgnau juhavātha | he devā yūyaṃ juhuta | sāmabhreshe svar ity āhavanīye homaḥ | yady avijñāto bhresho yadi vā vedatrayabhreshasamuccayaḥ | tatrobhayatrāpi bhūr bhuvaḥ svar ity etā vyāhṛitīḥ sarvā anudrutyoccāryāhavanīya eva juhuta |

6. etāni ha vai | yā etā vyāhṛitayaḥ santy etāni ha vai trīṇy eva vyāhṛitirūpāṇi vedāṅāṃ sambandhīny antaḥśleshaṇāni | antarbandhanasādhanāni | tatra dṛishṭānto 'bhidhīyate | yathā loke ātmanātmānaṃ saṃdadhyāt | ātmaśabdaḥ svarupamātravācitvāt sarvadravyaparaḥ | ekena dravyeṇa dravyāntaraṃ saṃdhīyate | etac Chandogair vispashṭam āmnātam | tad yathā lavaṇena suvarṇaṃ saṃdadhyāt suvarṇena rajatam rajatena trapu trapuṇā sīsaṃ sīsena lohaṃ lohena dāru dāru carmaṇā (Chāndogyopanishad 4, 17, 7) iti | kshārādinā suvarṇādīnāṃ saṃdhānaṃ suvarṇakārādishu prasiddham | tad etad abhipretyātmanāt mānaṃ saṃdadhyād ity uktam |

33.

1. vyāhṛitihomaprasaṅgena brahmā buddhisthaḥ | tasya tatkartṛitvāt | tathā cāśvalāyana āha | juhoti japatīti prāyaścitte brahmāṇam (1, 1, 16) iti | ataḥ praśnottarābhyām brahmatvaṃ nirṇetum upakramate |

tad āhuḥ | tat tatra prāyaścittaprasaṅge mahāvadā brahmavādina āhuḥ | codayanti | mahāntam praudhaṃ vedaṃ vadantīti mahāvadāḥ | plutis teshām praśaṅsārthā | yad yasmāt kāraṇād ṛig yajuḥ sāmeti hautrādhvaryavaudgātṛāṇāṃ karaṇāt trayī vedatrayarūpā vidyā vyārabdhā vivicya hautrādibhiḥ svīkṛitā bhavati | atharvavedaś ca nātra miśrayituṃ śakyate | āhavanīyādikartavyasya tatrābhāvāt | atha tasmāt kāraṇāt kena sādhanena brahmatvaṃ kriyata iti codyam | tasya trayyā vedatrayarūpayā vidyayā brahmatvaṃ kartavyam ity uttaram pratibrūyāt | ata eva sampradāyavida āhuḥ | atharvakshetravān brahmā vedeshv anyeshu bhāgavān | tasmād brahmāṇam brahmishṭham iti hy āraṇyake (Aitareyāraṇyaka 3, 2, 3) śrutam iti |

2. brahmaṇo manasā vaikalyarāhityānusaṃdhānaṃ vidhatte |

ayaṃ vai | yo 'yaṃ vāyuḥ pavate 'ntarikshe saṃcarati | ayam eva yajñasvarūpaḥ | vāyusadṛiśo yajñaḥ | yathā vāyoḥ saṃcāramārgās,

tathā tasya yajñasya vāk ca manaṣ ca vartanyau pravṛittimārgau | yasmād vācā mantrarūpayā manasā ca prayogānusaṃdhātrā yajño vartate tasmād ubhau mārgau | tatra vāg iyaṃ vai, bhumisvarupaiva | manas tv adaḥ, svargarūpam | tat tathā sati vāgrūpayā trayyā vidyayā hotrādayo rathasthānīyasya yajñasyaikam paksham bhāgaṃ saṃskurvanti | samyak sampādayanti | brahmā manasaiva saṃskaroti | samyak sampādayati | anyam bhāgam iti ṣeshaḥ | hotrādibhir vācānushṭhīyamāneshv aṅgeshu vaikalyarāhityam manasā brahmānusaṃdadhyād ity arthaḥ | Chandogāṣ caitam artham āmananti | esha eva yajñas, tasya manaṣ ca vāk ca vartanī | tayor anyatarām manasā saṃskaroti brahmā, vācā hotādhvaryur utgātānyatarām (Chāndogyopanishad 4, 16, 1) iti |

Pañcikā VI.

1.

1. brahmaṇaḥ kartavyavidhānena grāvastud buddhisthaḥ | tasyāgnishṭome kartavyaṃ vidhātum upākhyānam āha |

devā ha vai | purā kadācid devāḥ sarvacarunāmake deṣaviṣeshe satraṃ kiṃcid anushṭhitavantaḥ | te devās tena satreṇa svakīyam pāpmānaṃ dāridryahetuṃ nāpajaghnire | na nāśitavantaḥ |

3. sa ha sma | sa ha so 'rbudākhyaḥ sarpadeho maharshir yena mārgeṇopodasarpat, tatsamīpam prati bilād udgamyāgachat | tad dha tasminn eva deṣa etarhīdānīm apy Arbudodāsarpaṇīty anena nāmadheyena yuktā prapan mārgo 'sti | prapadyate gamyate 'nayeti prapat |

5. tad yad asyānyābhiḥ | tasmāt kāraṇād Arbudasya mantrasūktam anyābhir ṛigbhir ā pyāyasvetyādibhir abhishṭavakāle sampṛiktaṃ kuryuḥ |

2.

6. aksharaṣā3ḥ | kim pratyaksharam avasānam, utāksharacatushṭaye 'vasānam, uta pāde-pāde 'vasānam, āho svid ardharce 'vasānam, athavā kṛitsnāyām ṛicy avasānam iti saṃśayaḥ | yady ṛikṣa iti pakshaḥ syāt tan nāvakalpate | na sambhavati | adhyayanavaiparītyaprasaṅgāt | adhyayanakāle 'rdharce 'vasānaṃ kurvanti na tu kṛitsnām ṛicam madhye 'vasānarahitām paṭhanti | pādāvasānapakshe 'pi sa eva doshaḥ | ekaikāksharacaturaksharapakshayor doshāntaram apy asti | tathā pakshadvayāṅgīkāre chandāṅsi vilupyeran | kathaṃ vilopa iti | tad ucyate | tathā saty aksharāvasānapakshe bahūny aksharāṇi hīyeran | vinaśyeyuḥ | saṃhitākālīnasya dvitvāder abhāvāt | tataṣ cha-

ndobhanīgaḥ | ardharcapakshe yathādhyayanam evābhishṭavān na ko 'pi doshaḥ | tasmād ayam eva pakshaḥ siddhāntaḥ |

3.

1. grāvastuta ṛitvijaḥ kartavyam abhidhāya subrahmaṇyākhyasya ṛitvijaḥ kartavyaṃ nirūpayati |

vāg vai | subrahmaṇyāśabdenendrā gacha hariva ā gacha (Lāṭyāyana 1, 3, 1) ityādir nigada ucyate | sā ca subrahmaṇyā vāg eva śabdarūpaiva satī dhenusadṛiśī | tasyāḥ subrahmaṇyāyā dhenoḥ somo rājā vatsasthānīyaḥ | tasmāt somakrayād ūrdhvam ṛitvijas tattatprayogeshu subrahmaṇyām āhvayeyuḥ | uktanigadam paṭheyur ity arthaḥ |

5. tad āhuḥ | adhvaryuhotṛiprabhṛitayaḥ sarve 'py ṛitvijo vedimadhya evārtvijyaṃ kurvanti | veder bahirbhāge subrahmaṇyākhyena ṛitvijā hūyate | tathā sati kena prakāreṇāsya subrahmaṇyānāmna ṛitvijo vedimadhya ārtvijyaṃ kṛitaṃ syād iti praśnaḥ | tasyedam uttaram | vedeḥ sakāśād utkaram uddhartavyam pāñsum utkiranty, uddhṛitya bahirdeśaṃ veder uttarabhāge prakshipanti | tatra kṛitaṃ subrahmaṇyāhvānaṃ vedimadhya eva kṛitam bhavet | yasmād eva kāraṇād ayaṃ subrahmaṇyotkaradeśe tishṭhan subrahmaṇyām āhvayati, tena kāraṇenety uttaravādino vacanam |

6. teshāṃ yaḥ | teshām ṛishīṇām madhye yo varshishṭho 'tiśayena vṛiddha āsīt, tam praty evam abruvan | he maharshe subrahmaṇyām āhvaya | no 'smākam madhye tvam eva nedishṭhād vayovṛiddhatvena devalokaprāpteḥ pratyāsannatve saty antikatamād devān hvayishyasi | āhvātuṃ samartho 'si | evam ṛishibhir uktatvād atrāpy utkaradeśe tishṭhantaṃ subrahmaṇyāhvānakartāram enaṃ varshishṭham ovātiśayena vṛiddham eva kurvanti |

8. upāñśu | pātnīvatākhyo yo grahaviśeshas, tasya mantre upāñśu śanair uccāryāgnīdhro yajet |

9. nānuvashaṭkaroti | sarvatra graheshu vashaṭkārānuvashaṭkārābhyāṃ hūyate | atra tu pātnīvatagrahe vashaṭkārahoma eka eva na tv itaraḥ | tatra hetuḥ saṃsthā vā ityādiḥ | yo 'yam anuvashaṭkāro 'sti so 'yaṃ saṃsthā vai | grahasya samāptir eva | tathā sati sa pātnīvatagraharūpaṃ reto net saṃsthāpayāni | sarvathā samāptiṃ na karavāṇīty abhipretya tatsamāpter bhīto bhavet | asaṃsthitam asamāptam anuparataṃ retasaḥ secanam apatyotpattyā samṛiddham bhavati | tasmād eva nānuvashaṭkuryāt | tathā ca yajñagāthām paṭhanti | ṛituyājān dvidevatyān yaś ca pātnīvato grahaḥ | ādityagrahasāvitrau tān sma mānuvashaṭkṛithāḥ (Āśvalāyana 5, 5, 21) iti |

10. neshṭur upasthe | yo 'yam āgnīdhraḥ pātnīvataṃ yajati, so 'yam neshṭur upasthe samīpa āsīnaḥ śesham bhakshayet | neshṭṛināmaka ṛitvik patnībhājanaṃ vai, patnīsthānīyaḥ | neshṭaḥ patnīm

udānaya (Ts. 6, 5, 8, 6) ity eva neshṭṛipatnyor ānayanadvārā sambandhaśravaṇāt | atas tatsamīpe bhakshaṇe saty agnirūpa āgnīdhraḥ patnīshu retaḥ sthāpayati | tac ca prajananāya sampadyate | tat tenānushṭhānena yajamāno 'py Agninaivāgnyanugraheṇaiva patnīshu retaḥ sthāpayati | tad api prajātyai sampadyate |

12. dakshiṇāḥ | dakshiṇāsu nītāsu tā dakshiṇā anu paścāt subrahmaṇyā saṃtishṭhate | samāpyate |

4.

1. grāvastutsubrahmaṇyākhyayor ṛitvijoḥ kartavyam uktvā maitrāvaruṇabrāhmaṇāccha̱ṃsyachāvākanāmnāṃ hotrakāṇāṃ śastraṃ vidhātum ākhyāyikām āha | devā vai etc.

maitrāvaruṇam | tasmād apasāraṇārtham mitrāvaruṇadevatākaṃ śastram ā no mitrāvaruṇetyādikam maitrāvaruṇākhya ṛitvik prātaḥsavane śaṃset |

2. aindram | ā yāhi sushumā hi ta ityādikam indradevatākaṃ śastram |

3. aindrāgnam | indrāgnī ā gataṃ sutam ityādikam aindrāgnaṃ śastram |

5.

1. atha teshāṃ hotrakāṇām ahargaṇeshu śastreshu prakāraviśeshaṃ vidhatte |

stotriyam | pṛishṭhyashaḍahādishv ahargaṇeshu bahūny ahāni vidyante | teshu prātaḥsavane dvitīyasyāhno yaḥ stotriyas tṛicas, taṃ tṛicam prathame 'hani stotriyasya tṛicasyānurūpaṃ kuryuḥ | sāmagā yasmiṃs tṛice stotraṃ kurvanti sa tṛicaḥ stotriyaḥ | tasya stotriyasya yasya chandodevatādinā sadṛiśo 'nyo yas tṛicaḥ so 'nurūpaḥ | tathā sati sarveshv ahassv ekaikasmiṃs tṛice sāmagāḥ stotraṃ kurvanti | te sarve tṛicāḥ stotriyāḥ | tatra sarvatrottaradinagataṃ stotriyam pūrvadine stotriyasyānantarabhāvinam anurūpaṃ kuryāt | ayaṃ ca niyamo hotrakāṇāṃ śastreshu prātaḥsavane drashṭavyaḥ | evam saty uttaram ahar eva pūrvasyāhno 'nurūpaṃ kurvanti | tat tathā saty avareṇaivātītenaiva pūrveṇāhnāparam uttaram ahar abhimukhīkṛityārabhante | upakramante || mādhyaṃdinasavane 'py asya nyāyasya prasaktau taṃ nishedhati |

2. atha tathā | atha prātaḥsavanānantaram mādhyaṃdine tathā na | tena pūrvoktaprakāreṇa na kuryād iti śeshaḥ | tatra hetuḥ | śrīr vai pṛishṭhānīti | yāni mādhyaṃdinasavane pṛishṭhastotrāṇi tāni śrīr vai | sampadrūpāṇy eva | śrīrūpatvena sāmagaiḥ stutatvāt | na hi śrīrūpāṇāṃ svatantrāṇām anyānuvṛittilakshaṇam anurūpatvaṃ yuktam | tasmāt tāni pṛishṭhastotrāṇi tasmai tasmin mādhyaṃdine savane na tatsthānāni | prātaḥsavanasthānāni na bhavanti | tatsadṛi-

ṣāni na bhavantīty arthaḥ | prātaḥsavane hy uttaradinagataṃ stotriyam pūrvadinagatastotriyasyānurūpaṃ kurvanti | yad yasmād kāraṇād atrāpi tathā kuryus, tādṛiśaṃ kāraṇaṃ nāsti | tulyachandastvādīnām abhāvāt | tasmāt pṛishṭhastotrāṇām pūrvottaradineshu sādṛiśyābhavāt prātaḥsavananyāyo 'tra na ghaṭate || mādhyaṃdinasavananyāyaṃ tṛitīyasavane 'tidiśati |.

3. tayaiva vibhaktyā | vibhaktiśabdaḥ prakāravācī | tenaiva mādhyaṃdinoktaprakāreṇa tṛitīyasavane 'py uttaradinagataṃ stotriyam purvadinagatasya stotriyasyānurūpaṃ na kurvanti |

6.

1. athātaḥ | atha stotriyānurūpānantaraṃ yasmāc chastrasyottarabhāvina ārambho yukto, 'to 'smāt kāraṇād ārambhaṇīyā ṛico vidhīyante | evakāro 'hargaṇeshu codakaprāptāyā ṛico vyāvṛittyarthaḥ |

7.

1. hotrakāṇāṃ śastrārambhaṇasādhanabhūtā ṛico vidhāya samāptisādhanabhūtā ṛico vidhatte |·

athātaḥ | atha śastraprārambhānantaraṃ yasmāt paridhānaṃ samāpanam apekshitaṃ, tasmāt paridhānīyā ṛico vidhīyante | evakāraḥ prakṛitavyāvṛittyarthaḥ |

3. vivattṛicam | yasmiṅs tṛice vy antariksham ity ṛig eshā śrūyate so 'yaṃ viśabdatvād vivattṛicaśabdenābhidhīyate | tena tṛicena sādhyo yaḥ svargo lokas tam etayā vy antariksham ity ṛicā yajamānebhyo vivṛiṇoti | vivṛitadvāraṃ karoti |

5. sishāsavaḥ | ye dikshitāḥ santi te sishāsavo labdhukāmāḥ phalārthinaḥ | tasmāt kāraṇād ṛig eshā valavatī valanāmakāsurabhedapratipādikā kartavyā bhavati | yady apīyam ṛik paridhānīyā na bhavati, tathāpy etadādike tṛice 'ntimāyā ṛicaḥ paridhānīyātvāt tatpradarśanāya tṛica upakrāntaḥ |

6. ud gāḥ | ayam arthaḥ śākhāntare vispashṭam āmnāyate | Indro Valasya bilam apaurṇot sa ya uttamaḥ paśur āsīt, tam pṛishṭham prati saṃgṛihyodakhidat. taṃ sahasram paśavo 'nūdāyan, sa unnato 'bhavat (Ts. 2, 1, 5, 1) iti |

8.

1. ubhayyaḥ | hotrakāṇām maitrāvaruṇabrāhmaṇācchaṅsyachāvākānāṃ savanadvaye paridhānīyā dvividhā bhavanti | katham iti | tad ucyate | ahnā ahargaṇeshu vihitāḥ | aikāhikā ekāhe prakṛitirūpe vihitāḥ | ity evaṃ dvaividhyam || tatra hotrakaviśeshasya paridhānīyāviśeshaṃ darśayati |

2. tata aikāhikābhiḥ | tatas tāsūbhayavidhāsu maitrāvaruṇā-

khya ṛitvig aikāhikābhir eva paridadhyāt | te syāma deva varuṇeti prakṛitau prātaḥsavane maitrāvaruṇasya paridhānīyā vihitā | mādhyaṃdinasavane nū shṭuta indra nū gṛiṇāna ity eshā vihitā | ahīne vikṛitirūpe 'pi savanadvaye tad eva paridhānīyādvayam maitrāvaruṇasya draṣhṭavyam | katham iti | tad ucyate | ahargaṇasya prātaḥsavane hi maitrāvaruṇasya prati vāṃ sura udita ity asya paryāyatricasyāntyā te syāma deva varuṇety eshā paridhānīyā | aikāhikāpi saiva paridhānīyā bhavati | tathā hi | prakṛitau maitrāvaruṇasya pra mitrayor varuṇayor iti navā yātam mitrāvaruṇeti yājyā (5, 10, 28) iti Sūtrakāravacanān navānām antyā saivety aikāhikābhir eva maitrāvaruṇaḥ paridadhātīty etad upapannam bhavati | tathā mādhyaṃdinasavane 'py ā satyo yātv ity ahīnasūktam (6, 18, 5) iti vakshyati | yāhīnasūktāntyā sāhīnasya tatra paridhānīyā | ahīnasūktāntaṃ hi mādhyaṃdinasavane maitrāvaruṇaśastram | tasya nū shṭuta indra nū gṛiṇāna ity eshāntyā, tathā prakṛitāv api saiva paridhānīyā | tathā hi | kayā naś citra ā bhuvat, kayā tvaṃ na ūtyā, kas tam indra tvāvasuṃ, sadyo ha jāta, evā tvām indroṣanu u shu ṇaḥ sumanā upāka iti yājyā (5, 16, 1) iti Sūtrakāravacanād, evā tvām indra vajrinn atrety etasyaikādaśarcasyāntyā nū shṭuta indra nū gṛiṇāna ity eshaiveti maitrāvaruṇasya prātaḥsavane mādhyaṃdinasavane caikāhikābhiḥ paridhānam upapannam bhavati | aikāhikābhir evety evakāro 'nyatra śaṅkāvyāvṛittyarthaḥ | yā aikāhikāḥ paridhānīyās tā eva cāhargaṇe maitrāvaruṇasya paridhānīyā na tv anyā ity arthaḥ | yady api maitrāvaruṇasya prakṛitau savanayor ubhayor dve eva paridhānīye, tathāpi prayogabahutvāpeksham aikāhikābhir iti bahuvacanam | tena maitrāvaruṇasya prakṛitivikṛityoḥ paridhānīyābhedarāhityenāyam maitrāvaruṇo 'smāl lokāt kadācid api na pracyavate || maitrāvaruṇasya prakṛitivikṛityoḥ paridhānīyām ekām uktvāchāvākasya prakṛitivilakshaṇaṃ savanadvaye paridhānīyādvayaṃ darśayati |

3. ahīnābhiḥ | yo 'yam achāvākaḥ so 'yam ahīnagatābhir ṛigbhiḥ paridadhyān, na tv aikāhikābhiḥ | tathā hi | āhaṃ sarasvatīvator iti pūrvasmin khaṇḍe vihitatvāt, prātaḥsavana eshābharganasambandhinī paridhānīyā | aikāhike tu gomad dhiraṇyavad ity eshaiva paridhānīyā | mādhyaṃdine 'chāvākasya nūnaṃ sā ta ity ahargaṇagatā paridhānīyā | ekāhe tu śunaṃ huvemeti mādhyaṃdine paridhānīyā | evaṃ saty achāvākasyaikāhikaparidhānīyāparityāgenoparitanasyāhargaṇasya sambandhinyāḥ paridhānīyāyāḥ svīkāra uparitanasvargalokaprāptyai sampadyate |

4. ubhayībhiḥ | yo 'yam brāhmaṇācchaṅsī so 'yam ubhayavidhābhir aikāhikābhir ahīnagatābhiś ca ṛigbhiḥ paridadhyāt | prātaḥsavane prakṛitau sa na indraḥ śivaḥ sakheti paridhānīyā | vikṛitau tv indreṇa rocanā diva iti purvakhaṇḍe 'bhihitā | mādhyaṃdinasavane

prakṛitau vikṛitau ca eved indraṃ vṛishaṇaṃ vajrabāhum ity ekaiva paridhānīyā | evaṃ ca saty asya brāhmaṇācchaṅsinaḥ prātaḥsavane 'chāvākasāmyam, mādhyaṃdine savane maitrāvaruṇasāmyaṃ sampannam | tene tenaivaikāhikāhīnatobhayavidhasaṅsanenaiva sa brāhmaṇācchaṅsī bhūlokasvargalokāv ubhāv api vyanvārabhamāṇo spṛiśaun eti | gachati | vartata ity arthaḥ | prātaḥsavane prakṛitivikṛityoḥ paridhānīyāvilakshaṇatvāl lokadvayasya pṛithag eva sparśaḥ | mādhyaṃdinasavane prakṛitivikṛityoḥ paridhānīyaikyāl lokadvayasya saha sparśaḥ | ity evaṃ vividhasparśo vyanvārambhaṇaśabdena vivakshitaḥ | atho api cāyam brāhmaṇācchaṅsī maitrāvaruṇaṃ cāchāvākaṃ cobhāv ṛitvijau vyanvārabhamāṇa eti | vividham upaspṛiśan vartate | katham iti | tad ucyate | yathā maitrāvaruṇasya prakṛitivikṛityoḥ paridhānīyaikyaṃ, tathā brāhmaṇācchaṅsino 'pi mādhyaṃdinasavane tadaikyam | yathāchāvākasya prakṛitivikṛityoḥ paridhānīyāvailakshaṇyam, evam brāhmaṇācchaṅsinaḥ prātaḥsavane tadvailakshaṇyam iti | maitrāvaruṇāchāvākavishayo 'yaṃ vividhasparśaḥ | tathaivāhīnaikāhavishaye 'pi vividhasparśa ūhanīyaḥ | katham iti | tad ucyate | prātaḥsavane 'hīnaikāhayor vailakshaṇyena sparśaḥ | mādhyaṃdine savane sādṛiśyena sparśaḥ | ity ubhayavidhatvam | tathā saṃvatsaraṃ gavāmayanamūlaprakṛitipūrvam agnishṭomaṃ ca vividhaṃ spṛiśati | abhīnaikāhasparśavad etadubhayasparśasya yojanīyatvāt || itthaṃ hotrakāṇāṃ savanadvayagatāḥ paridhānīyāḥ praśasya tṛitīyasavanagatāḥ paridhānīyāḥ praśaṅsati |

5. atha tataḥ | ekāhe mūlaprakṛitau jyotishṭomo hotrakāṇāṃ yā eva paridhānīyās, tā eva tṛitīyasavane drashṭavyāḥ | tathā hi | ā vāṃ rājānāv iti nityam aikāhikam (Āśvalāyana 8, 2, 16) iti vacanān maitrāvaruṇasyā vām rājānāv iti sūktasyāntyā paridhānīyā bhavati | tathā brāhmaṇācchaṅsino 'chā ma indram iti nityam aikāhikam (8, 3, 34) iti vacanād achā ma indram iti sūktasyāntyā paridhānīyā bhavati | tathāchāvākasya ṛitur janitrīti nityāny aikāhikāni (8, 4, 3) iti vacanāt saṃ vāṃ karmaṇeti sūktasyāntyā paridhānīyā bhavati | yo 'yam ekāhaḥ sa mūlaprakṛititvāt pratishṭhā | sarvāsāṃ vikṛitīnām ādhāraḥ | atas tenaikāhikaparidhānīyāśaṅsanena yajñam antato 'vasānakāle pratishṭhāyāṃ sarvādhāre pratishṭhāpayanti || itthaṃ paridhānīyāḥ praśasya prātaḥsavanagatānāṃ yājyādīnām madhye 'vasānābhāvaṃ vidhatte |

6. anavānam | anavānam anucchvāso madhye yathā bhavati tathā yājyām paṭhet || stomavṛiddhau niyamaviśeshaṃ vidhatte |

7. ekāṃ dve | trivṛitpañcadaśasaptadaśaikaviṃśatriṇavatrayastriṃśādayaḥ stomā vihitāḥ | vihitasya saptadaśastomasya vivṛiddhyāshṭādaśādistomā nishpādyante | tathā vihitasyaikaviṃśasya vivṛiddhyā dvāviṃśādayaḥ stomāḥ sampadyante | anenaiva dṛishṭāntena śaṅsane

'py ādhikyam prasaktam | yathā vāva stotram evaṃ śastram iti nyāyāt | stome [1]) vardhamāne sati tāṃ stomagatām ṛiksaṃkhyām atikramya śaṅsanam atiśaṅsanam | tad yadā kriyate tadānīm ekasyā dvayor vā ṛicor abhyanujñāne tadadhikānām ṛicām apavādaḥ [2]) | aksharārthas tu | yadā stomam atiśaṅset, stomasaṃkhyām atikramya śaṅsanaṃ kuryāt | tadānīm ekāṃ dve vānatikramya śaṅset | kiṃtv ekayaiva dvābhyām eva vātiśaṅset | tathā ca Sutrakāra āha | atiśaṅsanam ekayā dvābhyāṃ vā prātaḥsavane (7, 12, 3) iti | tato 'dhikānāṃ śaṅsanābhāve yuktir dṛishṭāntamukhenocyate | tatrāyaṃ dṛishṭānto 'vagantavyaḥ | yathā loke 'bhiheshate ghāsārtham ābhimukhyena heshāśabdaṃ kurvate, yathā vā pipāsate 'tyantaṃ tṛishārtāya purushāyānnādyam pānīyaṃ ca kshipram prayachet | tādṛig eva tad ṛigbāhulyābhāvenātiśaṅsanam | atho api ca kshipram eva devebhyaḥ somapānarūpam annādyam prayachānīty abhipretya ṛigbāhulyena vilambam akṛitvaikayā dvābhyāṃ vātiśaṅsanaṃ kuryāt | tathā sati kshipraṃ śīghram evāsmiṅl loke pratishṭhito bhavati || savanāntarayor uktavaiparītyaṃ vidhatte |

8. aparimitābhiḥ | iyatya evety evaṃniyamarahitābhir atiśaṅsanaṃ savanadvaye kuryāt | svargalokasyeyattārahitatvāt prāptyartham idam atiśaṅsanaṃ sampadyate || yatrātiśaṅsanaṃ kartavyam bhavati tatra tadartham ṛicām āgamanaṃ kartavyam | tāsām ṛicāṃ deśaviśeshaṃ darśayati |

9. kāmam | aharganeshu vartamānadināt pūrvedyur maitrāvaruṇādayo hotrakā yat sūktaṃ śaṅseyus, tad eva sūktam paredyur hotā kāmam aviśaṅkayaiva śaṅset | yadi hotur atiśaṅsanam prasaktaṃ, tadānīm pūrvedyur hotrakaiḥ śastāt sūktād ṛica ānetavyāḥ | yadi tu hotrakāṇām atiśaṅsanam prasaktaṃ, tadānīm pūrvedyur hotā yat sūktaṃ śaṅsati, tasmāt sūktād dhotrakair apekshitā ṛica ānetavyāḥ |

9.

1. ā tvā | yadā camasā unnīyante somena pūryante | tadānīm adhvaryuṇā preshito maitrāvaruṇa ā tvā vahantv iti suktam anubrūyāt |

2. aindrīḥ | indra tvā sūracakshasa, indraṃ sukhatame ratha iti śravaṇād indradevatākā ṛicaḥ | somayāgaś cendradevatākaḥ | atas tatra tā yujyante |

4. nava nyūnāḥ | mādhyaṃdinasavane daśasaṃkhyākā vakshyante | tāṃ saṃkhyām apekshya yā navasaṃkhyākās tā ekayarcā

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1) Vor stome steht in den Hss. sa tatra prākṛitāḥ stomāḥ |

2) apavādaḥ von mir zugefügt.

nyūnāḥ | loke 'pi svalpe garbhadhāraṇasthāne retaḥ sicyate | ato nyūnatvam atra yuktam || atha mādhyaṃdine savane 'sāvi devaṃ goṛijīkam andha ity etatsuktagatā daśasaṃkhyākā ṛico vidhatte |

6. tṛitīyasavana ihopa yāta śavaso napāta ity etatsūktagatā navasaṃkhyākā ṛico vidhatte |

nava | pūrvavad daśasaṃkhyāpekshayātra nyūnatvam | loke hi nyūnād alpād yonidvārāt prauḍhāḥ prajā utpadyante | ato garbhotpādanārtham mantranyūnatvaṃ yuktam || eteshu sūkteshu matadvayam asti | sampūrṇasuktānuvacanam ity ekam matam ⌈ pratisūktaṃ saptānām evarcām anuvacanam iti dvitīyam matam | tatra prathamam matam praśaṅsati |

7. tad yat | kevalaśabdaḥ sampurṇavācī | tadanuvacanena sampūrṇagarbham prāptaṃ yajamānam eva yajñarūpād devayonyai devasambandhiyonisthānād utpādayati | ataḥ sampūrṇānuvacanaṃ yuktam |

10. navabhiḥ | prathamasuktagatābhir navabhir ṛigbhir maitrāvaruṇa etaṃ yajamānam bhūlokād antarikshalokam abhilakshya nayati | dvitīyasūktagatābhir daśabhir ṛigbhir antarikshalokād amuṃ lokaṃ nākapṛishṭhākhyaṃ lokam abhilakshya nayati | antarikshasya samīpavartī svargābhāso nākapṛishṭhākhyo lokaḥ | sa ca pravṛiddhād antarikshāj jyeshṭho 'tipravṛiddhaḥ | taṃ daśabhiḥ prāpya tasmān nākapṛishṭhākhyād amushmāt svargāl lokād uparitanam bahubhogayuktaṃ svargaṃ lokaṃ tṛitīyasūktagatābhir navabhir ṛigbhir yajamānam abhivahati |

11.

5. atha tāḥ prasthitayājyā vidhatte |

te vai khalu | te hotrādayaḥ saptartvijaḥ sarve 'pi mādhyaṃdine savane prasthitasomānāṃ sambandhinībhiḥ pratyakshāt pratyakshena pathyamānenaivendraśabdena prayuktābhir indradevatākābhir ṛigbhir yajeyuḥ || teshu saptasv ṛitvikshu madhye hotṛimaitrāvaruṇabrāhmaṇācchaṅsināṃ trayāṇāṃ sambandhinīshu yājyāsu na kevalam aindratvaṃ, kiṃtv abhitṛiṇṇavattvam aparaṃ viśeshaṃ darśayati | abhitṛiṇṇavatībhir etc.

12.

5. dhītarasam | yad etat tṛitīyasavanaṃ tad etad dhītarasam | tadīyo raso gāyatryā pītaḥ | somāharaṇakāle padbhyaṃ savanadvayam mukhena tṛitīyasavanaṃ gṛihītvā tatratyaṃ rasaṃ gāyatrī pītavatī | 3, 27 | tathā cānyatra śrūyate | padbhyāṃ dve savane samagṛibhṇān mukhenaikam. yan mukhena samagṛibhṇāt tad adhayat, tasmād dve savane śukravatīḥ: prātaḥsavanaṃ ca mādhyaṃdinaṃ ca. tasmāt tṛi-

tīyasavana ṛijīsham abhi shuṇvanti, dhītam iva hi manyante (Ts. 6, 1, 6, 4) iti |

7. indrāvaruṇā | indrāvaruṇety asyām yājyāyām yuvo ratha ity asmin pāde devavītaya iti padaṃ vidyate | devānāṃ vītiḥ prāptir devavītir iti tasya samāsaḥ | tasya samāse shashṭhībahuvacanāntena ṣabdena bahūny eva rūpāṇi pratīyante | tatra bahutvam Ṛibhūṇāṃ svarūpam | manushyarūpāṇām ṛibhuṣabdavācyānām bahutvāt | ṛibhuṣadbhāvād indraṣabdasya ca sākshāc chravaṇād iyam aindrārbhavī |

15. jagatprāsāhāḥ | jagacchabdena jagatīchando 'bhidhīyate | prāsāhaṣabdo bāhulyavācī | jagatyaḥ prāsāhā bahulā yāsūktāsu prasthitayājyāsu tā jagatprāsāhāḥ | tṛitīyasavanaṃ ca jāgatam iti prasiddham | ato yad u yad eva jagatībāhulyaṃ, tena tṛitīyasavanasya samṛiddhir bhavati |

13.

1. athāha | hotrakāṇāṃ yājyākathanānantaraṃ kaṣcid brahmavādī codyam āha | hotrakāṇāṃ kriyā hotṛāṣabdena vivakshitāḥ | tāsv anyāḥ kācit kriyā ukthinyaḥ ṣastrayuktāḥ | anyā itarāḥ kriyā anukthāḥ ṣastrarahitāḥ | maitrāvaruṇo brāhmaṇācchaṅsy achāvāka ity eteshāṃ trayāṇāṃ ṣastrasadbhāvād etadīyāḥ kriyā ukthinyaḥ | neshṭṛipotṛādīnāṃ ṣastrarāhityāt tadīyāḥ kriyā anukthāḥ | evaṃ vaishamye spashṭe saty asya yajūasya yajamānasya vā sambandhinya etā hotṛāḥ sarvā ukthinyaḥ ṣastrayuktā bhūtvā samā vaishamyarahitā ata eva samṛiddhāḥ sampūrṇāḥ katham bhavantīti codyam | tasyottaram āha |

2. yad evaināḥ | yad eva yasmād eva kāraṇād enā maitrāvaruṇādikriyāḥ potṛineshṭṛādikriyāṣ ca sampragīrya sambhūya prakarsheṇoktvā hotrā iti ṣabdena yājūikā ācakshate, tena samāḥ | yathā loke chatrayuktās tadrahitāṣ ca sambhūya chatriṇa ity ekainaiva ṣabdena vyavahriyante | evam atrāpi ṣastrayuktā maitrāvaruṇādayaḥ ṣastrarahitāḥ potṛineshṭṛādayaṣ ca sambhūyaikainaiva hotrāṣabdena vyavahriyante | ataḥ ṣastribhiḥ samabhivyāhārād aṣastriṇām apy upacāritaṃ ṣastritvam | tena hotrakaṣabdavyavahāraikyena samā bhavanti || na caitāvatā svābhāvikaṃ ṣastritvāṣastritvavaishamyam apagachati | tad etad vaishamyaṃ darṣayati | yad ukthinyaḥ etc.

6. yad eva mādhyaṃdine | maitrāvaruṇasya sadyo ha jāto vṛishabhaḥ kanīna ity ekaṃ sūktam, evā tvām indra vajrinn iti dvitīyam | brāhmaṇācchaṅsina indraḥ pūrbhid ity ekaṃ sūktam, ud u brahmāṇīti dvitīyam | achāvākasya bhūya id ity ekam, imām u shv iti dvitīyam | evam ete trayo mādhyaṃdine savane pratyekaṃ dve dve sūkte ṣaṅsanti | tatraikam mādhyaṃdinasavanārthaṃ dvitīyaṃ tu tṛitīyasavanārtham ity upacāreya tatrāpi ṣaṃsanaṃ sidhyatīty uttaram brūyāt |

7. athāha | atha tṛitīyasavane śaṁsanasampādanānantaram punar api brahmavādī codyāntaram āha | yad yasmāt kāraṇād dhotā | dve ukthe śastre yasyāsau dvyukthaḥ | prātaḥsavana ājyapraüge dve, mādhyaṁdinasavane marutvatīyanishkevalye dve, tṛitīyasavane vaiśvadevāgnimārute dve | evaṁ sthite hotṛidṛishṭāntena hotrakāṇām apy ukthadvayopetatvam apekshitam | na cokthadvayaṁ vihitam asti | atas tat kena prakāreṇa sidhyatīti codyam | tatrottaram āha |

8. yad eva | prasthitayājyāṇām śrūyamāṇadevatayā sampādyamānadevatayā ca dvidevatyatvam | tādṛiśībhir ṛigbhir yasmād yajanti tena dviśastratvam | tatraikā devatā yājyārthetarā dvitīyā śastrārthety evam uttaram brūyāt |

14.

2. ājyam | hotuḥ prātaḥsavane yat prathamam ājyaśastraṁ tad evāgnīdhrīyāyā āgnīdhreṇa kriyamāṇāyāḥ kriyāyā ukthaṁ śastram | evam marutvatīyavaiśvadevayor api yojyam | tathā sati tā evaitā hotrā hotrakāṇāṁ kriyā evam uktena prakāreṇa nyaṅgās tattaccihnā eva bhavanti | Agnim āgnīdhro yajaty, ājyaśastraṁ cāgneyam | potā Maruto yajati, marutvatīye ca mārutāni sūktāni śaṁsati | agne patnīr ihā vaheti neshṭā yajati, tatra devānām uṣatīr ity atra devānām iti śravaṇam asti | evaṁ trayāṇām apy āgnīdhrapotṛineshṭṛiṇām āgneyatvamārutatvavaiśvadevatvacihnāni vidyante | tasmād ājyādibhir ukthair itareshaṁ ukthitvam || teshām eva hotrakāṇām ṛituyājeshu kasyacid viśeshasya praśnam avatārayati |

3. athāha | praishasūkte ye praishā uktā neshṭṛipotṛivyatiriktānāṁ hotrakāṇāṁ teshu praisheshv ekaika eva praishaḥ, potur neshṭuś ca dvau-dvau praishau | tathā ca yajñasampradāyavidaḥ paṭhanti | hoponegnībrāpṛahoponechādhvaṛyugṛihapatīti ceti | asyāyam arthaḥ | tatra nāmnām ādyakshareṇaite kratupurushā nirdiśyante | tathā ca | hotā potā neshṭāgnīdhro brāhmaṇācchaṁsī praśāstā hotā potā neshṭāchāvāko 'dhvaryur gṛihapatiś ca krameṇoktāḥ | eteshām praishasūkte dvādaśa praishāḥ krameṇa santi | tathā sati potur dvitīyo 'shṭamaś ca dvau praishau | neshṭuś tṛitīyo navamaś ca dvau praishau | hotā yakshan Marutaḥ potrād ity ekaḥ praishaḥ | hotā yakshad devaṁ draviṇodām potrād ṛitubhir iti dvitīyaḥ | etau dvau potuḥ praishau | hotā yakshad gnāvo neshṭrād ity [1]) ekaḥ | hotā yakshad devaṁ draviṇodāṁ neshṭrād iti dvitīyaḥ | etau dvau neshṭuḥ praishau | itareshām āgnīdhrāchāvākādīnām ekaika eva praishaḥ | tathā sati potṛineshṭror dvipraishatve kiṁ kāraṇam iti praśnaḥ |

4. tasmāt | yasmād evaṁ tasmāt tasyāgnīdhrasyaikayarcā yā-

1) grāvo neshṭety die Hss.

jyā bhūyasyo 'tyantam adhikā bhavanti | saptānām api hotrakāṇām prasthitayājyās tisra eva bhavanti | āgnīdhrasyaibhir agne saratham ity eshādhikā | sā ca pātnīvatagrahavartinī | tathā ca sampradāyavida āhuḥ | tisraḥ prasthitayājyās tu saptānām abhavan khalu | agnīdhas tisṛibhiḥ sārdham aibhir agne caturthy abhūd iti | yady apy āgnīdhravishaye brahmavādinā praṣno na kṛitas, tathāpi potṛinesbṭṛibhyāṃ samānayogakshematvena tadvṛittānto 'py abhihitaḥ |

7. athāha | hotrādayo maitrāvaruṇena preshitāḥ svasvavyāpāraṃ kurvanti | taddṛishṭantenodgātṛīṇām api preshitatvaṃ yuktam | na codgātṛipraishāḥ praishaṣūkte samāmnātāḥ | tasmād eshām praisho 'sti na veti saṃṣayaḥ | plutidvayaṃ vicārārtham | nakārasya sānunāsikatvaṃ chāndasam | atra praisho 'stīty evam uttaram bruyāt | prakarsheṇa sarvān ṛitvijaḥ ṣāsti praishamantreṇa tattadvyāpāre pravartayatīti praṣāstā-maitrāvaruṇaḥ | sa ca stuta devena savitretyādimantrajapaṃ japitvā kṛitvānantaraṃ studhvam iti yad evaitad vacanam prāha, sa evaishāṃ udgātṛīṇām praishaḥ |

8. athāha | achāvākavyatiriktānāṃ vashaṭkartṛīṇām pravaraḥ prakarsheṇa varaṇam asti | tathā ca Sūtrakāra āha | pravṛitāhutīr juhvati vashaṭkartāro 'nye 'chāvākāt (5, 3, 12) iti | sūtrāntare 'py evam uktam | pravṛitaḥ-pravṛitaḥ pravṛitahomau juhotīti | ato 'nyeshām pravarasadbhāvo 'vagato 'chāvākasya nāvagataḥ | nyāyena tv itaradṛishṭāntena pravaro 'pekshitaḥ | ato 'sti na veti saṃṣayaḥ | tatrāstīty uttaram brūyāt | yady apy anyeshām iva spashṭaḥ pravaro nāsti, tathāpi purodāṣasakalam iva prattam idām ivodyamyāsīnam achāvākam achāvāka yat te vādyaṃ vaktavyam asti tad vadasveti so 'yam achāvākasambodhanena pravarasamānatvāt pravara ity ucyate || ittham agnishṭomasaṃsthe hotrakavishayavyāpāram parisamāpyādhunokthyasaṃstheshv ahassu praṣnottare darṣayati |

9. athāha | achāvākapravarasampādanānantaram brahmavādī praṣnam āha [maitrāvaruṇas tṛitīyasavane indrāvarupā yuvam ityādikam aindrāvaruṇaṃ suktaṃ ṣaṃsati | tasya ṣastrādāv ehy ū shv ity āgneyaḥ stotriya āgnir agāmīty āgneyo 'nurupaḥ | tad etad vyadhikaraṇatvād ayuktam | aindrāvaruṇābhyāṃ stotriyānurūpābhyām bhavitavyam iti praṣnaḥ | Agninetyādinā tasyottaram |

10. athāha | tṛitīyasavane brāhmaṇācchaṅsinaḥ pra maṅhishṭhāyety aindrābārhaspatyaṃ ṣastram | tasyādau stotriyānurūpāv aindrau | vayam u tveti stotriyo, yo na idam ity anurupaḥ | tathāchāvākasya ṛitur janitṛityādikam aindrāvaishṇavaṃ ṣastram | tasyādāv aindrau stotriyānurūpau | adhā hīndra girvaṇa iti stotriya, iyaṃ ta indra girvaṇa ity anurūpaḥ | tad etad vaiyadhikaraṇyam upajīvya pūrvavat praṣnaḥ | Indro hetyādikam uttaram |

15.

11. kalpāmahai | vibhāgaṃ karavāmahai |

12. yad uktam Āśvalāyanena | uttame śastre paridhānīyāyā uttame vacana uttamaṃ caturakṣaraṃ dvir uktvā prāṇuyāt (7, 1, 12) iti | tam eva caturakṣarābhyāsaṃ vidhatte | airayethām-airayethām etc.

13. agnishṭome | ahargaṇeshūkthyasaṃsthāyāṃ yathāchāvākāsyāntime śastre 'bhyāsaḥ | tathāgnishṭomasaṃsthāyām atirātrasaṃsthāyāṃ hotāntime śastre 'ntimaṃ caturakṣarabhāgam abhyasyet | sa hi hotā tatrobhayatrāntyaḥ śaṅsitā bhavati | agnishṭome yaj jaritre yaj jaritrom iti caturakṣarābhyāsaḥ | atirātre tu dhehi citraṃ dhehi citrom iti caturakṣarābhyāsaḥ || shoḍaśisaṃsthāyāṃ vicārapūrvakaṃ caturakṣarābhyāsaṃ vidhatte | abhyasyet etc.

17.

1. athāhargaṇeshu hotrakāṇām mādhyaṃdinīyaśastrakḷiptir vidhātavyā | tatra prathamaṃ tāvat sarvatra vihitam artham anudya praśaṅsati |

yaḥ śvaḥstotriyaḥ | ahargaṇeshu śvaḥ paredyur yasmiṅs trice sāmagāḥ stotraṃ kurvanti, taṃ stotriyaṃ pūrvedyur hotāraḥ śastreshv anurūpaṃ kurvanti | etac ca prātaḥsavana eva | tac cānurūpakaraṇam ahīnasaṃtatyai sampadyate | ahnāṃ samūharūpaḥ kratur ahīnaḥ | sa caikaikasmiṃn ahani vichinno mā bhūd ity ahardvayasaṃdhānārtham bhavishyaty ahani stotriyasya bhūte 'hany anurūpatvakaraṇam | ahnām bhede 'pi phalaikyāt samūhaprayoga eka eva | tataḥ saṃtatir apekshitā | ayam arthaḥ saptaviṅśādhyāye vyākhyātaḥ | stotriyaṃ stotriyasyānurūpaṃ kurvanti prātaḥsavane, 'har eva tad ahno 'nurūpaṃ kurvanti (6, 5) iti | tasya vyākhyānam idam || śvaḥstotriya ity abhipretaviśeshasya vidhānād aharbhede 'pi prayogaikyena sāṃtatyaṃ dṛishṭāntenopapādayati |

2. yathā vā ekāhaḥ | ekasminn evāhani nishpanno jyotishṭoma ekāhaḥ | sa yathā sutaḥ somābhishaveṇa kṛitsno nishpādita, evam ahīno 'hargaṇo 'pi somābhishaveṇa nishpādyate | tāv eva dṛishṭantadārshṭāntike tad yathetyādinā spashṭikriyete | tat tasyaikāhasya sutasya somābhishavayuktasyaiva sataḥ krator avayavabhūtāni prātarmādhyaṃdinatṛitīyasavanāni saṃtishṭhamānāni pṛithak-pṛithak samāptiyuktāni yathā yajamānā anutishṭhanty, evam evāhīnasyāhargaṇasyaikasyaiva sataḥ krator avayavabhūtāny ahāni pṛithak-pṛithak samāptiyuktāni yajamānā anutishṭhanti | tathā sati yady uttaradinasambandhinaṃ stotriyaṃ tricam pūrvadine prātaḥsavane 'nurūpaṃ tricaṃ kurvanti | tadānīm ahargaṇasyaikasya kratoḥ saṃtatir, madhye vi-

chedarāhityam bhavati | tasmād anyadine gatasyānyadine prayogeṇāhīnam kratum saṃtatam kurvanti |

3. samānān | ye kadvatsamjñakāḥ pragāthā yāṣ ca pratipadaḥ prārambhāṇīyā ṛico yāni cāhīnasūktāni, teshāṃ sarveshām ahassu sarveshu samāṅatvam apaṣyan |

4. okaḥsārī | okāṅsi sthānāni gṛihāṇi | teshu sarati sarvadā saṃcaratīty okaḥsārī mārjāraḥ | vaiṣabda upamārthaḥ | yathā mārjāraḥ purvasmin dine yeshu gṛiheshu saṃcarati teshv eva gṛiheshu paredyur api saṃcaraty, evam ayam Indro 'py avagantavyaḥ | Derselbe Kater stellt sich in 6, 22 ein.

18.

6. tad āhuḥ | gavāmayane hi dvividhāny ahāny: āvṛittirahitāni tatsahitāni ca | tatra vakshyamāṇāni caturviṅṣādīny āvṛittirahitāny, abhiplavashaḍahagatāni pṛishṭhyashaḍahagatāni cāvṛittisahitāni | tayoḥ shaḍahayor asakṛid anushṭhānasya vihitatvāt | evaṃ sati parāṅcishv āvṛittirahiteshu caturviṅṣādishv ahassu vahnivat sūktam achāvākaḥ ṣaṅsati | tathaivābhyāvartishu shaḍahagateshv ahassu ca tat sūktaṃ ṣaṅsati | tatrobhayatra ṣaṅsane kiṃ kāraṇam iti praṣnaḥ |

8. tāni pañcasu | gavāmayane caturviṅṣam ārambhaṇīyaṃ dvitīyam ahaḥ | mahāvratākhyam upāntyam ahaḥ | vishuvadākhyam madhyavarti pradhānam ahaḥ | abhijidviṣvajidākhye vishuvata ubhayabhāgavartinī dve ahanī | eteshu pañcasv ahassu tāni purvoktāny ahīnasūktāni hotrakāḥ ṣaṅsanti |

10. vāṣitāyai | garbhagrahaṇam ichantī dhenur vāṣitā |

19.

8. tāny antareṇa | yāni viparyāsena ṣaṅsanīyāni navasaṃkhyākāni suktāny uktāni, yāni ca pratidinaṃ ṣaṅsanīyāni trīṇy uktāni, tāny antareṇa teshām ubhayavidhānām antarāle sthāne kaṃcid āvapanīyam ṛiksamūham āvaperan |

9. anyūṅkhyāḥ | uccāraṇaviṣeshopetā okārā nyuṅkhāḥ | te ca purvam eva mukhato madhyaṃdine nyuṅkhayati (5, 3, 12) ity atrābhihitāḥ | tān arhantīti nyūṅkhyāḥ | tadviparītā anyuṅkhyāḥ | virājo virāṭchandaskā ṛicaḥ | tāḥ pṛishṭhyashaḍahasya caturthe 'hany āvapanīyāḥ | na te giro api mṛishya ityādyāṣ catasra ṛicaḥ, pra vo mahe mahivṛidhe bharadhvam ityādyās tisraḥ | etāḥ sapta virājas trayāṇāṃ hotrakāṇāṃ trayas tṛicā bhavanti | prathamām ārabhyaikas tṛico maitrāvaruṇasya | tṛitīyām ārabhyaikas tṛico brāhmaṇācchaṅsinaḥ | pañcamīm ārabhyaikas tṛico 'chāvākasya | tad evaṃ saptasv ṛikshu trayas tṛicā vibhajya prakshepaṇīyāḥ | so 'yaṃ virājām prakshepa ekaḥ pakshaḥ | vaimadīr āvaperann iti pakshāntaram | vima-

dākhyena maharshiṇā dṛishṭā vaimadyaḥ | tāṣ ca yajāmaha indram ityādyāḥ saptarcaḥ | tā apī pūrvavat trayas tṛicāḥ kartavyāḥ | pañcame 'hani yac cid dhi satya somapā ityādyāḥ pāṅktichandaskāḥ saptarcaḥ pūrvavad āvapanīyāḥ | tathā shashṭhe 'hani Paruchchepena dṛishṭā indrāya hi dyaur ityādyāḥ saptarcaḥ pūrvavad āvapanīyāḥ || stomavṛiddhāv atiśaṅsanārtham āvapanīyāni sūktāni darśayati |

10. atha yāni | atha pūrvoktavirāḍādyāvāpakathanānantaram anya āvāpa ucyata iti śeshaḥ | yāny ahāni mahāstomāni saptadaśaikaviṅśādistomebhyo 'dhikais caturviṅśādistomair yuktāni syus, teshv ahassu stomasaṃkhyām atikramyādhikānām ṛicāṃ śaṅsanaṃ kartavyam |

20.

1. evaṃ tāvat prasaktānuprasaktam parisamāpyādhunā prastutam ārabhate |

sadyo ha | pūrvatra trīṇi cāharahaḥsasyānīti yad uktaṃ, tasyaivaitad vyākhyānam | sadyo ha jāta ityādikam maitrāvaruṇaḥ svakīyasya suktasya purastāt pratidinaṃ śaṅset | sūktānām iti bahuvacanaṃ vyatyayena drashṭavyam |

6. pāṅktir vā annam | annaṃ ca pañcasaṃkhyopetatvāt pāṅktir eva | prāśyam peyaṃ khādyaṃ lehyaṃ nigīryam ity evam annasya pañcasaṃkhyā |

19. sakṛid Indram | kasyāṃ cid ṛici śunaṃ huvema maghavānam indram iti sakṛid Indraṃ nirbrūte |

21.

5. kadvatpragāthebhya urdhvam apa prāca indretyādyās triṣṭupchandaskā ṛicaḥ pratidinaṃ śaṅsanīyasūktāditvena vidhatte | triṣṭubhaḥ etc.

8. kshatraṃ vai hotā | nishkevalyasya śaṅsako yo hotāsty asau kshatraṃ vai | kshatriyo rājaiva | hotṛitve samutpannāḥ kriyā hotrāḥ | tāḥ śaṅsantīti maitrāvaruṇādayo hotrāśaṅsinaḥ | te ca viśaḥ | rāshṭravartinyaḥ prajāḥ | tat tathā sati hotṛidṛishṭāntena pragāthebhyaḥ pūrvaṃ triṣṭubhaḥ śaṅsane sati tāṃ viśaṃ prajāṃ kshatrāyaiva rājña eva pratyudyāminīṃ pratikūlodyogayuktāṃ kuryuḥ | tac ca pāpavasyasam | atiśayena pāparūpam | svāminā rājñā saha mātsaryasya svāmidroharūpatvāt |

10. sairāvatīm | irānnam | tatsamūha airam | tena saha vartata iti sairaṃ naustham vastujātam | tādṛiśaṃ sairaṃ yasyāṃ nāvy asti seyaṃ nauḥ sairāvatī |

22.

6. neshīti | satrasyāyanam anushṭhānaṃ satrāyaṇam | neshi | naya | anushṭhāpayeti tasyārthaḥ | ata eva tat padam satrāyaṇasyānukulam |

8. samānībhiḥ | samānībhir ekavidhābhir maitrāvaruṇādayo hotrakāḥ paridadhyuḥ | śastrasamāptiṃ kuryuḥ | nū shṭuteti maitrāvaruṇasya paridhānīyā | eved indram iti brāhmaṇācchaṅsinaḥ paridhānīyā | nūnaṃ sā ta ity achāvākasya paridhānīyā | anena sūktasāmānyād etāḥ samānya ity ucyante |

10. tatrābhi tashṭevety achāvākasyāhar-ahaḥ śasyaṃ sūktam | tasminn antyā śunaṃ huvemety eshā | tayā paridhānaprāptau nishedhati |

na śunaṃhuvīyayā | śunaṃ huvemeti yasyām ṛici śrūyate sā śunaṃhuvīyā | ahargaṇasya śastre tayā na paridadhyāt | paridhāne hi kshatriyo rājā svakīyād rāshṭrāc cyavate | yas tu paras tadīyaḥ śatrur bhavati, tam abhilakshya hvayati | āhvānaṃ karoti | huvemety āhvānasya pratīyamānatvāt | ata eva Sutrakāro (7, 4, 10) brāhmaṇāntaram āśritya nūnaṃ sā ta ity etām paridhānīyām uktavān |

23.

1. athātaḥ | atha paridhānīyākathanānantaraṃ yatas tadviveko 'pekshitaḥ | ataḥ kāraṇād ahīnasyāhargaṇasya yuktiś ca vimuktiś ca vivekāyobhe vakshyete iti śeshaḥ | yuktir yogaḥ svādhīnatvena kratoḥ sampādanam | vimuktir vimocanaṃ svādhīnatayā nibandhapārityāgaḥ | tad etad ubhayam paridhānīyāvaśena sampadyate |

2. vy antarikshaṃ | prātaḥsavane brāhmaṇācchaṅsino vy antarikshaṃ iti paryāsas tṛicaḥ | tasyendreṇa rocanā diva ity ṛig uttamā | tayā yat paridhānaṃ tenādhīnaṃ kratuṃ yuṅkte | svādhīnatayā nibadhnāti | mādhyaṃdine savane tv eved indram iti paridhānīyayā vimuñcati | svādhīnatayā nigṛihītam adhīnakratuṃ viśrambhavyavahārāya nigrahapārityāgena vimuñcati | svādhīno hi kratur avaśyam phalaṃ dāsyatīti yukto bandhavimokaḥ || athāchāvākasya paridhānīyayā yogavimokau darśayati |

3. āham | ayaṃ yogo vimokasyāpy upalakshaṇārthaḥ | āham iti prātaḥsavane paridhānīyā | tayā krator yogo bhavati | nūnaṃ sā ta iti mādhyaṃdinasavane paridhānīyā | tayā krator vimoko bhavati || atha maitrāvaruṇasya paridhānīyayā yogavimokau darśayati |

4. te syāma | atra vimoko yogasyāpy upalakshaṇārthaḥ | te syāmeti prātaḥsavane paridhānīyā | tayāhīnasya krator yogaḥ | nū shṭuta iti mādhyaṃdinasavane paridhānīyā | tayā krator vimokaḥ | yady api tṛitīyasavane viveko vaktuṃ yuktas, tathāpy agnishṭoma-

saṃsthe 'hani hotrakāṇāṃ tṛitīyasavane śastrābhāvāt sarveshv ahassv anugatyartham mādhyaṃdinasavane vimoko 'bhihitaḥ |

6. evam ekaikam ahar apekshya yogavimokāv uktau | athāhaḥsamūham apekshya yogavimokau darśayati |

tad yac caturviṅśe | gavāmayanasya saṃvatsarasatrasyādyante ahanī atirātrasaṃsthe | tatropakramagatasya prāyaṇīyātirātrasyānantarabhāvini caturviṅśākhya ārambhaṇīye 'hani paridhānīyābhiḥ sarve 'harviśeshā yujyante | so 'yaṃ gavāmayanasya yogaḥ | athodayanīyasyātirātrasya purastād vartamāne mahāvratīye 'hani paridhānīyābhiḥ sarve 'py aharviśeshā vimucyanta iti yad asti, seyaṃ gavāmayanasya vimuktiḥ || tatra yogavimokahetūnām paridhānīyānām ekaikavidhatvaṃ ninditvobhayavishayatvaṃ darśayati |

7. tad yat | ahann ahani caturviṅśākhye yady aikāhikābhiḥ prakṛitibhūta ekāhe jyotishṭome vidyamānābhiḥ paridhānīyābhiḥ paridadhyuḥ | tadānīm atraiva caturviṅśākhye dvitīyasminn ahany eva yajñaṃ gavāmayanaṃ saṃsthāpayeyuḥ | samāptaṃ kuryuḥ | atrāhety ahaśabdaḥ khede | kashṭam etat | atraiva samāptāv ahīnakarma kṛitsnāhargaṇakartavyaṃ na kuryuḥ | etad eva kashṭam | atha pūrvoktavaiparītyenaikāhikāḥ paridhānīyāḥ parityajya yady ahīnaparidhānīyābhir eva sarve hotrakāḥ paridadhyuḥ | tadānīṃ yathā loke rathaśakaṭādau yukto 'śvabalīvardādiḥ kiyad dūraṃ gatvā śrāntaḥ san yadi na vimucyeta tadānīm utkṛityeta, ucchidyeta | tathaiva yajamānā utkṛityeran | vinaśyeyuḥ | sarveshāṃ hotrakāṇām aikāhikasvīkāre samāptyabhāvaḥ | ahīnagatasvīkāre yajamānoccheda iti doshadvayaparihārārtham ubhayībhir aikāhikābhir ahīnagatābhiś ca paridhānīyābhiḥ paridadhyuḥ | tatra prakāraviśeshaḥ pūrvam evoktaḥ | maitrāvaruṇa aikāhikābhir eva savanadvaye paridadhyāt | achāvāko 'hīnagatābhir eva savanadvaye paridadhyāt | brāhmaṇācchaṁsī tu prātaḥsavane 'hīnagatābhiḥ paridadhyān mādhyaṃdinasavane caikāhikābhir iti nirṇayaḥ | asya nirṇayasya purvam eva siddhatve 'pi prakārāntareṇa praśaṁsārtham atra punar abhidhānam || tad etad ubhayībhiḥ paridhānaṃ dṛishṭāntena praśaṁsati |

8. tad yathā | loke yathā vā dīrghādhve dīrghamārge gachan purusha upavimokaṃ rathaśakaṭādau yojitam aśvabalīvardādikaṃ tatra-tatropavimucyopavimucya yāyāt, śrāntiparihāreṇa śanair gachet | tādṛig eva tad ubhayavidhaparidhānam | yathā mārge vahanaśramo vimokena nivartata. evam ahīnagatābhir āpāditaśrama aikāhikābhir nivartate || ubhayavidhaparidhāne dosham parihṛitya guṇaṃ darśayati |

9. saṃtataḥ | eshām ubhayavidhaparidhānayuktānām purushāṇāṃ yajñaḥ saṃtato vichedarahito bhavati | sānunāsikā plutiḥ praśaṁsārtha | viśabda uparitana ukāra evakārārthaḥ | tasya dīrghaś chā-

ndasaḥ | yajamānaśramaṃ vimuñcanta eva || atha stomātiśaṅsane kaṃcid viśeshaṃ darśayati |

10. ekāṃ dve na | yadā sāmagaiḥ vivṛiddhaḥ stomaḥ kriyaṭe | tadānīṃ hotrakaiḥ stomasaṃkhyām atilaṅghya śaṅsanīyam | tatra dvayoḥ prātarmadhyaṃdinayoḥ savanayor ekāṃ ṛicaṃ vā dve ṛicau vātikramya na śaṅset | kiṃtv ekayā dvābhyāṃ vātiśaṅset | pūrvatrāyaṃ niyamaḥ prātaḥsavana (6, 8, 7) evoktaḥ | uttarayos tu savanayor aparimitābhir atiśaṅsanam uktam | tathā sati mādhyaṃdinasavane pūrvottaravirodhaḥ prasajyeteti cet | tarhi tatraikayā dvābhyām aparimitābhir vikalpo 'stu |

24.

1. atha pṛishṭhyasya shaḍahasya shashṭhe 'hani dhishṇyākhyaśastrakḷiptiṃ suktaṃ vidhātum ākhyāyikām āha | devā vai etc.

5. pacchaḥ | vālakhilyanāmakāḥ ke cana maharshayaḥ | teshāṃ sambandhīny ashṭa sūktāni vidyante | tāni vālakhilyanāmake granthe samāmnāyante | teshv ādau yāni shaṭ sūktāni tāni prathamam pacchaḥ pādaśo viharet | tato dvitīyasyām āvṛittāv ardharcaśo viharet | tṛitīyasyām āvṛittāv ṛikśo viharet | yadā paccho viharati tadānīm ekaikasmin pragātha ekaikām ekapadāṃ dadhyāt | sa pragāthaikapadayoḥ samuho vācaḥ kūṭa ity anena śabdenābhidhīyate | tam imaṃ vihāraprakāram Āśvalāyana āha | shaṭ sūktāni vyatimarśam paccho vihared vyatimarśam ardharcaśo vyatimarśam ṛikśaḥ | pragāthānteshu cānupasaṃtānam ṛigāvānam ekapadāḥ śaṅset (8, 2, 19) iti | tatra shaṭsūkteshu prathamasūktādāv ṛigdvayam evāmnātam | abhi pra vaḥ surādhasam — sahasreṇeva śikshatom | śatānīke pra jīgāti — datrāṇi purubhojasom iti | dvitīyasūkte 'py ṛigdvayam evāmnātam | pra su śrutaṃ surādhasam — sahasreṇeva maṅhatom | śatānīkā hetayo asya — yad īṃ sutā amandishom iti | tatra prathamasūktagatam ekam pādaṃ ca saṃyojayet | so 'yaṃ vihāraḥ | asmin vihāre vyatimarśo nāma kaścid viśeshaḥ | sa ca yathākramam adhyayanam parityajya prakārāntareṇa yojane sati sampadyate | prathamasuktasya prathamāyām ṛici prathamapādam uktvā dvitīyasūktasya dvitīyāyām ṛici dvitīyapādaṃ tena saṃyojayet | tad yathā |

abhi pra vaḥ surādhasam indrasya samisho mahīr iti |
dvitīyasūktasya dvitīyasyām ṛici prathamapādam uktvā prathamasuktasya prathamāyām ṛici dvitīyapādaṃ tena saṃyojayet | tad yathā |
śatānīkā hetayo asya dushṭarā indram arcā yathā vidom iti |
atha prathamasūktasya prathamāyām ṛici tṛitīyapādam uktvā dvitīyasūktasya dvitīyasyām ṛici caturthapādena saṃyojayet | tad yathā |
yo jaritṛibhyo maghavā purūvasur yad īṃ sutā amandishur iti |

dvitīyasūktasya dvitīyasyām ṛici tṛitīyapādam uktvā prathamasūktasya prathamāyām ṛici caturthapādaṃ tena saṃyojayet | tad yathā |

girir na bhujmā maghavatsu pinvate sahasreṇeva ṣikshatom iti | tad idam pādayor vihṛitam ṛigdvayam ekaḥ pragāthaḥ sampadyate | tasya pragāthasyānte, indro viṣvasya gopatir ity etām ekapadāṃ (Āṣvalāyana 8, 2, 21) saṃdadhyāt | so 'yaṃ samūho vācaḥkūṭasaṃjñakaḥ | anenaiva nyāyena sarveshu sūkteshu sarvāsv ṛikshu buddhimatā tādṛiṣaṃ vyatimarṣaviharaṇam unneyam || athārdharcaṣo vihāra ucyate | prathamasūktasya prathamāyām ṛici prathamārdharcam uktvā dvitīyasuktasya dvitīyasyām ṛicy uttarārdhaṃ tena saṃyojayet | tad yathā |

abhi pra vaḥ surādhasam indram arca yathā vide |

girir na bhujmā maghavatsu pinvate yad īṃ sutā amandishom iti | evaṃ sarvam unneyam | ṛikṣo viharet | tatra prathamasūktasya prathamām ṛicam uktvā tayā saha dvitīyasūktasya dvitīyām ṛicaṃ saha yojayet | evaṃ sarvatrohanīyam || atha pragāthānteshu prakshepaṇīyā ekapadā darṣayati |

6. tā etāḥ | yā ekapadā ṛicaḥ praksheptavyās, tā etā ekapadāḥ pañcasaṃkhyākāḥ | tāsu catasra ekapadāḥ ṣrutyantareshu daṣame 'hani paṭhitāḥ | tasmād daṣamād ahnas tāṣ catasra ānetavyāḥ | tāsv indro viṣvasya gopatir ity eshā prathamā | indro viṣvasya bhūpaṭir ity eshā dvitīyā | indro viṣvasya cetatīty eshā tṛitīyā | indro viṣvasya rājatīty eshā caturthī | athāvaṣishṭā ṣrutyantareshu mahāvrate ṣrutā | sā cendro viṣvaṃ virājatīty etādṛiṣī | tasmān mahāvratād ānetavyā | tā etāḥ pañcaikapadāḥ pañcasu pragātheshu prakshipet || avaṣishṭeshu pragātheshu prakshepaṇīyān pādān darṣayati |

7. athāshṭāksharāṇi | atha pañcasu pragātheshu pañcānām ekapadānām prakshepād anantaram māhānāmanāni | mahānāmaṣabdena vidā maghavann ityādayo mahānāmnīsaṃjñakā ṛico vidhīyante | teshām mahānāmnīnām ṛicāṃ sambandhīny ashṭāksharāṇi padāni pracetana pra cetayety evamādīni yāni santi, teshām madhye yāvadbhir ashṭāksharaiḥ pādair avaṣishṭeshu pragātheshu prakshepaḥ sampadyate tāvanty ashṭāksharāṇi padāni ṣaṅset | itarāṇy ashṭāksharāṇi padāni mahānāmasambandhīni nādriyeta | na prakshipet || evam pacchaḥ ṣaṅsane prakshepaṇīyam abhidhāyārdharcaṣo viharaṇe prakshepaṇīyaṃ darṣayati |

8. athārdharcaṣaḥ | yathā paccho viharaṇe pragāthānte prakshepa, evam ardharcaṣo viharaṇe 'pi yojanīyam |

15. vālakhilyānāṃ shaṭsūkteshu vihāram uktvāvaṣishṭayoḥ saptamāshṭamayoḥ sūktayoḥ viparyāsena ṣaṅsanaṃ vidhatte |

vy evottame | ye dve uttame sūkte te viparyasyed eva, na tu viharet | ashṭamaṃ sūktam ādau paṭhitvā paṣcāt saptamasya pāṭho

viparyāsaḥ | tayor dvayoḥ sūktayoḥ sa esha viparyastapāṭha eva vihārasthānīyaḥ |

25.

1. dūrohaṇam | duḥsaṅkam rohaṇam uccāraṇam yasya śaṅsanasya tad dūrohaṇam | tad rohati | śaṅsed ity arthaḥ | tasya durohaṇasya vidhāyakam brāhmaṇam pūrvam eva vishuvadahaḥprasaṅga āhūya durohaṇam (4, 21) ity atrābhihitam | ata eva pūrvācāryā āhuḥ | svargo vai loka ityādi pūrvaṃ vishuvati kratau | dūrohaṇabrāhmaṇaṃ tu prāg avocāma vai sphuṭam | saptarūpā haṅsavatī dūrohaṇam ittritam iti | haṅsavatyāḥ paccho 'rdharcaśas tripadyā ṛikṣo 'navānam, punar api tripadyā ṛikṣo 'rdharcaśaḥ paccha iti saptabhiḥ prakāraiḥ paṭhanam iti dūrohaṇam | tad etat pūrvaṃ tārkshyasūkte 'bhihitam |

4. tan mahāsūktam | dvividham sūktaṃ kshudram mahac ca | ata evāraṇyakāṇḍe vakshyati | te kshudrasūktāś cābhavan mahāsuktāś ca (2, 2, 2, 5) iti | mahāsūktalakshaṇam pūrvācāryair uktam | daśarcatāyā adhikam mahāsūktaṃ vidur budhā iti |

5. Barau | pra te maha ityādikam barunāmakaṃ sūktam |

6. aindrāvaruṇe | indrāvaruṇā madhumattamasyeti yājyāyā indrāvaruṇadevatākatvāt samāpter indrāvaruṇasambandhaḥ |

7. sauparṇe | imāni vāṃ bhāgadheyānīti sūktaṃ sauparṇam | imāni veti saptarcaṃ sauparṇaṃ khailikaṃ vidur iti | yadvā | pra dhārā yantv iti gṛihyoktaṃ sūktaṃ sauparṇam |

26.

1. tad āhuḥ | tat tatra sauparṇe sūkte dūrohaṇe śaste sati paścād brahmavādino vicāram āhuḥ | yāny aikāhikāni tadūrdhvaṃ śaṅsanīyāni santi, tāny atra shashṭhe 'hany atratyaiḥ sambhūya śaṅset kiṃ vā sambhūya na śaṅsed iti vicāraḥ |

5. asamāyī | bahubhiḥ sambhūtair etuṃ gantuṃ yogyaḥ samāyī | uktaviparīto bahubhir gantum aśakyo 'samāyī | tādriśo hi svargo lokaḥ | kaścid eva puṇyakṛit svargaṃ lokaṃ sameti | samīcīnam bhogam prāpnoti na tu sarvaḥ | svargahetoḥ puṇyasya durlabhatvāt | evaṃ sati maitrāvaruṇo yadi shashṭhe 'hani śilpenānyāni sūktāni sambhūya śaṅset | tadānīm īdriśaṃ svargasadriśam uttamaṃ shashṭham ahar itarair ahobhiḥ samānaṃ kuryāt | teshu śaṅsanīyānām asmiun api śaṅsanāt | atha tadvaiparītyena yadi shashṭhe 'hani na saṃśaṅsati | pūjārthā plutiḥ | tad etad asaṃśaṅsanaṃ svargalokarūpatvāt pūjyam | tasmāt sambhūya na saṃśaṅset | na saṃśaṅsatīti yad asti tad evātipūjyam | pūjārtheyam plutiḥ |

9. aindryaḥ | carshaṇīdhṛitam ityādikaṃ yad etad aindraṃ sūktam aikāhikaṃ tad etan nirākṛitya yat sūktāntaram ā vāṃ rājā-

nāv ity aindrāvaruṇam aikāhikaṃ, tad etad aṅgīkriyate | yā vālakhilyā ṛicas, tā aindrya indradevatākāḥ | tāsām madhye yāni dvādaśākṣharāṇi padāni pādā vidyante | bṛihatīsatobṛihatyātmakeshu pragātheshu bṛihatyās tṛitīyapādau dvau dvādaśākṣharau, satobṛihatyā ādyas tṛitīyaś cobhau pādau dvādaśākṣharau | teshām pādānām akshararasaṃkhyayā jāgatatvam asti | evaṃ saty aikāhike jāgate carshaṇīdhṛitam ity asminn aindre sūkte yaḥ kāmo 'pekshitaḥ | sa kāmas tatra teshv indradevatākavālakhilyāgateshu dvādaśākṣharapādeshūpāpto labdho bhavati | tasmāc carshaṇīdhṛitam ity etad aikāhikam aindraṃ sūktam atra parityājyam | ā vāṃ rājānāv ity etad aindrāvaruṇaṃ sūktam | tatreyam indraṃ varuṇam iti paridhānīyāpy aindrāvaruṇī | tathā saty etasya sūktasyānukūlatayā tad eva śaṅset | tasmād anyan na saṃśaṅset | anyaśabdo 'trādhyāhartavyaḥ | ata eva Sūtrakāra aindrāvaruṇaṃ sūktam aṅgīcakāra | ā vāṃ rājānāv iti nityam aikāhikam (8, 2, 16) iti |

11. vihṛitam | agne tvaṃ no antama ityādishu dvipadāsu sāmagāḥ stuvate | tatra cādyāḥ pādā ashṭākṣharā, dvitīyāḥ pādā dvādaśākṣharāḥ | evaṃ tatra chando vihṛitam ity uttaram brūyāt |

12. tad āhuḥ | tat tatra śastrayājyāyāṃ codyam āhuḥ | śastrasya tadīyayājyāyāś ca sādṛiśyam apekshitam | śastre ca tisro devatāḥ śasyante | Agnir Indro Varuṇaś ceti | tatra stotriyānurūpayor Agnir devatā | vālakhilyāsv Indro devatā | ā vāṃ rājānāv iti sūkta Indro Varuṇaś ca | evaṃ sati yājyāyām api devatātrayam apekshitam | tat tu nāsti | indrāvaruṇā madhumattamasyeti yājyāyām Indrāvaruṇayor ubhayor api pratipāditatvenāgneḥ parityaktatvāt | katham atrāgnir anantarito 'parityakto bhaved iti codyam |

27.

2. devaśilpāni | śilpaśabdaś cāścaryakaraṃ karma brute | tac ca śilpaṃ dvividham, devaśilpam manushyaśilpaṃ ceti | nābhānedishṭhādīni yāni śilpāni santi tāni devānām prītihetutvād devaśilpānīty ucyante | eteshām eva devaśilpānām anukṛiti sadṛiśarūpam iha manushyaloke śilpam adhigamyate | pratīyate | hastītyādinā tad evodāhriyate | loke śilpinaḥ karmakarā mṛiddārvādibhir hastisadṛiśam ākāraṃ nirmimate | tathānyaiḥ śilpibhiḥ kaṅso darpaṇādi nirmīyate | aparair vāso vividhaṃ nirmīyate | aparair anyaiḥ suvarṇamayaṃ kaṭakamukuṭādi nirmīyate |

6. nābhānedishṭham | nābhānedishṭhākhyena maharshiṇā dṛishṭam idam itthetyādi sūktaṃ nābhānedishṭham | tad dhotā śaṅset |

14. uparishṭānnedīyasi | uparishṭān nābhānedishṭhasūktasyāvasānabhāge nedīyān atyantasamīpavartī yasya sūktasya madhyabhāgaḥ sa madhyabhāga uparishṭānnedīyān | ivaśabda evakārārthaḥ |

tathāvidha eva madhyabhāge nārāśaṅsaṃ śaṅset | idam itthety etan nābhānedishṭhaṃ sūktaṃ saptaviṅśatyṛigātmakam | tatrāvasāne dve ṛicāv avaśishya pañcaviṅśyā ūrdhvam eva nārāśaṅsaṃ sūktaṃ śaṅset | tathā cāśvalāyana āha | idam itthā raudram iti | prāg upottamāyā ye yajñenety āvapate (8, 1, 20) iti | vāg apy uparishṭāu nedīyasy atyantasamīpavartiny eva śarīramadhyabhāge tālvoshṭhādau vartate | tasmāt sūktasyoktasthānaṃ yuktam |

28.

1. hotuḥ śilpaśastram uktvā maitrāvaruṇasya śilpaśastraṃ vidhatte | vālakhilyāḥ etc.

3. sa pacchaḥ | vālakhilyānām ashṭasu sūkteshu saptamāshṭame sūkte parityajya yāny avaśishṭāni sūktāni teshu trīṇi yugmāni | tatra prathamagate dve sūkte maitrāvaruṇaḥ paccho viharet | prathamasūktagatam pādaṃ dvitīyasūktagatena pādena yojayet | dvitīyayugmagate dve sūkte ardharcaśo viharet | tasmin yugma ekasūktagatam ardharcaṃ dvitīyasūktagatenārdharcena yojayet | tṛitīyayugmagate dve sūkte ṛikśo viharet | tasmin yugma ekasūktagatām ṛicaṃ dvitīyasūktagatayarcā yojayet | tad uktam Āśvalāyanena | atha vālakhilyā viharet | tad uktaṃ shoḍaśinā | sūktānām prathamadvitīye pacchaḥ | tṛitīyacaturthe ardharcaśa ṛikśaḥ pañcamashashṭhe (8, 2, 5) iti | yady api pūrvādhyāye pacchaḥ prathamaṃ shaḍ vālakhilyānāṃ sūktāni viharaty ardharcaśo dvitīyam ṛikśas tṛitīyam (6, 24, 5) iti vihāro 'bhihitas, tathāpy atrāsti viśeshaḥ | tatra hi shaṇṇām api sūktānām pādavihāro 'rdharcavihāra ṛigvihāra iti trir āvṛittir abhihitā | atra tu prathamayugme pādavihāro, dvitīyayugme 'rdharcavihāras, tṛitīyayugma ṛigvihāra iti | tatrāpi sakṛid eva pādādivihāro na tv āvṛittiḥ | tathā vācaḥ kūṭasya bhāvābhāvābhyām apy asti viśeshaḥ | ata evobhayatra nāmabhedo 'sti | mahāvālabhid vihāra iti pūrvasya nāmadheyam | hauṇḍino vihāra ity etasya nāmadheyam | ata eva Sūtrakāro nāmadheyadvayaṃ darśayati | iti nu hauṇḍinau | atha mahāvālabhit (8, 2, 17) iti | huṇḍināmakhyena maharshiṇā dṛishṭau dvau vihārau, mahāvālabhidākhyena maharshiṇā dṛishṭa eko vihāraḥ ||atroktahauṇḍinavihārau praśaṅsati | sa yat etc.

5. yo 'yam atrokto hauṇḍinavihāras, tasyāpi matabhedena dvau prakārau | tatra prathamaprakāram upanyasya tatra kiṃcid aparitoshaṃ darśayati |

te haike | shaṭtriṅśadakshará bṛihatī, catvāriṅśadakshará satobṛihatī | vālakhilyasūkteshu prathamā bṛihatī dvitīyā satobṛihatī tṛitīyā bṛihatī caturthī satobṛihatī | ity evam maṇipravālanyāyenaikāntaritāḥ paṭhitāḥ | tatra prathamādyayujo bṛihatyo, dvitīyācaturthyādiyujaḥ satobṛihatyaḥ | evaṃ sati prathamasūkte dvitīyasūkte cādi-

bhūte dve bṛihatyau saha viharet | tadanantarabhāvinyau dve satobṛihatyau saha viharet | itthaṃvihāraṃ te prasiddhā yājñikāḥ kecid ichanti | tasmin pakshe vihārasya vidyamānatvād vihāranimitto yaḥ kāmaḥ sa upāṇto bhaved eva | kiṃtu pragāthā net kalpante | naiva sampadyanta iti | paribhavadyotanārtho necchabdaḥ | chandodvayam militvaikaḥ pragātho bhavati | svādhyāyapāṭhe pragāthānāṃ vidyamānatvād vihāro 'pi pragāthānta evāpekshitaḥ | te na kevalabṛihatībhyāṃ kevalasatobṛihatībhyāṃ vā sampadyante, kiṃtu chandodvayena sampadyante | pragrathanena dvayor ṛicor bṛihatītvasampādanārtham pragāthāśrayaṇam | tac ca chandodvaye sukaram | tathā hi | prathamā bṛihatī yathāpāṭham eva paṭhitavyā | tato 'shṭāksharaṃ caturthapādaṃ dvir āvartya ca satobṛihatyāḥ prathamārdhagatena dvādaśāksharapādenāshṭāksharapādena ca dvitīyā bṛihatī sampadyate | tam apy ashṭāksharapādaṃ dvir abhyasya satobṛihatyā uttarārdhagatena dvādaśāksharapādenāshṭāksharapādena ca tṛitīyā bṛihatī sampadyate | ataḥ pragātheshu chandodvayam apekshitam | kevalayor bṛihatyoḥ satobṛihatyor vā yathoktapragrathanāsambhavāt || itthaṃ haṇḍinavihāre prathamaprakāraṃ nirākṛitya dvitīyavihāraṃ vidhatte |

6. atimarṣam | atimarṣam atimṛiṣyātimṛiṣya prathamasūktasya prathamāyām ṛici prathamapādam uktvā tadanantarabhāvi sarvam atilaṅghya dvitīyasukte dvitīyasyām ṛici dvitīyapādena yojayet | so 'yam atilaṅghya mṛiṣyamānatvād atimarṣa ity ucyate | tatra bṛihatīpādasatobṛihatīpādayor miśraṇarūpo vihāro bhavati | evakāreṇa pūrvoktavihāro vyāvartyate |

9. vy evottame | S. 6, 24, 15.

29.

1. Sukīrtim | apa prāca ityādisūktaṃ sukīrtiśabdenocyate | tat sūktam brāhmaṇācchaṅsī śaṅset |

30.

3. sa jāgataḥ | sūktaviśesho dvādaśāksharapādatvāj jagatīchandasko bhavati | caturthe pāde shoḍaśāksharatvād atichandā atijāgato 'pi bhavati | sarvam apy etat prāṇijātaṃ jagacchabdābhidheyatvāj jāgatam atijāgataṃ vā bhavati | ataḥ sarvarūpatvena chandodvayam praśastam |

5. tāny etāni | nābhānedishṭhādīni catvāri śilpāni yāny uktāni tāni sahacarāṇy ekasminn ahani saha vartanta ity evam abhijñā ācakshate | tasmād yasminn ahani śaṅsanīyāni tasmiṅś catvāry api śaṅset | yasmin na śaṅsanīyāni tasmiṅś catvāry api parityajet |

7. sa ha | hasabda aitihyadyotanārthaḥ | sa prasiddho bulilanāmako maharshir Āśvatara aśvataranāmno maharsher gotre samut-

panna Āṣvir aṣvanāmno maharṣheḥ putraḥ kadācid vaiṣvajito viṣvajidyāgasambandhī hotā san svamanasīkshāṃ cakre | vicāritavān | sāṃvatsarike gavāmayanākhyasaṃvatsarasatrasambandhini viṣvajiti vishuvato 'hna ūrdhvam uttarapakshagate viṣvajinnāmake caturthe 'hany eshāṃ ṣilpānām madhye dve ṣilpe maitrāvaruṇabrāhmaṇāccha-ṅsinoḥ sambandhinī mādhyaṃdinasavanam abhilakshya pratyetoḥ pratyetum | kuṣalo 'smīti ṣeshaḥ | hanta hṛishṭo 'ham evayāmarutaṃ ṣaṅsayānīty evam maharshir vicāritavān | ayam arthaḥ | tṛitīyasavanagatāny etāni ṣilpaṣastrāṇi, tāny anyeshv ahassu sambhavanti | viṣvajiti tv agnishṭomasaṃsthatvād agnishṭome tṛitīyasavane hotrakāṇāṃ ṣastrābhāvān maitrāvaruṇabrāhmaṇāccha-ṅsinoḥ sambandhi ṣastradvayam mādhyaṃdine savane samānetuṃ tāvad achāvākam asmin mādhyaṃdina evayāmarutaṃ ṣaṅsayāni | tathā sati tataḥ pūrvabhāvinor maitrāvaruṇabrāhmaṇāccha-ṅsiṣastrayor arthān mādhyaṃdine savane samākarshaṇam bhavatīti | itthaṃ Bulilaḥ svamanasi vicārya tad dha tasminn eva mādhyaṃdine savane tathā svavicāritakrameṇaivayāmarutaṃ sūktam achāvākaṃ ṣaṅsayāṃ cakāra | balād ājñāpya ṣaṅsanaṃ kāritavān || tatra doshaṃ kathāmukhenodbhāvayati |

8. tad dha | tasminn eva mādhyaṃdine savane tathā tena krameṇa bulilapreritenāchāvākenaivayāmarunnāmake ṣastre ṣasyamāne sati tadānīṃ Gauṣlanāmakaḥ kaṣcin maharshir āgatya bulilanāmakaṃ hotāram praty evam uvāca | he hotas te tvadīyam achāvākaprayuktam evayāmarunnāmakaṃ ṣastram plavate | vinaṣyati | tatra dṛishṭāntaḥ | vicakraṃ cakrarahitaṃ ṣakaṭam iva | aṣrūyamāṇo 'pi ivaṣabdo 'trādhyāhartavyaḥ | ataḥ kathā tad etad sarvaṃ kathaṃ ghaṭata ity ākshepaḥ || tata ūrdhvam Bulilasya vacanaṃ darṣayati |

9. kiṃ hi | atrāchāvākena ṣasyamāne sati kiṃ vā dushaṇam abhūt | nāsti kaṣcid api dosha ity arthaḥ || tata ūrdhvaṃ Gauṣlenoktaṃ doshaṃ darṣayati |

10. evayāmarut | hotur dhishṇyād uttarato hy achāvākasya dhishṇyam | tatsamīpe 'vasthitenāchāvākenaivayāmarunnāmako yaḥ ṣastraviṣeshaḥ paṭhanīya iti | sa tasyāṣraya ity uktvā punar api sa Gauṣla evam uvāca | mādhyaṃdinasavanam aindram indradevatākam | tathā sati he hotas tam etam Indram asmān mādhyaṃdinasavanāt kathā ninīshasi | kena prakāreṇāpanetum ichasi | saivam apanayanechā tvadīyāchāvākaṣaṅsane dosha iti Gauṣlābhiprāyaḥ || tam abhiprāyam ajānato Bulilasya vākyaṃ darṣayati |

11. nendram | asmān mādhyaṃdinasavanāt tatsvāminam Indram apanetum ahaṃ nechāmi | tadviruddhasya kasyacid apy ananushṭhitatvād ity evam Bulila uktavān || tato viruddhārthānushṭhānapradarṣanārtham Gauṣlasya vākyaṃ darṣayati |

12. chandaḥ | he hotas tvaṃ svamanasendram apanetuṃ ne-

chasi | kiṃtv idaṃ chando 'chāvākena prayujyamānaṃ śastragatam amadhyaṃdinasāci | mādhyaṃdinasavanasambandhārhaṃ na bhavati | katham iti cet | tad ucyate | ayaṃ suktaviśesho jāgato vātijāgato vā | dvādaśāksharapādena shoḍaśāksharapādena copetatvāt | sarvaṃ cedaṃ jāgataṃ cātijāgataṃ ca mantrajātaṃ jāgate tṛitīyasavane yogyaṃ na tu traishṭubhe mādhyaṃdine savane | sa u so 'pi sūktaviśesho māruto maruddevatāko na caindraḥ | ato 'pi kāraṇāt tṛitīyasavana eva yogyaḥ | tasmād ayam achāvāko maiva śaṅsishṭa | śaṅsanam mā karotv iti doshaṃ darśitavān || tata ūrdhvam Bulilakṛityaṃ darśayati |

13. sa hovāca | he 'chāvāka tvam ārama | śaṅsanād uparato bhavety evam Bulila uvāca | athānantaram idam apy uvāca | hā kashṭaṃ sampannam | itaḥ param aham asmin Gauśle gurāv anuśāsanam anushṭheyopadeśanam īshe | ichāmi [1]) | etasmād avagatya sarvam anushṭhāsyāmīti tasyābhiprāyaḥ || atha Gauślasyopadeśavākyaṃ darśayati |

14. sa hovāca | sa Gauśla evam uvāca | esho 'chāvāka aindradevatākaṃ vishṇunyaiṅgaṃ vishṇuliṅgopetaṃ śaṅsatu | evayāmarutaṃ tyaktvā dyaur na ya indrety aindraṃ sūktaṃ śaṅsatu | tasmin sūkte dvitīyasyām ṛici caturthe pāda evam āmnāyate | haun ṛijīshin vishṇunā sacāna iti | ata idaṃ vishṇucihnopetaṃ sūktaṃ śaṅsatu | he hotur Bulila tvam etam evayāmarutaṃ tvadīye śastre 'syāthāḥ | prakshipeḥ | tatra sthānaviśesha ucyate | tṛitīyasavane śaṃ naḥ karatīti rudradevatākeyaṃ dhāyyā | tasyā uparishṭān mārutasūktasya purastāt tayor ubhayor madhye prakshepasthānam | evaṃ Gauślopadeśaḥ || athānushṭhānaṃ darśayati |

15. tad dha | tad dha Gauślena yad uktaṃ tat sarvaṃ tathaiva Bulilaḥ śaṅsayāṃ cakāra | mādhyaṃdinasavane 'chāvākam praty evayāmarucchaṅsanam preshitavān svayaṃ tṛitīyasavana āgnimārutaśastramadhye dhāyyāmārutasūktayor madhya evayāmarutam prakshipya śaṅsanaṃ kṛitavān | tasmād idānīm api tad idaṃ sarvaṃ hotrakais tathaiva śasyate |

31.

1. saṃvatsarasatre yad ahar agnishṭomasaṃstham viśvajidākhyam asti, tatra śilpānāṃ śastrāṇāṃ kḷiptiḥ pūrvatrābhihitā | tatra kiṃcic codyam udbhāvayati |

tad āhuḥ | dvividho hi viśvajid : atirātrasaṃstho 'gnishṭomasaṃsthaś ca | tatrātirātraḥ svatantra ekāhaḥ | tatra tṛitīyasavane hotrakāṇāṃ śastrāṇi vidyante | tathā sati pūrvoktakrameṇa hotā nābhānedishṭhaṃ śastvā retaḥ siñcati | maitrāvaruṇo vālakhilyāḥ śastvā prāṇān avasthāpayati | brāhmaṇācchaṅsī sukīrtiṃ śastvā prajanayati |

1) īshe ist selbstverständlich die dritte Person.

achāvāka evayāmarutam śastvā pratishṭhām karoti (6, 27—30) ity ayam krama upapannaḥ | evam pṛishṭhyashaḍahasya yad ahaḥ shashṭham asti, tasyāpy uktasaṃsthātvena tṛitīyasavane hotrakaśastrasadbhāvāt pūrvoktayajamānotpattir upapadyate | yathā viśvajidatirātre shashṭhe 'hani ca śastrarūpo yajñaḥ kalpate upapadyate | tadanusāreṇa yajamānasya prajātir jananam apy upapadyate | tathā saṃvatsaragate 'gnishṭomasaṃsthe viśvajity ahani tad upapādayituṃ na śakyate | tathā hi | tatrāgnishṭomasaṃsthe viśvajiti hotrā nābhānedishṭho mādhyaṃdinasavane 'śasta eva bhavati | tṛitīyasavane vaiśvadevaśastre śasyamānatvāt | athaivaṃ sati maitrāvaruṇo vālakhilyāḥ prathamaṃ śaṅsati | tṛitīyasavane hotrakāṇāṃ śastrābhāve 'pi mādhyaṃdinasavane teshāṃ śastrāṇām bulilākhyena maharshiṇā samākṛishṭatvāt | te ca vālakhilyātmakāḥ prāṇā ity uktam | loke tu reta evāgre prathamaṃ siktam bhavati, paścāt sikte retasi prāṇānām pravṛittir iti kramaḥ | iha tu nābhānedishṭharāhityeṇa retaḥseko nāsti, vālakhilyānāṃ sadbhāvena prāṇā vidyante | katham etad upapadyata ity ekaṃ codyam | evaṃ codyāntaram asti | brāhmaṇācchaṅsī mādhyaṃdine vṛishākapiṃ śaṅsati | vṛishākapir yajamānasya prajāyamānasyātmā dehaḥ | atrāpi nābhānedishṭho 'śasta eva bhavati | ato reto nāsti | loke tu reta evāgre sicyate 'tha paścād ātmā deho jāyate | ato lokavaiparītye sati katham atra yajamānasya prajātir janmeti dvitīyaṃ codyam | yajamānasya janmasambhave vālakhilyarūpāḥ prāṇā avikḷiptā viśeśheṇa sthānakḷiptirahitāḥ katham bhavanti | kena prakāreṇa vartante | ity evam brahmavādinaś codyam āhuḥ || tasya parihāraṃ darśayati |

2. yajamānam | yajñakratuśabdena tatsādhanabhūtaḥ śilpasamūho vivakshitaḥ | etena sarveṇāpi śilpasamūhena yajamānaṃ saṃskurvanti | prāṇaprāptyarhatā saṃskāraḥ | sa evātra kriyate | nanu yajamānasya [1]) janma bahubhiḥ śilpaiḥ krameṇa saṃskare dṛishṭāntaḥ | yathā yonyām antar madhye sa prasiddho garbho bhavaty, evam ayaṃ yajamānaḥ krameṇa sambhavan saṃskṛitākāreṇotpadyamānaḥ śete | avatishṭhate | loke 'pi garbho 'gre prathamaṃ retaḥsekakāla eva sarvaḥ sampūrṇāṅgaḥ sakṛid eva na vai sambhavati | naivotpadyate | kiṃtu śambhavata utpadyamānasya purushasyaikaikam aṅgaṃ krameṇa sambhavati | nishpadyate | tathā ca Garbhopanishady āmnātam | ekarātroshitaṃ kalilam bhavati, saptarātroshitam budbudam bhavaty, ardhamāsābhyantareṇa piṇḍo bhavatīty ādi | ato garbha vat krameṇa saṃskāro yukta ity arthaḥ || uktam evottaram punar api vispashṭayati |

3. sarvāṇi | sarvāṇi śilpaśastrāṇy ekasminn evāhani kriyeran |

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1) maraṇam vor janma die Hss.

tadānīṃ tāvataivāyaṃ yajño yajamānasaṃskārahetuḥ śilpasamūha upapadyate | yajamānasya prajātir jananopacāra upapadyate | ataḥ sarvaśastrānushṭhānam eva saṃskārasādhanam | nanu hotuḥ śastrasya prathamabhāvitvādikramaviśeshaḥ saṃskāropayogī, na tv atra sarvaśastrānushṭhānam asti, mādhyaṃdinasavana evayāmarunnāmnaḥ sūktasyāchāvākenānushṭhānāt | nāyaṃ doshaḥ | tatra tadabhāve 'pi tṛitīyasavane hotur evayāmarucchastram asti | tat tathā sati yajamānasya sarvaśastrānushṭhānena yā pratishṭhāpekshitā, tasyām eva pratishṭhāyām enaṃ yajamānaṃ tad antataḥ śastrāṇām ante pratishṭhāpayati |

32.

1. pūrvatra brāhmaṇācchaṅsinaḥ śilpe śastre sukīrtiṃ śaṅsati vṛiskākapiṃ śaṅsati (6, 29) yat sūktadvayaṃ vihitaṃ, tata ūrdhvaṃ kuntāpākhyaṃ sūktaṃ khile kuntāpanāmake granthe samāmnātaṃ triṇṣadṛicaṃ vaktavyam | tadartham itihāsam āha |

chandasām | pṛishṭhyashaḍahasya sambandhināṃ shashṭhenāhnā prāptānāṃ gāyatryādīnāṃ chandasāṃ rasaḥ sāro 'tyanedat | atikramyāgachat | tadānīṃ sa Prajāpatir abibhet | bhītavān | kenābhiprāyeṇeti | so 'bhidhīyate | ayaṃ chandasāṃ rasaḥ parāṅ parāvṛittirahito 'tyeshyati | atikramya gamishyatīty anenābhiprāyeṇa | tato bhītaḥ Prajāpatis taṃ rasam parastāt parabhāge chandobhir gāyatryādibhiḥ paryagṛihṇāt | parito niruddhavāṅ | gāyatryādīnām madhye kasyāḥ sambandhirasaṃ kayā paryagṛihṇād iti | tad ucyate | gāyatryāḥ sambandhirasaṃ nārāśaṅsyā paryagṛihṇāt | narāśaṅsaśabdo yasyām ṛigjātāv asti seyaṃ nārāśaṅsī | tathā trishṭubhaḥ sāraṃ raibhyā rebhaśabdopetayā ṛigjātyā paryagṛihṇāt | jagatyāḥ sāram pārikshityā parikshicchabdopetayā ṛigjātyā paryagṛihṇāt | anushṭubhaḥ sāraṃ kāravyayā kāruśabdopetayā ṛigjātyā paryagṛihṇāt | tat tasmāt parigrahād ūrdhvam punaś chandassu gāyatryādishu taṃ rasam adadhāt | avasthāpitavān |

3. nārāśaṅsīḥ | idaṃ janā ityādyās tisra ṛico nārāśaṅsyaḥ | tatra narāśaṅsa stavishyata iti narāśaṅsaśabdasya śrutatvāt | tās tisra ṛico brāhmaṇācchaṅsī śaṅset |

5. tāḥ pragrāham | tā nāraśaṅsīs tisra ṛicaḥ pragrāham pāde-pāde 'vasāya śaṅset | yathā vṛishākapim pāde-pāde vigṛihya śaṅsati tadvad etat | vṛishākapisūkte pragrahavidhir arthasiddho draṣṭavyaḥ | hi yasmāt kāraṇād idam ṛicāṃ śaṅsanaṃ vārshākapaṃ vṛishākapisambandhaṃ kartavyaṃ, tat tasmāt kāraṇād vṛishākaper etannāmakasya sūktasya nyāyam prakāram eti | prāpnoti | vigraha evātra tannyāyaḥ || vṛishākapisūkte nyūṅkhaninardāv api vidyete | ato 'trāpi tadubhayaprāptau nyūṅkham nirākṛityetaraṃ vidhatte |

6. tāsu na | tāsu nārāśaṅsīshu nyuṅkham na kuryāt, kiṃtu nī vīva narded eva | viśeshena ninardam eva kuryāt | sa eva ninardas tāsāṃ nārāśaṅsīnāṃ nyuṅkhasthānīyaḥ | tṛitīyapādasya dvitīyasvare trayodaśabhir okārais tatra cāvasānam kṛitvā trayāṇāṃ trimātrāṇām okārāṇām uccāraṇam nyuṅkhaḥ | tṛitīyapādasya prathamāksharam anudāttatvenoccāraṇīyed iti yad asti so 'yaṃ ninardaḥ | Āśvalayana 7, 1, 11 ffg.

7. raibhīḥ | rebhaśabdopetā ṛico raibhīḥ | vacyasva rebha vacyasvetyādyās tisraḥ | tāḥ saṅset |

10. pārikshitīḥ | parikshicchabdopetā rājño viśvajanīnasyetyādyās catasraḥ pārikshityaḥ | tāsu parikshin naḥ kshemam akarad iti parikshicchabdasya śrutatvāt | tā ṛicaḥ saṅset |

16. kāravyāḥ | kāruśabdopetāḥ kāravyāḥ | indraḥ kārum abūbudhad ityādyās catasraḥ saṅset |

19. diśāṃ kḷiptīḥ | yaḥ sabheyo vidathya ityādyā ṛico diśāṃ kḷiptīḥ saṅset | prācyādidigvat pañcasaṃkhyopetatvāt, te devāḥ prāg akalpayann iti kḷiptidhātuśravaṇāc ca diśāṃ kḷiptitvam | tacchaṅsanena diśa eva kalpayati | svaprayojanakshamāḥ karoti |

23. janakalpāḥ | yo 'nāktāksha ityādyāḥ shaḍ ṛico janakalpābhidhāḥ saṅset |

25. indragāthāḥ | yad indrādo dāśarājña ityādyāḥ pañcarca indragāthābhidhāḥ saṅset | Indro gāthyate kathyate yāsv ṛikshu tā indragāthāḥ | tābhir devā asurān abhigāya yoddhum ābhimukhyena prāpya yuddhenainān atyāyan | atikrāntavantaḥ | jayam prāptā ity arthaḥ |

33.

1. kuntāpanāmakaṃ triṅśadṛicaṃ sūktaṃ vidhāyaitaśapralāpanāmakaṃ saptatisaṃkhyākam padasamuhaṃ vidhatte |

aitaśapralāpam | aitaśākhyena muninā dṛishṭā aitaśapralāpāḥ | ananvitānām arthānāṃ vacasāṃ saṃlāpaḥ pralāpaḥ | tam brāhmaṇācchaṅsī saṅset |

4. asakthāḥ | yas tvam mām ittham asakthā abhibhutavān asi |

6. taṃ haike | tam aitaśapralāpam abhijñāḥ kecid yājñikā atiśayena bahulaṃ saṅsanti | tathā cāśvalāyana āha | saptatim padāny ashṭādaśa vā (8, 3, 14) iti |

16. pravalhikāḥ | vitatau kiraṇau dvāv ityādyāḥ shaḍ anushṭubhaḥ pravalhikāḥ | purā kilaitābhir ṛigbhir devā asurān pravalhyāmanaskam priyam uktvā tatas tān asurān atikramyāgachan | pravalhanaṃ nirhṛidayaṃ sāntvavacanam iti Govindasvāmy[1]) uktavān |

1) ity uktavān die Hss. Govindasvāmin war der Verfasser eines

amanaḥpūrvakeṇa priyavacanena virodhino 'surān vañcayitvā tadīyadeśam atikramya gatavanta ity arthaḥ |

18. ājijñāsenyāḥ | ākāro 'trāvaśabdārthe vartate | ājñātum avajñātum ichā ājijñāsā | tām arhantīti tatsādhanībhūtā ṛica ājijñāsenyāḥ | ājñāyāsurāṇām avajñāṃ kṛitvety arthaḥ | anyat pūrvavad vyākhyeyam | ihetthā prāg apāg udag iti śākhāntarapaṭhitāś catasra ṛica ājijñāsenyāḥ |

19. pratirādham | sūtre bhug ity abhigata iti trīṇi padāni (Āśvalāyana 8, 3, 22) ityādinā yo mantra uktaḥ so 'yam pratirādhaḥ | virodhināṃ rādhaṃ samṛiddhim pratibadhnātīti pratirādhatvam | asurān pratirādhya tadīyāṃ samṛiddhim pratibadhyety arthaḥ |

20. ativādam | vīme devā akraṅsatetyādyanushṭup śākhāntarapaṭhitātivāda ity ucyate | virodhināṃ satkāram atilaṅghyādhikshepārūpo 'tivādaḥ | tatsāmarthyasādhanatvād ṛig apy ativāda ity ucyate | atyudyātikramyoktvā | adhikshipyety arthaḥ |

34.

1. devanītham | Sūtrakāreṇādityā ha jaritar aṅgirobhyo dakshiṇām anayann iti saptadaśa padāni (8, 3, 25) iti yo 'yam padasamūho 'bhihitaḥ sa devanīthaḥ | devalokanayanahetutvāt |

4. Aṅgirasām abhīshṭasyāpi svakīyārtvijyasyāṅgīkāre yuktiṃ darśayati |

yaśasā | yaḥ pumān ārtvijyena caraty, eśha purusho yaśasaiva yukto 'bhyaiti | abhitaḥ saṃcarati | ārtvijyam atyantaṃ yaśaskaram ity arthaḥ | yaḥ pumān pareṇa prārthitam ārtvijyam parityajya taṃ tadīyayāgam pratirundhed, yāgasya pratirodhaṃ kuryāt | sa pumān svakīyaṃ yaśa eva pratirundhet | vināśayet | tasmāt kāraṇād ahaṃ na pratyarautsi | tadīyayajñasya pratirodhaṃ na kṛitavān asmi | kiṃtv ārtvijyam mayāṅgīkṛitam iti || tarhi kīdṛiśe vishaye parihartavyam ārtvijyam ity āśaṅkya parihārayogyaṃ vishayaṃ darśayati |

5. yadi tu | pūrvatrārtvijyam parihartum aśakyam ity uktam | tadvailakshaṇyārthas tuśabdaḥ | yadi kathaṃcid asmād ārtvijyād apojjigāṅsed, apetyodgantum ichet | tadānīṃ yajñena svakīyena nimittabhūtenāsmād ārtvijyād apodiyāt | apakramyodgachet | yasmin dine cet tvaṃ yajñaṃ karishyasi, tasminn evāham api karishyāmīty uktvā tadārtvijyam parihartuṃ śakyam | ekakālīnasvakīyānushṭhānam ekam parihāranimittam | nimittāntaram apy ucyate | yadi tu yadi kathaṃcid ayājyo yāgārthī purushaḥ śāstranishedhād yashṭum ayogyaḥ syāt, tādṛiśād ayājyāt purushāt svakīyam ārtvijyaṃ svayam apoditam | śā-

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Commentars zum Aitareyabrāhmaṇa, der von Sāyaṇa in der Dhātuvṛitti unter der Wurzel valh citirt wird.

streṇaiva nishiddham | tādṛiṣe vishaye nāsty ārtvijyadoshaparihāra ity arthaḥ |

35.

2. tasmād āhuḥ | yasmād Aṅgirobhir bhūrūpadakshiṇā sarvātmanā parityaktā, tasmād anye 'pi ṣāstrajñā evam āhuḥ | nivṛittadakshiṇāṃ kenāpi kāraṇena parityaktāṃ dakshiṇām punar na pratigṛihṇīyāt | gobhūhiraṇyarūpyādidakshiṇām ṛitvigbhiḥ svīkṛitāṃ yadi kaṃcid doshaṃ dṛishṭvā parityajet | tadānīm punar api dravyalobhena tatpratigrahaṃ na kuryāt |

36.

1. atha tvam indra ṣarma riṇetyādyās tisro 'nushṭubho vidhatte | Āṣvalāyana 8, 3, 25 |

bhutechadaḥ | bhūtam bhūtiṃ vairiṇām aiṣvaryaṃ chādayanti tiraskurvantīty udāhṛitā anushṭubho bhutechadaḥ |

4. atha ṣākhāntare samāmnātā yad asyā aṅhubhedyā ityādyā ṛico vidhatte |

āhanasyāḥ | āhanasyaṃ strīpurushayoḥ parasparasaṃyogaḥ | tadvat prajotpattihetutvād ṛico 'py āhanasyāḥ |

8. vyāhanasyām | viṣishṭamaithunayuktām |

14. asuraviṣām | asuraviṣam asuraprajāḥ sainyarūpā devān indrādīn abhilakshyodācārya, ullāghanarūpam ācaraṇaṃ kṛitvā tiraskṛityāsīt | devasamīpe 'vasthitāḥ |

15. athātra pra maṅhishṭhāyetyādinā prākṛitena vaikṛitena sambhūya ṣaṅsanaṃ vicārya pūrvottarapakshābhyāṃ niṣcinoti | tad āhuḥ etc. S. 6, 26.

16. etāni | nābhānedishṭhādīni catvāri ṣilpāni yāni santy, etāny evātra shashṭhe 'hany ukthāni pradhānaṣastrāṇi | tathā sati sa pumān yadi prākṛitena pra maṅhishṭhāyety anena sambhūya ṣaṅset | tadānīṃ sa purusha eteshu pradhānaṣastreshu kāmam phalam aparādhnuyāt | vināṣayet || evaṃ tarhi pra maṅhishṭhāyety etasminn aindre labhyaḥ kāmo 'tra na labhyetety āṣaṅkyāha |

17. aindraḥ | brāhmaṇācchaṅsinā ṣaṅsitavyo yo 'yaṃ vṛishākapiḥ so 'yam aindraḥ | aitaṣapralāpaṣ ca sarvachandaḥsthānīyaḥ | tathā sati pra maṅhishṭhāyetyādika indradevatāke jagatīchandaske yaḥ kāmo 'sti, sa kāmas tatra vṛishākapāv aitaṣapralāpe ca prāpto bhavati | athāpi cedam ava drapsa ityādikaṃ sūktam aindrābārhaspatyam | tatratyāntimā paridhānīyā caindrābārhaspatyā | tatrobhayatrendranimittaḥ kāma upāpto bhavati | tasmāt kāraṇāt prākṛitam atra sambhūya na ṣaṅset |

Pañcikā VII.

1.

1. Āśvalāyanaḥ satriṇāṃ dharmeshv evam āha | sutyāsu havirucchishṭabhakshā eva syuḥ | dhānāḥ karambhaḥ parivāpaḥ puroḍāśaḥ payasyeti teshāṃ yad-yat kāmayeraṅs tat-tad upavigulphayeyuḥ (12, 8, 32) iti | prāṇadhāraṇāya yathā paryāpyate tathā haviḥśeshasyādhikyena sampādanam upavigulphanam | evam bahuvidhān haviḥśeshān bhakshān uktvā punar apy anta evam uvāca | api vānyatra siddhaṃ gārhapatye punar adhiśrityopavratayeran | anyān vā pathyān bhakshān ā mūlaphalebhyaḥ | etena vartayeyuḥ paśunā ca (12, 8, 39) iti | anyatra siddhaṃ gṛihe pakvam annam punar api gārhapatye sakṛid avasthāpyopavratayeran | upabhuñjīran | anyān vā laḍḍukamaṇḍakādīn bhakshān pathyān ajīrṇādidosharahitān mūlaphalaparyantam ichayā svīkuryuḥ | eteshu sutyādineshu saṃnihitena savanīyapaśunā ca vartayeyuḥ | jīvanarūpāṃ vṛittiṃ sampādayeyuḥ | ity evaṃ savanīyapaśurūpasya haviṣhaḥ śeshabhakshaṇena satriṇāṃ jīvanam apy abhihitam | tasmin paśau kasya ko vibhāga iti jijñāsāyāṃ tadvibhāgakathanam pratijānīte | athātaḥ etc. Āśvalāyana 12, 9.

2. h a n ū | jihvayā sahitaṃ hanūdvayam prastotur bhāgaḥ | śyenākāraṃ vaksha udgātur bhāgaḥ | yaḥ kaṇṭho yaś ca kākudraḥ kākudam tad ubhayam pratihartur bhāgaḥ | śroṇir ūrumulaṃ tad ubhayaṃ dakshiṇasavyarūpaṃ krameṇa hotur brahmaṇo bhāgaḥ | ūrvadhobhāgaḥ sakthi | tac cobhayaṃ krameṇa maitrāvaruṇabrāhmaṇācchaṅsinor bhāgaḥ | dakshiṇāśena yuktaṃ dakshiṇapārśvam adhvaryor bhāgaḥ | savyam pārśvamātram upagātṛiṇām bhāgaḥ | savyo 'ṅsaḥ pratiprasthātur bhāgaḥ | dor bāhuḥ | tac cobhayaṃ krameṇa neshṭṛipotror bhāgaḥ | ūrudvayaṃ krameṇāchāvākāgnīdhrayor bhāgaḥ | sakthiśabdenādhobhāgasyābhihitatvād ūrdhvabhāga urusabdena vivakshitaḥ | bāhudvayaṃ krameṇātreyasadasyayor bhāgaḥ | dorbāhuśabdayor arthaikye 'py adhobhāgordhvabhāgābhyām bhedo drashṭavyaḥ | sadānukaśabdau pūrvācāryair vyākhyātau | anukam mūtravastiḥ syāt sāsnety eke vadanti ca | sadaṃ tu pṛishṭhavaṅśaḥ syād etad gṛihapater dvayam iti | yaḥ pumān gṛihapater vrataprado bhojanadāyī tasya dakshiṇau pādau bhāgaḥ | gṛihapater yā bhāryā tasyaiva vrataprado yaḥ pumāṅs tasyaiva savyau pādau bhāgaḥ | atra purovartinoḥ pādayor bāhutvenābhihitatvāt pāścātyāv eva pādaśabdena vivakshitau | tatraikasminn api dakshiṇe pāde dvivacanam avayavāpekshaṃ | evam itaratrāpi | yo 'yam oshṭhaḥ so 'yam anayor vratapradayoḥ sādhāraṇo bhāgo bhavati | tam bhāgaṃ gṛihapatir eva praśiṅshyāt | tavāyam iti vibhajya pradadyāt | jāghanīm puchaṃ tām

patnībhyo haranti | dadyuḥ | tāṣ ca patnyas tāṃ jāghanīm brāhmaṇāya kasmaicid dadyuḥ | skandhe bhavāḥ skandhyāḥ | maṇisadṛiśā māṅsakhaṇḍā maṇikāḥ | ekasmin pārśve sthitā māṅsaśalākās tisraḥ kīkasāḥ | maṇikāḥ kīkasāṣ cety ubhayaṃ grāvastuto bhāgaḥ | itarapārśve sthitās tisraḥ kīkasāḥ | vaikartaḥ praudho māṅsakhaṇḍaḥ | tasyārdham pūrvoktakīkasātrayaṃ connetur bhāgaḥ | yat tu vaikartasyetarad ardhaṃ yaṣ ca hṛidayapārśvavartī klomaśabdābhidho māṅsakhaṇḍas, tad ubhayaṃ śamitur bhāgaḥ | ayaṃ śamitā yady abrāhmaṇaḥ syāt | tadā svena svīkṛitaṃ tad ubhayaṃ anyasmai brāhmaṇāya dadyāt | yac chiro 'sti tat subrahmaṇyāyai subrahmaṇyābhidhānartvije dadyāt | śvaḥsutyeti nigadanāma | tāṃ cāgnīdhro brute | tathā cāśvalāyana āha | āgnīdhraḥ śvaḥsutyām prāha (6, 11, 16) iti | ajinaṃ carma tasyāgnīdhrasya bhāgaḥ | iḍā savanīyapaśoḥ sambandhī yo 'yam iḍābhāgaḥ, sa sarveshāṃ sādhāraṇaḥ | yadvā hotur asādhāraṇaḥ |

2.

2. tad āhuḥ | agnihotre tatsādhanabhūte payasi pākārthaṃ vahnāv adhiśrite sati, tathā sāmnāyye darśapurṇamāsārthe kshīre 'dhiśrite sati, tathā havishshu puroḍāśādishv adhiśriteshu yajamānasya maraṇe kim prāyaścittam iti praśnaḥ |

3. sarvahunti | niḥśesheṇa yathā sarvāṇi hutāni bhavanti |

4. abhivānyavatsāyāḥ | abhivā anyavatsāyā payasāgnihotraṃ juhuyāt | vā gatigandhanayor iti dhātor abhipūrvasyābhivā iti rūpam | anyaṣ cāsau vatsaṣ cānyavatsaḥ | abhiprāpto 'nyavatso yasyā goḥ, seyam abhivānyavatsā | coshaṇādiprakāreṇa prasnutety arthaḥ [1]) |

6. evam eva | deśāntare mṛitasya pretasya śarīrāṇām asthyādipretāvayavānām ābhartor āharaṇaparyantam enān āhavanīyādīṅs trīn agnīn ajasrān upaśamarahitān ajuhvato homarahitān evam evāsamāptenaiva prakāreṇendhīran | prajvālayeyur iti |

7. yadi śarīrāṇi | yadi kathaṃcic charīrāṇy asthyādīni na vidyeran vinaśyeyus, tadā parṇaśaraḥ palāśavṛikshasya chinnān vṛintān shashtyuttaraśatatrayasaṃkhyākān āhṛitya teshāṃ vṛintānāṃ sambandhi purusharūpakam iva kṛitvā manushyasadṛiśaṃ kiṃcid rupaṃ

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1) abhivānyā wird zu Ts. 1, 8, 5, 1 und Tb. 1, 6, 8, 4 mit mṛitavatsā erklärt, was nur zum Theil wahr ist. Mit anderem Namen heisst sie auch nivānyā. Befriedigender ist die Erklärung von Nārāyaṇa zu Āśvalāyana 3, 10, 17, nur ist abhivananīya statt abhijananīya zu lesen. Gemeint ist eine Kuh, die nach dem Verlust ihres eigenen Kalbes durch Untersetzen eines fremden Kalbes zum Milchen zu bewegen ist.

nirmāya tasmin rupe tām āvṛitam pretaśarīrocitam prakāraṃ dahanapiṇḍadānādirūpaṃ kuryuḥ | atha tadānīṃ kṛitrimarūpadahanakāla enāu āhavanīyādyagnīñ chmaśāne nītvā samāhṛitais taiḥ palāśavṛintanirmitaiḥ śarīrāvayavaiḥ saṃsparśya saṃspṛishṭaṃ kṛitvodvāsayeyuḥ |

8. adhyardhaśatam | ānītānām palāśavṛintānām adhyardhaśatam adhikenārdhena pañcāśadrūpeṇa yuktaṃ śataṃ (150) kāye madhyaśarīrasthāne dadhyāt | paritaḥ prakshipet | pañcāśatsaṃkhyākānāṃ vṛintānāṃ samūharūpam pañcāśam | dvisaṃkhyāke dvipañcāśe | viṃśatisaṃkhyākānāṃ samūharupaṃ viṃśam | dvipañcāśe viṃśe ca sakthinī dadhyāt | catvāriṃśadadhikena śatena (140) sakthidvayaṃ nishpādayed ity arthaḥ | pañcaviṃśatisaṃkhyākānāṃ samūharūpam pañcaviṃśam | dvisaṃkhyāke pañcavinśe te ūrū dadhyāt | pañcāśatsaṃkhyākair (50) vṛintair ūrudvayaṃ nishpādayed ity arthaḥ | evaṃ navatyadhikaśatadvaye gate (?) śeshaṃ saptatisaṃkhyākaṃ (nach dem Texte bleiben nur 20) śirasy upari kshipet |

4 [1]).

1. yasya sāyaṃdugdham | darśapūrṇamāsayor dadhyarthaṃ sāyaṃkāle dugdham payaḥ sāmnāyarūpaṃ keśakīṭādibhir dushyed, yaḥ kaścid apahared vā | tadānīm paredyuḥ prātardugdham payo bhāgadvayaṃ kṛitvā tatraikabhāgaṃ tenātacya saṃskṛitya dadhisthānīyena tena yajeta |

5.

1. yasyāgnihotram | agnihotrārtham payo gārhapatye pākārthaṃ yad adhiśritaṃ, tad yadi kiṃcid amedhyaṃ yajñānarhaṃ keśakīṭādikam āpadyeta prāpnuyāt | tadānīm etad dhaviḥ sarvam apy agnihotrahavaṇyāṃ sruci sākalyena siktvā prāṅmukha udetyotthāyāhavanīyam prati gatvā tasminn etāṃ nityaṃ samidham ādadhyāt | athānantaram āhavanīyasyottarabhāge kiṃcid ushṇam bhasma tato niḥsārya tasmin manasā nityāgnihotramantram anusmṛitya, vācā vā prajāpate na tvad etānīti mantram uccārya juhuyāt | tad etad bhasmana ushṇatvād dhutam api bhavaty, agnirāhityād ahutam api bhavati | na kevalam adhiśrita evāmedhyapāta etat prāyaścittaṃ, kiṃ tarhi carūnnayanāvasthāyāṃ yady ekasminn unnīte yadi vā dvayor unnītayor amedhyapātas, tadānīm esha eva kalpaḥ prakāraḥ | unnayanaṃ nāmāgnihotrahavaṇyāṃ secanam | tat keśakīṭādidushitam agnihotrahavaṇyām unnītaṃ yady apanetuṃ śaknuyāt | tadānīm etad dushṭaṃ niḥsicya niḥsārya sthālyām avasthitam adushṭaṃ kshīram

1) khaṇḍa 3 ist bereits in 5, 27 dagewesen.

agnihotrahavaṇyām abhiparyāsicya, yathonnītī syād unnītī yena prakāreṇa bhavati tena prakāreṇa juhuyāt | adushṭaṃ dravyāntaram adhiśrayaṇādinā saṃskṛitya juhuyād ity arthaḥ |

2. tad āhuḥ | agnihotradravyaṃ gārhapatye pākārtham adhiśritaṃ sad yadi kadācit skandati skhalati | kshīrabindur adhaḥ patatīty arthaḥ | vishyandate | viśeshṇa syandanaṃ dāhādhikyena sthālīmukhasyopary udvamanam | tat skannaṃ vishyanditaṃ vā dravyaṃ dakshiṇena pāṇinā spṛishṭvā vakshyamāṇam mantraṃ japet |

6. tad āhuḥ | agnihotradravyaṃ gārhapatye 'dhiśritam pākād ūrdhvam ādāya prāṇmukha āhavanīyam praty udāyann udgachann adhvaryur yadā bhavati, tadānīṃ tad dravyaṃ skhaleta yadvā bhraṅśeta | bindupatanaṃ skhalanam | sākalyena dravyapatanam bhraṅśaḥ | punar apy agnihotrasthālyā dravyaṃ grahītuṃ so 'dhvaryur yadi paścimābhimukho nivṛitto bhavet, tadānīṃ svargaprāptaṃ yajamānaṃ tasmāl lokād āvartayet | ato nivṛittim akṛitvā skhalanabhraṅśadeśa evopavishṭāyāsmā adhvaryave sthālīgatam agnihotradravyaśesham anye purushā āhareyuḥ | tasya dravyasya svīkāreṇādhvaryur yathonnītī syāt tathā juhuyāt | unnītam unnayanaṃ sthālīgatasya dravyasyāgnihotrahavaṇyāṃ caturvāram prakshepaḥ | catur un nayati (Tb. 2, 1, 3, 5) iti śrutatvāt | unnayanādisaṃskārapūrvakaṃ juhuyād ity arthaḥ |

7. tad āhuḥ | srug agnihotrahavaṇī | tadbhede srugantareṇa hutvā bhinnāṃ srucam āhavanīye prakshipet | tadānīṃ tadīyo daṇḍaḥ prācyām avasthitas, tadīyam pushkaram bilam pratīcyām avasthitaṃ yathā bhavati tathā prakshipet |

Der folgende achte Paragraph wird im Commentar zu dem nächsten khaṇḍa gezogen.

8. tad āhuḥ | pratidinam āhavanīyāgnir homād ūrdhvam upaśāmyati, gārhapatyāgnis tu sarvadā dhāryate | tasmād gārhapatyāt tattaddhomakāla āhavanīyārtham agniṃ vihared ity esho 'nushṭhānakramaḥ | evaṃ sati yadi kadācid āhavanīyasya sthāne 'gnir anupaśānto vidyeta, tadānīṃ gārhapatyaś copaśāmyet | tatra tasya vaikalyasya parihārāya pakshāḥ pañcavidhāḥ sambhavanti | vidyamānam āhavanīyaṃ gārhapatyatayā sambhāvya tato 'pi pūrvadeśa āhavanīyaṃ kartuṃ tasmāt pūrvasiddhāhavanīyāt prāñcam agnim uddhared iti prathamaḥ pakshaḥ | tasmin pakshe yajamāna āyatanāt svakīyasthānāt pracyaveta | āhavanīyasthānāt pracyutatvāt | atha gārhapatyārtham pūrvasiddhāhavanīyāt pratyañcam agnim uddhared iti dvitīyaḥ pakshaḥ | tasmin dvitīyapakshe yajña esho 'surayajñasamānaḥ syāt | asurayajñaś ca śākhāntare tān asurān prakṛityaivam āmnāyate | ta āhavanīyam agra ādadhata | atha gārhapatyam | athānvāhāryapacanam (Tb. 1, 1, 4, 4) iti | tadīyadosho 'pi tatraivāmnātaḥ |

bhadrā bhutvā parā bhavishyantiti || gārhapatyārtham agnimathanaṃ kartavyam iti tṛitīyaḥ pakshaḥ | tadānīṃ vidyamāna āhavanīye tadvirodhino 'gnyantarasya mathanād yajamānasya ṣatrum utpādayet | punarādhānaṃ kartuṃ vidyamānam āhavanīyam anugamayed, upaṣamayed, iti caturthaḥ pakshaḥ | tasmin pakshe vidyamānasya vināṣanāt prāṇo yajamānam parityajet | āhavanīyagatam bhasmasahitaṃ sarvam apy agniṃ kasmiṅścit pātre prakshipya nītvā [1]) gārhapatyasthāne prakshipyānantaraṃ tato gārhapatyāt prāñcam āhavanīyam uddhared iti pañcamaḥ pakshaḥ | asmin pakshe doshābhāvāt saiva prāyaṣcittir bhavati |

6.

1. yady u meine Verbesserung für yadya aller Hss.

tad āhuḥ | sāyamprātar āhavanīye 'gnau sthita eva sati punar api gārhapatyāgniṃ ya uddhareyus | tadānīm uddhṛitasyāgneḥ prakshepāt pūrvam eva vidyamānasyāgner darṣane tam purvaṃ vidyamānam agnim udūhya tasmād āhavanīyasthānād uddhṛitya tasmin sthāne punar aparam idānīm ānītam agniṃ nidadhyāt | yad yadi tu vidyamānaṃ nānupaṣyet, tadānīṃ te yājyānuvākye kuryāt |

2. tad āhuḥ | agnyuddharaṇād ūrdhvaṃ vyavasthitayor āhavanīyagārhapatyayoḥ sator yadi gārhapatyagato 'ṅgāra āhavanīye pramādāt patet | āhavanīyagato vā gārhapatye patet | so 'yam mithaḥ saṃsargaḥ |

7.

1. grāmyeṇāgninā | grāmyo 'gnir mahānasādigataḥ | sa kadācit pramādena pravṛiddho grāmagatāni gṛihāṇi dahann agnihotraṣālāgatān āhavanīyādīn agnīn samyag dahati |

2. divyenāgninā | divyo 'gnir vaidyutaḥ |

3. ṣavāgninā | pretadahanāya pravṛitto 'gniḥ ṣavāgniḥ |

4. tad āhuḥ | dāvāgnir araṇyād āgatyāgnihotraṣālāṃ dahann āhavanīyādīn yadā samyag dahati | tadānīṃ taddahanāt purvam evāgnīn araṇī dvayor araṇyoḥ saha samāropayed eva | tadaṣaktau gārhapatyāhavanīyād ulmukam mokshayet | sahasolmukam ādāya parito gachet | samāropaṇaṃ volmukamokshaṇaṃ veti pakshadvayasyāgnidāhatvarayā yadā na ṣaktis, tadā saṃvargaguṇayukto 'gniḥ purodāṣadevatā |

8.

2. avratyam | vrataviruddhaṃ nishiddhācaraṇam avratyaṃ divāsvāpādikam āpadyeta prāpnuyāt |

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1) Randbemerkung in Aa: dakshiṇena vihāraṃ nītveti Vṛittikṛit.

9.

1. tad āhuḥ | gṛiheshu navadhānye samāgate saty āgrayaṇeshṭiṃ kṛitvā paścān navānnam bhoktavyam | tasyā ishṭer akaraṇe vaiśvānaraguṇayukto 'gniḥ puroḍāśadevatā |

2. yadi kapālam | ya āhitāgnir yasyāhitāgneḥ puroḍāśanishpādakam kapālaṃ yadi naśyet |

7. jīve | āhitāgniḥ svasmiñ jīvaty eva svakīyamaraṇaśabdaṃ yadā dveshimukhāc chriṇuyāt |

9. apatnīkaḥ | purushe jīvati sati yadā bhāryā mriyate, tadānīm āhitair agnibhir bhāryādāha ity ekaḥ pakshaḥ | tathā ca Manuḥ | bhāryāyai pūrvamāriṇyai dattvāgnīn antyakarmaṇi | punar dārakriyāṃ kuryāt punar ādhānam eva ca (5, 168) iti | āhitebhyo 'gnibhyo 'nyenāgninā bhāryāṃ dahed iti dvitīyaḥ | tathā cāśvalāyanāḥ | āhāryeṇānāhitāgnim | patnīṃ ca (6, 10, 9) iti | Bhāradvājo 'py aha | nirmanthyena patnīm iti | asmin pakshe punar api vivāhechārahitatvād ayam apatnīka eva vartate | so 'gnihotram āhared anutishṭhen, na veti | plutidvayaṃ vicārārtham |

11. anaddhāpurushaḥ | addheti satyanāma | tadvaiparītyād anṛitaḥ purusho 'naddhāpurushaḥ | ananushṭhānenānṛito bhaved ity arthaḥ |

15. yajet | apatnīko 'pi pumān sautrāmaṇyāṃ yajet | sautrāmaṇīyāgam api kuryāt | kim utāgnihotrādikam | haviryajñeshv asyādhikāro 'stīty arthaḥ | tadvat somayāgeshv adhikāraśaṅkāyāṃ tadvyāvṛittyartham asomapa ity ucyate | yathā patnīrahito 'pi mātre pitre cāśanāchādanādikaṃ dadāti, tadvad agnihotram api kuryād iti śeshaḥ | atra hetur anṛiṇārthād [1]) iti | ṛiṇaparihāranimittam | tathā ca śākhāntare śrūyate | yājamāno vai brāhmaṇas tribhir ṛiṇavā jāyate: brahmacaryeṇarshibhyo, yajñena devebhyaḥ, prajayā pitṛibhya. esha vā anṛiṇo yaḥ putrī yajvā brahmacārivāsī (Ts. 6, 3, 10, 5) iti | anenaivābhiprāyeṇa śrutiḥ śruter yajeti vacanam asti | yaja devān adhīshva vedān prajām utpādayeti śākhāntare vacanam asti | tasmād vacanād anushṭhānapaksha eva yukta iti gāthāyā arthaḥ | tathā ca Vishṇuḥ smarati | mṛitāyām api bhāryāyāṃ vaidikaṃ na tyajed dvijaḥ | upādhināpi tat karma yāvajjīvaṃ samāpayed iti [2]) | upādhiḥ kuśamayādipatnīkalpanā | tathā ca smṛityantaram | anye kuśamayīm patnīṃ kṛitvā tu gṛihamedhinaḥ | agnihotram upāsante yāvajjīvam anuvratā iti | tathā ca Maitrāyaṇīyaśrutir apy āmnāyate | yas tu svair

1) Ein Glossem für anṛiṇī.

2) Commentar zu Kātyāyana śr. 2, 5, 18 mit der besseren Lesart: vaidikāgnīn na hi tyajet.

agnibhir bhāryāṃ saṃskaroti kathaṃ cana | asau mṛitaḥ strī bhavati strī caivāsya pumān bhavet | tasmān mṛitabhāryo 'pi svakīyān agnīn avasthāpyāgnihotram āharet |

16. tasmāt | ṛiṇāpakaraṇārthī dosharāhityāt saumyaḥ | tādṛiśam avaśyam agnihotrādy anushṭhāpayet | granthāntare | mṛitastrīḥ katicitkālaṃ karmātīto bhaved yadi | ashṭau 'gā vātha goyugmaṃ dattvā bhāryāṃ samudvahet || virakto vā vayo'tīto kathaṃcin nodvahed yadi | bhāryāṃ svarṇamayīṃ kṛitvā kauśīṃ vādhānam ācared iti |

10.

1. ata ūrdhvaṃ khaṇḍadvayaṃ deśaviśeshena kecid āmananti, kecin nāmananti | ata eva pūrve nibandhakārāḥ pāṭharahitadeśānusāreṇa tadvyākhyānam upekshitavantaḥ | asmābhis tu pāṭhopetadeśānusāreṇa tad vyākhyāyate | Der elfte khaṇḍa wird vor dem zehnten erklärt.

11.

1. tad āhuḥ | tat tasminn ishṭyanushṭhānavishaye brahmavādina evam āhuḥ | yaḥ ko 'py anushṭhātā darśapūrṇamāsayor upavāsaṃ kuryāt | yāgarūpaṃ vratam niścitya gārhapatyādyagnisamīpe yo vāsaḥ sa upavāsaḥ | yadvā | devā asya yajñasya samīpe vasantīty evaṃ tadīyo 'nushṭhānasaṃkalpa upavāsaḥ | agnyupastaraṇādinā tadīyo 'nushṭhānaniścayo 'vagantavyaḥ | ata eva śākhāntare śrūyate | upāsmiñ chvo yakshyamāṇe devatā vasanti ya evaṃ vidvān agnim upastṛiṇāti | Ts. 1, 6, 7, 3 | avratasya niyamaviśeshasvīkārarūpavratarahitasya havir devā naivāśnanti | tasmāt kāraṇād uta me mamāpi havir devā aśnīyur ity abhipretya niyamaṃ svīkṛityāgnisamīpa upavaset | etad abhipretyāpastamba āha | āhavanīyāgāre gārhapatyāgāre vā śeta iti | yadvā | grāmyāśanapārityāga upavāsaḥ | tat parityajyāraṇyāśanarūpaṃ niyamaṃ svīkuryāt | ata eva śākhāntarīyā āhuḥ | yad grāmyān upavasati tena grāmyān ava runddhe, yad āraṇyasyāśnāti tenāraṇyān, yad anāśvān upavaset pitṛidevatyaḥ syād. āraṇyasyāśnāti (Ts. 1, 6, 7, 3) iti || atropavāsatithivishaye śākhābhedavacanam āśritya vikalpaṃ darśayati |

2. pūrvām | khaṇḍatithivaśād yadā dinadvaye paurṇamāsī tithiḥ sampadyate | tadānīm pūrvām paurṇamāsīm upavaset, pūrvadina upavāsaṃ kṛitvā paredyur yajeteti sāmaśākhāpravartakasya Paiṅger maharsher matam | uttarām paurṇamāsīm upavased, uttarasmin dina upavāsaṃ kṛitvā tato 'pi paredyur yajetety ṛikśākhāpravartakasya Kaushītakimaharsher matam | etad eva matadvayam upajīvya smārtā evaṃ varṇayanti | parvapratipadoḥ saṃdhir madhyāhne pūrvato 'pi vā | anvādhānam pūrvadine taddine yāga ishyate | parataś

cet pare 'hnishṭis taddine 'nvāhitir bhaved iti | na ca paurṇamāsīdvayasadbhāve 'vivaditavyam | anumatirākāṣabdābhyām paurṇamāsībhedasya sarvatra vyavahṛitatvāt | tayoḥ svarūpam abhidhānakāra āha | kalāhīne sānumatiḥ pūrṇe rākā niṣākara iti | caturdaṣīsaṃyogāc candramasi kalāhīne saty anumatir ity ucyate | tatsaṃyogābhāvena candramaṇḍale pūrṇe sati rākety ucyate || paurṇamāsīnyāyam amāvāsyāyām api darṣayati |

3. yā pūrvā | atrāpi caturdaṣīyogāc candradarṣane saty amāvāsyā sinīvāly ucyate | tadyogarāhityena candradarṣanābhāve kuhūr iti | tad apy abhidhānakāreṇoktam | sā dṛishṭenduḥ sinīvālī sā nashṭendukalā kuhūr iti | atrāpy upavāsayāganirṇaye matabhedaḥ pūrvavad drashṭavyaḥ || atra pūrvottarabhāgavinirṇayāya karmopayoginyās titheḥ svarūpaṃ darṣayati |

4. yām | amāvāsyām paurṇamāsīṃ vā yām pariprāpya sūryo 'stamiyāt | tathā yām abhilakshya sūrya udiyāt | seyam udayāstamayavyāpinī karmopayuktā tithiḥ | tādriṣyāṃ tithāv udayāstamayor madhye pūrvottarābhyāṃ caturdaṣīpratipadbhyām miśraṇe sati parvaṇo dvaividhyam bhavati | tasmin dvaividhye pūrvoktamatadvayaṃ drashṭavyam || tad etad upasaṃharati |

5. pūrvām | pūrvām iti paingimatasyopasaṃhāraḥ | amāvāsyādine purastāt pūrvasyāṃ diśi candramasam anirjūāya, śāstramārgeṇa candram adṛishṭvā, 'candrodayo na bhavishyatīti niścitya yad upaity upavasati prārabhata iti yad asti, yad yajate paredyur yāgaṃ karotīti yad asti | tenopavāsena yāgena cottarām-uttarām [1]) āgāmipakshagatām paurṇamāsīm amāvāsyāṃ copavaset | uttarāṇy upavāsadinād uttareshu dineshu yajate, sa yāgaḥ somo bhavati | somayāgasadṛiśo bhavati | taṃ somam anu sarvam api daivatam tṛipyatīti śeshaḥ | yo 'yaṃ candramā asty, etad devasomam | devānām apekshitaṃ somadravyasadṛiśaṃ vastu | yasmāc candramaṇḍalam devānām priyam, tasmān maṇḍalam sampūrṇam abhilakshyottarām paurṇamāsīm upavased iti kaushītakimatasyopasaṃhāraḥ |

12.

1. tad āhuḥ | sāyaṃkāla ādityasyāstamayāt purāgnihotrārthaṃ gārhapatyād agnim uddharet | prātaḥkāle tu sūryodayāt puroddhared ity āmnātam | evaṃ sati yasyāgnihotriṇo 'nuddhṛitam agnim abhilakshyāditya udiyād vāstamiyād vā | agnyuddharaṇāt prāg evodayāstamayau bhavata ity arthaḥ | athavā svasvakāle praṇīto 'gnir āhavanīyadeśe sthitvā homāt pūrvam upaśāmyet | teshu trishu vishayeshu prāyaścittam pṛichate |

1) tena somaṃ krīṇanti fehlt in Sāyaṇas Text.

4. katham | anvāhāryanāmaka odanaḥ pacyate yasmin dakshiṇāgnau so 'yam anvāhāryapacanaḥ | tasyāharaṇam abhijvalanam | ishṭer ādāv anvādhānakāle dakshiṇāgner abhijvalanaṃ kuryān na veti |

13.

6. śaśvat | tathā ca Baudhāyana āha | pud iti narakasyākhyā duḥkhaṃ ca narakaṃ viduḥ | putas trāṇāt tataḥ putram ihechanti paratra ceti |

tasmāt sa putra irāvaty annayuktātitāriṇī nadīsamudrāder atitaraṇahetur naur iti śeshaḥ |

7. kiṃ nu | atra malājinaśmaśrutapaḥśabdair āśramacatushṭayaṃ vivakshitam | malarūpābhyāṃ śukraśoṇitābhyāṃ saṃyogān malaśabdena gārhasthyaṃ vivakshitam | kṛishṇājinasaṃyogād ajinaśabdena brahmacaryaṃ vivakshitam | kshaurakarmarāhityāc chmaśruśabdena vānaprasthyaṃ vivakshitam | indriyaniyamasadbhāvāt tapaḥśabdena pārivrājyaṃ vivakshitam |

sa vai sa eva putro 'vadāvado lokaḥ | vaditum ayogyāni nindāvākyāni avadāḥ | tair vākyair nodyate na kathyata ity avadāvadaḥ | evam praghaṭṭena tena kathyata iti | avadāvado dosharāhityān nindānarha ity arthaḥ | tādṛiśo loko bhogahetuḥ putraḥ |

8. kṛipaṇam | duhitā [1]) ha putrīti kṛipaṇaṃ kevaladuḥkhakāritvād dainyahetuḥ | tathā ca smaryate | sambhave svajanaduḥkakārikā sampradānasamaye 'rthahārikā | yauvane 'pi bahudosbakārikā dārikā hṛidayadārikā pitur iti |

10. ābhūtiḥ | kiṃcaishā bhūtyābhutiśabdābhyām abhidhīyate | bhavaty asyām putrarūpeṇa patir ity eshā bhutiśabdavācyā | retorūpeṇāgatyāsyām putrarūpeṇa bhavatīty ābhūtiśabdavācyā [2]) |

14. iti ha | iti hāneuaiva prakāreṇāsmai tasmai Hariścandrāyākhyāyottaram abhidhāyāvasthita iti śeshaḥ |

14.

3. nirdaśaḥ | nirgatāny āśaucadināni daśasaṃkhyākāni yasmāt paśoḥ so 'yaṃ nirdaśaḥ |

8. tata | he tata he putra |

15.

1. udaram | Varuṇena gṛihītasya Hariścandrasyodaraṃ jajñe | jalenāpūritam ucchūnam mahodaranāmakaṃ rogasvarūpam utpannam |

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1) duhitā im Text zweisilbig.

2) Das Metrum erfordert ābhūtir eshā ābhutiḥ.

nānā | ā samantāc chrānta āśrāntaḥ | sarvatra paryaṭanena śrāntim prāptaḥ | tadviparīto 'nāśrānta, ekatraiva nivāsaśīlaḥ | tādṛiśāya tadvidhasya purushasya śrīḥ sampan nāsti | yadvā nāneti padachedaḥ | śrāntāya sarvatra paryaṭanena śrāntasya nānā śrīr bahuvidhā sampad asti [1] |

2. bhūshṇuḥ | bhūshṇur vardhishṇuḥ phalagrahir ārogyarūpaphalayukto bhavati |

5. śremāṇam | śreshṭhatvaṃ jagadvandyatvam |

8. tasmā etam | tasmai Hariśchandrāya kartavyatvena rājasūyam upadideśa | sa Hariśchandro rājasūyam prakramya tasya madhye yo 'yam abhishecanīyākhya ekāhaḥ somayāgas, tasmiṃs tam enaṃ Śunaḥśepam purusham paśum ālebhe | savanīyapaśutvenālabdhuṃ niścitavān |

16.

1. tasmā upākṛitāya | tatra Jamadagnir adhvaryur abhishecanīye somayāge taṃ Śunaḥśepaṃ savanīyapaśutvenopākṛitavān | barhiryuktayā plakshaśākhayā mantrapuraḥsaraṃ samupaspṛiśya svīkāra upākaraṇam | tata ūrdhvaṃ yūpabandhanaṃ niyojanam |

niniyoja | dhātor dvirbhāvam parityajyopasargasya dvirbhāvaś chāndasaḥ |

2. āprītāya | āprīsaṃjñitābhir ekādaśabhiḥ prayājayājyābhir yad yajanaṃ tad āprīnaṇam | darbharūpeṇolmukena triḥ pradakshiṇīkaraṇaṃ tat paryagnikaraṇam |

6. ata uttarābhiḥ | nahi te kshatram ityādyāḥ sūktaśeshabhūtā daśarcaḥ | yac cid dhi te viśa ityādikam ekaviṅśatyṛicaṃ suktam | ity evam ekatriṅśatsaṃkhyā drashṭavyā |

7. dvāviṅśatyā | vasishvā hītyādikaṃ daśarcaṃ sūktam | aśvaṃ na tvetyādikaṃ trayodaśarcaṃ sūktam | tatrāntyām parityajya vasishvasūktadvayagatā ṛico dvāviṅśatisaṃkhyākāḥ |

9. ojishṭhaḥ | ojobalādiśabdāḥ pūrvācāryair evaṃ vyākhyātāḥ | ojo dīptir balaṃ dākshyam prasahyakaraṇaṃ sahaḥ | sujanaḥ san, pārayishṇur upakrāntasamāptikṛid iti |

11. ata uttareṇa | āśvināv aśvāvatyety anena tṛicenāśvinau stutavān |

12. ata uttareṇa | kas ta usha ityādika uttaras tṛicaḥ |

17.

1. tam ṛitvijaḥ | devatānugrahayuktaṃ taṃ Śunaḥśepaṃ vi-

1) Diese zweite Erklärung ist die richtige, wie aus dem folgenden Vers erhellt.

ṣvāmitrādayaḥ sarva ṛitvija evam ūcuḥ | he Ṣunaḥṣepa tvaṃ no 'smākam asyāhno 'bhishecanīyākhyasya saṃsthāṃ samāptim adhigacha | prāpnuhi | anushṭhāpayety arthaḥ | tair evam ukte saty anantaraṃ Ṣunaḥṣepa etam abhishecanīyākhyaṃ somayāgam añjaḥsavaṃ dadarṣa | añjasā ṛijumārgeṇa savaḥ somābhishavo yasmin yāge so 'ñjaḥsavaḥ | tādṛiśam prayogaprakāraṃ niṣcitavān | niṣcitya ca taṃ somaṃ yac cid dhītyādibhiṣ catasṛibhir ṛigbhir abhishutavān | athainam abhishutaṃ somaṃ etayoc chishṭaṃ camvor ity ṛicā droṇakalaṣam abhilakshyāvanināya | droṇakalaṣe prakshiptavān | athānantaram asmin Hariṣcandre 'nvārabdhe ṣunaḥṣepadeham upaspṛishṭavati saty uktābhya ṛigbhyaḥ pūrvābhir yatra grāvetyādibhiṣ catasṛibhir ṛigbhir svāhākārasahitābhiḥ somaṃ juhavāṃ cakāra | yatra grāvetyādikaṃ sūktaṃ navarcam | tatra yac cid dhīti pañcamī | tām ārabhya catasṛibhir ṛigbhir abhishavaḥ | uc chishṭam ityādikā navamī | tayā droṇakalaṣe prakshepaḥ | yatra grāvetyādibhiṣ catasṛibhir homa ity evaṃ kṛitsnasya sūktasya viniyogaḥ | atha homānantaram eva kartavyam avabhṛitham abhilakshyāvanināya | sarvam avabhṛithasādhanaṃ taddeṣe nītvā tvaṃ no agna ityādikābhyām ṛigbhyām apsv avabhṛitayāgaṃ kṛitavān | atha tathā kṛitvā tata ūrdhvam enam āhavanīyam agniṃ ṣunaṣ cid ityādinopasthāpayāṃ cakāra | Hariṣcandram upasthāne prerayām āsa | so 'yam añjaḥsavaḥ | ishṭipaṣusāṃkaryam antareṇāñjasā ṛijumārgeṇānushṭhitatvāt |

3. tvaṃ vehi | tvaṃ vā tvam eva Viṣvāmitrād apagataḥ sann ihi | asmadgṛihe gacha | tvadīyamātā cāhaṃ cobhāv āvāṃ vihvayāvahai | viṣeṣeṇāhvānaṃ karavāvahai | [1])

6. sa vai | Viṣvāmitreṇaivam bodhitaḥ Ṣunaḥṣepaḥ punar api gāthayā Viṣvāmitram praty evam uvāca | ayaṃ Viṣvāmitro janmanā kshatriyaḥ san svakīyena tapomahimnā brāhmaṇyam prāptavān ity evaṃ tadvṛittāntaṃ sūcayituṃ he rājaputreti sambodhitavān | sa vai tathāvidho rājajātīya eva san yathā yena prakāreṇa no 'smābhiḥ sarvair ā samantāj jñapayā, brāhmaṇatvena jñāyase | tathaivāsmadvishaye 'pi tvaṃ vada | kathaṃ vaditavyam iti | tad ucyate | aham idānīm Āṅgiraso 'ṅgirogotraḥ saṅs tatparityāgena tava putratvaṃ yenaiva prakāreṇopeyāṃ, tathaivānugṛihāṇeti ṣeshaḥ | etadvākyābhiprāyaḥ pūrvaiḥ saṃkshipya darṣitaḥ | purātmānaṃ nṛipaṃ vipra [2]) tapasā kṛitavān asi | evam Āṅgirasam mā tvaṃ Vaiṣvāmitram ṛishe kurv iti |

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1) Komm, wenn es dir beliebt, wir wollen über dein Bleiben oder Gehen uns besprechen.

2) nṛipa vipram purātmānam?

daivam | me mahyaṃ Viśvāmitrāya daivaṃ devaiḥ prasannair dattaṃ dāyam putratvarūpalābham upeyāḥ | prāpnuhi |

7. saṃjñānāneshu | saṃjñānāneshu madvishayaikamatyam prāpteshu tvadīyaputreshu sarvo 'pi mām brūyāt | jyeshṭhabhrātṛitvena vyavaharatu | Ich vermuthe: saṃjñānam eshu vai brūyāḥ |

18.

6. sadvivācanam | esha Devarāto vo yushmākaṃ sadvivācanaṃ saumārgasya viśeshato 'dhyāpanaṃ, karishyatīti śeshaḥ |

7. yushmāṅs ca | me madīyaṃ dāyaṃ dhanaṃ yushmāṅs copetā | prāpsyati | cakārād Devarātaṃ ca | yām u ca yām api kāṃcid vedaśāstrādirūpāṃ vidyāṃ vidmasi vayaṃ jānīmaḥ, sāpi yushmān upetā | prāpsyati | Aber dāyam kann nur der Accusativ sein. Für yushmāṅs ca wird vielleicht yushme ca zu lesen sein. Der Sinn ist jedenfalls: er soll unter euch an meinem Erbe und Weisthum einen Antheil haben.

8. sarātayaḥ | rātir dhanasampattiḥ | tayā yuktāḥ santaḥ | sarāti ist ein nach der Analogie von arāti geschmiedetes Wort und bedeutet freundlich gesinnt.

10. tad etat | kasya nūnam ityādyā ni dhārayetyantāḥ saptādhikanavatisaṃkhyākā ṛicaḥ | tvaṃ naḥ, sa tvam ityādikās tisra ṛicaḥ | evam ṛicāṃ śatam | paraḥśabdo 'dhikavācī | pūrvoktād ṛikśatāt paro 'dhikā ekatriṅśatsaṃkhyākā yaṃ nv imam ityādyā gāthā yasminn ākhyāne, tat parariksatagātham |

12. hiraṇyakaśipau | hotā yadopākhyānaṃ kathayati | tadānīṃ hiraṇyakaśipau suvarṇanirmitasūtrair nishpādite kaśipau sa hotopaviśet | tadākhyānamadhye 'dhvaryuṣ ca hiraṇyakaśipāv āsīno vakshyamāṇam pratigaram brūyāt |

14. yo rājā | tasmād ayajamāno 'pi rājasūyakraturahito 'pi rājā vijitī yadi vijayopetaḥ syāt, tadānīm etac chaunaḥśepam ākhyānam ākhyāpayet | Vgl. Āśvalāyana 9, 3, 9—16.

19.

2. yajñāyudhāni | yāni yajñāyudhatvena śākhāntare śrūyante | sphyaṣ ca kapālāni cāgnihotrahavaṇī śūrpaṃ ca kṛishṇājinaṃ ca śamyā colukhalaṃ ca musalaṃ ca dṛishac copalā caitāni vai daśa yajñāyudhāni (Ts. 1, 6, 8, 2) iti, tāny eva brāhmaṇajāter ucitāny āyudhāni |

20.

1. athātaḥ | atha kshatriyasya yajñechānantaraṃ yato devayajanam apekshitam, ataḥ kāraṇād devayajanasyaiva | devā ijyante ya-

smin deṣe sa devayajanaḥ | tasyaiva yācño yācanam abhidhīyata iti ṣeshaḥ |

4. sa yat | Ādityo yad yadi tatra tadānīm anena rājñā yācitaḥ sann uttarāṃ yatra svayaṃ tishṭhati tasmād anantarabhāvinīṃ diśam prati sarpati gachati | tadānīṃ tat tena sarpanenoṃ tathā dadāmīty uttaram āha | brūte |

21.

1. athātaḥ | atha devayajananiścayānantaraṃ yasmād anushṭheyasyeshṭāpūrtasyāparijyānir vināśābhāvo 'pekshitaḥ | ataḥ kāraṇād yajamānasya kshatriyasya rājña ishṭāpūrtāparijyānisaṃjñako homo 'bhidhīyata iti ṣeshaḥ | ishṭāpurtaśabdārthaḥ pūrvācāryair darśitaḥ | varṇāśramānvayī dharma ishṭam purtam athetarat | prapātaṭākadirūpaṃ tac ca sarvatra dṛiśyate | smārtam pūrtaṃ śrautam ishṭam iti kecid ihocira iti |

3. anūbandhyāyai | anūbandhyākhyapaśoḥ sambandhīni yāni trīṇi (diese sind Ts. 1, 4, 44, 3 angegeben. Kātyāyana 5, 2, 9—11) samishṭayajūnshi santi, teshām uparishṭāj juhuyād iti ṣeshaḥ |

22.

1. tad u ha | tad u ha tatraiva pūrvoktahomasthāne saujātanāmakaḥ kaścid ṛishiḥ, sa cārāḷhanāmakasya putra, evam uvāca | katham iti | tad ucyate | ete vakshyamāṇe āhutī iti yad asti, tad etad ajītapunarvaṇyaṃ vai | nashṭam aprāptaṃ vā yad vastu tad etad ajītam | tasya punar api vananaṃ sādhanam prāptikāraṇam ajītapunarvaṇyam | vakshyamāṇam āhutidvayam etannāmakam ity arthaḥ | iti yad etat Saujātasya mataṃ, tad eva yathetyādinā praśasyate | yaḥ pumān itaḥ saujatavākyānuśāsanam upadishṭam anushṭhānaṃ kuryāt, sa pumān yathā yenaiva prakāreṇa kāmayeta tathā tenaiva prakāreṇa siddham phalam uddiśyaite kuryāt | tadanushṭhānena kāmyamānam phalaṃ sidhyati | tasmāt kāraṇād ime evāhutī juhuyān, na tu pūrve |

3. tat-tat | sarve 'pi yājñikāḥ pūjyahomaprasaṅge tadā-tadā tat-tad ity evam etad evānushṭhānam udāharanti | pūjārthā sānunāsikaplutiḥ |

25.

1. athātaḥ | atha dīkshānantaraṃ devānām manushyānāṃ cāgre yata etadīyadīkshā kathanīyā, ataḥ kāraṇād dīkshāyā āvedanasya prakaṭīkaraṇasyaiva kaścin nirṇaya ucyate | tat tasminn āvedane saṃdihānā brahmavādinaḥ praśnam āhuḥ | brāhmaṇasya dīkshāyā ūrdhvam adīkshishṭāyam brāhmaṇa iti mantreṇa dīkshā prakhyāpanīyā | tathā ca Taittirīyā āmananti | adīkshishṭāyam brāhmaṇa iti trir upāṅsv āha, devebhya evainam prāha; trir uccair, ubhayebhya

evainaṃ devamanushyebhyaḥ prāha (Ts. 6, 1, 4, 3) iti | evaṃ sati kshatriyasya dīkshāvedane kim asmin mantre brāhmaṇaśabdaḥ kshatriyaparatvenohanīya, āho svid avikṛita eva paṭhanīya iti praśnābhiprāyaḥ || tatrottaram āha |

2. yathaivaitat | atra śabdo nohitavyaḥ | avikṛita eva brāhmaṇaśabdaḥ kshatriyadīkshāvedane 'pi prayoktavyaḥ | yadi brāhmaṇapravaro 'pekshitas, tadānīm purohitasya brāhmaṇasya sambandhinārsheyeṇa prayogaḥ kartavyaḥ | tathā cāpastambaḥ kshatriyavaiśyayor api brāhmaṇaśabdenāvedanaṃ darśayati | adīkshishṭāyam brāhmaṇo 'sāv amushya putro 'mushya pautro 'mushya naptāmushyāḥ putro 'mushyāḥ pautro 'mushyā napteti | brāhmaṇo vā esha yo dīkshate, tasmād rājanyavaiśyā api brāhmaṇa ity anuvedayatīti | Āśvalāyana 1, 3, 3. 12, 15, 4.

26.

3. sa brahmaṇe | sa yajamānabhāga ṛitvigviśeshāya brahmaṇe parihṛityaḥ | paritaḥ sarvātmanā samarpaṇīyaḥ |

4. purohitāyatanam | ṛitvigrūpo brahmeti yad asty, etat kshatriyasya purohitāyatanam purohitasthānam | purohito yo 'sty esha kshatriyasyārdhātmo ha vai | ardhadeha eva | u ha vā iti nipātasamūho 'vadhāraṇārthaḥ | ardhaśarīrasthānīyapurohitarūpeṇa brahmaṇā tasmin bhāge bhakshite sati parokshaṇaiva vyavadhānenaiva prāśitarūpam prāśitasādṛiśyam prāpnoty eva | ahaśabda upaśabdaś ca militvāvadhāraṇārthau | asya kshatriyasya pratyaksham avyavadhānena svamukhena sa bhāgo bhakshito na bhavati | evaṃ sati vyavadhānena bhakshitatvād yajñāntarāyo na bhavishyati | svamukhena bhakshaṇābhāvād ayam pāpīyān api na bhavishyati |

5. yajñaḥ | yo brahmāsty esha pratyaksham avyavadhānaṃ yathā bhavati tathā yajña u ha vai, yajñasvarupa eva | tatsādhakatvāt | kiṃca brahmaṇy eva sarvo yajñaḥ pratishṭhitaḥ | vedatrayavaikalyaparihartṛitvena brahmaṇo bhishagrūpatvasyoktatvāt | tasmiṅś ca pratishṭhite yajñe yajamāno 'pi pratishṭhitaḥ | tatphalabhāgitvāt | evaṃ sati tat tena bhāgaprāśanena yajña eva brahmarūpe bhāgarūpaṃ yajñam apyayayanti | samyak prakshipanti | tatra dṛishṭāntaḥ | yathā loke 'psu prakshiptā āpa ekatvena saṃsṛijyante | yathā vāgnau prakshiptam agnim ekībhūtam paśyāmaḥ | tathā tad vai brahmaṇā prāśitam havir nātiricyate | atiriktaṃ na bhavati | kiṃtu yajñarūpeṇa brahmaṇā sahaikībhavati | tad ekībhutaṃ havir enaṃ kshatriyaṃ na hinasti | na bādhate | tasmāt sa yajamānabhāgo brahmaṇe samarpaṇīyaḥ |

28.

1. Bṛihaspateḥ | tathā svaguror Bṛihaspater vākyaṃ svakīyena vākyena pratyavadhīt | so 'yam pratighāto na yuktaḥ | tathā cā-

pastambaḥ smarati | vākyena vākyasya pratighātam ācāryasya varjayec chreyasāṃ ca (2, 2, 5, 11) iti |

29.

1. kshatriyasya heyā bhakshās trividhā, upādeyo bhaksha ekaḥ | tatra heyān bhakshān darṣayati |

trayāṇām | heyānāṃ trayāṇām madhye bhaksham ekaṃ kshatriyasya tavānabhijñā ṛitvija āharishyanti | kam bhaksham ity āśaṅkya somaṃ vā dadhi vā jalaṃ vety uktam || tatra somapakshe doshaṃ darṣayati |

2. sa yadi | so 'nabhijña ṛitvig yadi te Viśvaṃtarasya kshatriyasya somam bhaksham, āhared iti śeshaḥ | sa somo brāhmaṇānāṃ yogyo bhakshaḥ | tena bhakshena brāhmaṇāñ jinvishyasi | prīṇayishyasi | na tu kshatriyasya tava prītiḥ | tathā sati te tava rājñaḥ prajāyāṃ saṃtatau brāhmaṇakalpa īshadasamāpto brāhmaṇa ājanishyate | kshatriyadharmeṇa śauryeṇa rahitatvāt tasya brāhmaṇasadṛiśatvam | sa ca putro brāhmaṇavad vakshyamāṇaguṇacatushṭayopeto bhavati | ādānam pratigrahaḥ | tacchīla ādāyī | pratigrahaṣ ca brāhmaṇaguṇaḥ | ṛitvig bhūtvā somam ā samantāt pāyayatīty āpāyī | tad etad yājanam api brāhmaṇagunaḥ | avasam annam | tasya sambandhi yācanam āvasaḥ | tam āvasam eti prāpnotīty āvasāyī | paragṛihe sadā bhojanayācanam api brāhmaṇaguṇaḥ | kāmam ichām anatikramya yathākāmam | tadanusāreṇa prayāpyo nirvāsayitum śakyaḥ | kshatriyavaiśyādivac chauryadhanādyabhāvād yaḥ ko 'py āgatya durbalam brāhmaṇaṃ tadgṛihāt tadīyagrāmād vā nishkāsayitum ichati, tadānīm ayam brāhmaṇo durbalatvāt tena niḥsārayitum śakyate | evam ete catvāro dharmā brāhmaṇaguṇāḥ | somam bhakshayato rājña etadguṇakaḥ putro jāyate | kiṃca yadā pramādāt kshatriyāya pāpaṃ kshatriyasya kiṃcin nishiddhācaraṇam bhavati | tadānīṃ tena pāpena tasya kshatriyasya prajāyāṃ saṃtatau brāhmaṇakalpaḥ śauryarāhityādinā brāhmaṇasadṛiśaḥ putra ājāyate | asmāt pāpinaḥ kshatriyād dvitīyo vā tṛitīyo vā putro vā pautro vā brāhmaṇatām abhyupaitoḥ śauryādiguṇarahitam brāhmaṇyam prāptum īśvaraḥ samartho bhavati | sa brāhmaṇasadṛiśaḥ kshatriyaputro brāhmaṇabandhavena brāhmaṇānāṃ kramabandhutvena brāhmaṇocitayācñādinā jijyūshitaḥ | jīvitum ishṭaḥ | nīcarūpadainyavṛittyā jīvitum pravṛitto bhavatīty arthaḥ |

3. atha yadi | yadi te dadhirūpam bhaksham āharet | tadā dadhno vaiśyabhakshatvāt tena vaiśyān prīṇayishyasi | tava saṃtatau vaiśyasamānaḥ putra ājanishyate | vaiśyaṣ ca bāṇijyaṃ kurvann anyasya rājño balikṛid balim pūjāṃ karoti | karam prayachatīty arthaḥ | ata evānyasya rājña ādyo bhakshyaḥ | adhino bhavatīty arthaḥ | ta-

sya rājñaḥ kāmam ichām anatikramya jyeyo 'bhibhavanīyo bhavati | jyā abhibhava iti dhātuḥ | ta ete karapradānaparādhīnatvatiraskāryatvākhyā vaiśyaguṇāḥ |

4. atha yadi | yadi te kshatriyasya kaścid ṛitvig apo jalam bhaksham āharet | tadānīṃ sa jalātmakaḥ śūdrāṇām bhakshaḥ | tena bhaksheṇa śūdrān prīṇayishyasi | tatas tava saṃtatau śudrasadṛiśaḥ putra utpadyate | śudraś cānyasyottamavarṇatrayasya preshyaḥ preshaṇīyo bhṛityo bhavati | tathā kāmotthāpyaḥ | madhyarātrādau yadā kadācid dina ichā bhavati, tadānīm ayam utthāpyate | tathā tadīyaṃ kāmam ichām anatikramya vadhyaḥ, kupitena svāminā tādyo bhavati | ta ete śūdraguṇāḥ |

30.

2 athāsya | atha heyabhakshakathanānantaram upādeyo bhakshaḥ kathyata iti śeshaḥ | asya rājña eva vakshyamāṇaḥ svo bhakshaḥ | *ko 'sāv iti* | *so* 'bhidhīyate | nyagrodhasyāvarodhāḥ śākhābhyo 'vāṃmukhatvena prarohanto mulaviśeshāḥ | tathaivodumbarāśvatthaplakshākhyānāṃ vṛikshāṇām phalāni ca | tāni sarvāṇy abhishuṇuyāt | abhishutya ca teshāṃ rasam bhakshayet |

31.

2. purodhayā | purodhayaiva purohitadvāreṇa dikshayaiva dikshārūpasaṃskāreṇa ca pravareṇaiva purohitagotreṇa ca, brāhmaṇyasya sampāditatvād iti śeshaḥ |

32.

1. bhaujyam | bhojanārham |

3. svārājyavairājye | svātantryeṇa rājatvaṃ svārājyam | viśesheṇa rājatvaṃ vairājyam |

4. etāni | etāni nyagrodhāvarodhādīny asya rājño 'rthe somakrayāt pūrvam upakḷiptāni sampāditāni bhavanti | tata ūrdhvaṃ somakrayaḥ | tatas te 'dhvaryuprabhṛitayo rājña evāvṛitā somasyaiva prakāreṇaupavasathyadināt pūrvaṃ prativeśaiḥ prasiddhaiḥ kriyāviśeshaiś caranti | anutishṭheyuḥ | athānantaram aupavasathyam ahar aupavasathye 'hany adhvaryuḥ purastāt prathamam etāni vakshyamāṇāni carmādīny upakalpayet | yasmiṅs carmaṇi somo 'bhishūyate tac carmādhishavaṇākhyam | yayoḥ phalakayor abhishūyate te phalake adhishavaṇasaṃjñake | droṇakalaśaḥ prauḍhadārupātram | daśāpavitraṃ vastram | adrayo 'bhishavaṇārthā grāvāṇaḥ | pūtabhṛidādhavanīyau pātraviśeshau | sthālī kumbhaḥ | udañcanam unnayanapātram | camaso bhakshārthaṃ dārupātram | etāny adhvaryuḥ sampādya tata ūrdhvaṃ yad yadaitad etaṃ rājānam prātaḥkāle 'bhishuṇvanti, tat

tadānīm etāni nyagrodhāvarodhādīni dvedhā vibhajet | tatrānyāny ekabhāgagatāni tasmin prātaḥsavane 'bhishuṇuyāt | itarabhāgagatāni tu mādhyaṃdinasavanāya sthāpayet |

33.

1. tad yatraitān | tata ūrdhvaṃ yatra yadaitān brahmahotrādicamasān daśasaṃkhyākān unnayeyuḥ | tat tadānīṃ yajamānasya rājñaś camasān unnayet | abhishutena nyagrodhāvarodhādinā pūrayet | tasmin pūrite camase 'lpaṃ darbhadvayam prakshipya tayor madhye prathamaprakshiptaṃ darbhaṃ vashaṭkṛite vashaṭkāre kṛite sati dadhikrāvṇa ity etayarcā svāhākārasahitayā paridhīnām antaḥ prakshipet | anuvashaṭkṛite 'nuvashaṭkāre kṛite saty aparaṃ darbham ā dadhikrā ity anayarcā pūrvavat svāhākārasahitayā paridhīnām antaḥ prakshipet |

5. pratyabhimarśaḥ | anena mantreṇātmanaḥ svakīyahṛidayasya pratyabhimarśo hastena sampūrṇaḥ sparśaḥ kartavyaḥ |

34.

9. Agniḥ | agnināmako maharshiḥ |
mahat | mahaj jagmuḥ | mahattvam prāptāḥ |

Pañcikā VIII.

1.

1. athātaḥ | atha rājño bhakshaviśeshakathanānantaraṃ yataḥ stutaśastrayor viśesho jijñāsitaḥ | ataḥ kāraṇāt tayor eva viśesha ucyata iti śeshaḥ || taṃ viśeshaṃ vaktum ādau viśesharahitam aṅśaṃ darśayati |

2. aikāhikam | ekāhe prakṛitibhūte yat prātaḥsavanaṃ yac ca tṛitīyasavanam uktaṃ, tad ubhayaṃ rājño vikṛitāv api tathaiva prayoktavyam | na tu tayoḥ kaścid viśesho 'sti | aikāhike ye ubhe prātaḥsavanatṛitīyasavane sta, ete eva śānte sukhakare kḷipte svabhyaste pratishṭhite sampanne | atas tayoḥ prakṛitivad anushṭhānaṃ śāntyai sukhārthaṃ kḷiptyai svabhyāsārtham pratishṭhityai sampattyartham apracyutyai vināśarāhityārtham bhavati || yathā prātaḥsavanatṛitīyasavanayoḥ prākṛitād viśesho nāsti, tathā mādhyaṃdinasavane 'pi marutvatīyam aikāhikaṃ, hotrakaśastrāṇi caikāhikāni | stotre tu viśesho 'sti | tam imaṃ darśayati |

3. uktaḥ | bṛihad rathaṃtaraṃ cety ubhayavidhaṃ sāma yasminn abhijidādau, so 'yam ubhayasāmā | bṛihatsāma pṛishṭhaṃ stotraṃ yasminn abhijidādau, so 'yam bṛihatpṛishṭhaḥ | tādṛiśasyo-

bhayasāmno bṛihatpṛishṭhasyābhijidāder yo mādhyaṃdinaḥ pavamāna uktaḥ, sa evātra rājayajñe mādhyaṃdinaḥ pavamāno drashṭavyaḥ | nà cobhayasāmatvam bṛihatpṛishṭatvaṃ cobhayaṃ vyāhatam iti śaṅkanīyam | mādhyaṃdinapavamānastotre rathaṃtarasāma pṛishṭhastotre bṛihatsāmety evam ubhayasāmatvasya vyavasthitatvāt | ubhe hīty aneneyam eva vyavasthā spashṭīkriyate | yady api marutvatīyaśastrāvayavāḥ pratipadādayaḥ prākṛitā eva, tathāpi tadanuvādenātra praśaṅsā kriyate || tatra pratipadanucarau darśayati |

4. ā tvā | ā tvā ratham iti yas tricaḥ, so 'yam marutvatīyaśastrasya pratipat | tasmiṅs trice rathaṃtaraṃ sāmodgātṛibhir gīyate | tasmād iyam pratipad rāthaṃtarī | idaṃ vaso sutam ity ayaṃ trico 'nucaraḥ | chandodevatādinā pūrveṇa samānatvāt | rathaṃtarasāmādhārasya pūrvasya tricasyānusāritvād asyāpi rāthaṃtaratvam || ukthaṃ śastraṃ | tac ca dvividham | pavamānokthaṃ grahokthaṃ ca | ato 'tra pavamānoktham iti viśeshyate | asmiṅs ca mādhyaṃdinapavamānastotre sāmagā rathaṃtaraṃ sāma kurvanti, pṛishṭhastotraṃ tu bṛihatsāmopetaṃ kurvanti | tad etad ubhayaṃ savīvadhatāyai sampadyate | ubhayataḥ śikyadvayena jalakumbhadvayaṃ voḍhuṃ yaḥ kāshṭhaviśeshaḥ purushāṇām aṅse sthīyate, sa vīvadha ity ucyate | sāmadvaye 'pi tasya mādhyaṃdinasavanaprayogasya vīvadhasadṛiśatvād vīvadhena saha vartata iti savīvadhatvam | yad idaṃ rathaṃtarasāma mādhyaṃdinapavamāne stutaṃ, tad idam ābhyām ā tvā ratham idaṃ vaso sutam ity etābhyām pratipadanucarābhyām anuśaṅset || brahmānnapṛithivīrūpatvena rathaṃtaram praśaṅsati |

5. atho brahma | yad rathaṃtaraṃ sāma tad brāhmaṇajātisvarūpam | ubhayoḥ prajāpatimukhajatvāt | tathā bṛihatsāma kshatriyajāteḥ | Prajāpater bāhujatvaśāmyād ekatvam | brāhmaṇajātiḥ kshatriyajāteḥ pūrvabhāvinī | ato bṛihatsāmasādhyāt pṛishṭhastotrāt pūrvaṃ rathaṃtarasāmasādhyasya pavamānastotrasyānushṭhāne 'yam abhiprāyaḥ | brahma brāhmaṇajātiḥ purastāt pūrvakāle yasya rāshṭrasya, tad idam brahmapurastāt | tad idam me rājño rāshṭram ugram avyathyam asad bhaved ity abhiprāyaḥ | kiṃcānnahetutvād rathaṃtaraṃ sāmānnātmakam | tat tena rathaṃtaraprayogeṇāsmai rājñe 'nnam eva purastāt kalpayati | prathamataḥ sampādayati | kiṃca yad rathaṃtaraṃ sāma seyam pṛithivī, bhumisvarūpam eva | iyaṃ ca bhūmiḥ prāṇināṃ pratishṭhādhāraḥ | tat tena rathaṃtaraprayogeṇāsmai yajamānāya rājñe pratishṭhām eva kalpayati || indra nedīya ed ihīty, ut tishṭha brahmaṇas pata ity etat pragāthadvayam praśaṅsati |

6. samānaḥ | Indro nitarām āhūyate yasmin pragāthe, so 'tra ca prakṛitau ca samāna eka eva | tasyaivedaṃ vyākhyānam avibhakta iti | avikṛita ity arthaḥ | sa ca pragātho 'nnāṃ, rūpam iti śeshaḥ | ahaḥprayoganishpādakatvāt tadrūpatvam | yaḥ pragātha udvān uccha-

bdayukto brāhmaṇaspatya brahmaṇaspatidevatākaś ca | ut tishṭha brahmaṇas pata iti śrutatvāt | so 'pi śaṅsanīyaḥ | kiṃcāsau pragātha ubhayasāmno rūpam | hi yasmād ubhe bṛihadrathaṃtare sāmanī tasmin pragāthe sāmagair adhīyete || dhāyyānām ṛicām prakṛitau vikṛitau caikatvam āha |

7. tamānyaḥ | samānya ity asya vyākhyānam avibhaktā iti | tāś cāharviśeshanishpādakatvāt tatsvarūpāḥ |

8. aikāhikaḥ | pra va indrāya bṛihata ity asya marutvatīya-pragāthasya prakṛitivikṛityor ekatvaṃ darśayati |

2.

1. marutvatīyaśastre nividdhānīyaṃ sūktam praśaṅsati | janishṭhāḥ etc.

tasyoktam brāhmaṇam | 3, 19, 2.

2. tvām id dhi | tvām id dhītyādikas tṛico nishkevalyaśastrasya stotriyapratipadrūpād bṛihatsāmna ādhāratvād bṛihadrūpaḥ | tena ca sāmnā pṛishṭhastotrasya nishpādyatvāt pṛishṭhasvarūpaś ca bhavati |

3. abhi tvā | abhi tvā śūrety esha tṛico nishkevalyaśastrasyānurūpaḥ kāryaḥ | yady api tvām id dhy abhi tvety etau pragāthāv ṛigdvayātmakau, tathāpi pragrathanena tṛicatvaṃ sampādanīyam |

4. yad vāvāna | Siehe 3, 22.

3.

1. nishkevalyaśastre nividdhānīyaṃ sūktaṃ darśayati | tam u etc.

4. tad bhāradvājam | Bharadvājena dṛishṭatvād bhāradvājam | bṛihatsāmāpi tathā bhāradvājam | tādṛiśabṛihadyogād ayaṃ kratur ārsheyeṇa saloma | ārsheyo bharadvājamunisambandhaḥ | lomaśabdena keśayukto mūrdhopalakshyate | salomā śiraskaḥ | sampūrṇa ity arthaḥ | bharadvājamunidṛishṭasya bṛihataḥ sampūrṇatvād bharadvājamunisambandhe sati krator api sampūrṇatvaṃ drashṭavyam || idānīm bṛihadrathaṃtarasāmopetaprakṛitakratusambandham upajīvyaikasāmake 'pi kshatriyayajñe pṛishṭhastotrasya bṛihatsāmasādhyatvaṃ vidhatte |

5. esha ha vāva | yaḥ kratur dvisāmako bṛihatpṛishṭhopeta, esha eva kshatriyayajñaḥ samṛiddhaḥ sampūrṇaḥ | yasmād evaṃ tasmād yatra kvacaikasāmakenāpi kratunā kshatriyo yajeta, tatra pṛishṭhastotram bṛihatsāmayuktam eva kuryāt | tad etad anushṭhānaṃ samṛiddhaṃ sampūrṇaṃ bhavati |

4.

1. mādhyaṃdinasavane hotuḥ śastraviśesham abhidhāya hotrakāṇāṃ viśeshābhāvaṃ darśayati |

ajkāhikāḥ | maitrāvaruṇabrāhmaṇācchaṁsyachāvākāṇām yāḥ kriyās tā hotrāḥ | tās caikāhikā ekāhe prakṛitirūpe vihitā evātra vikṛitirūpeṇa kshatriyayajñe kartavyāḥ | etāś ca hotrāḥ śāntatvādiguṇakāḥ | śāntādiśabdārthāḥ pūrvavad vyākhyeyāḥ | etāś caikāhikā hotrāḥ sarvarūpāḥ sarvasamṛiddhāś ca bhavanti | tattadvikṛitishu hotrakāṇāṁ ye viśeshā uktās, tadrūpatvam sarvarūpatvam | tatphalasamṛiddhiḥ sarvasamṛiddhiḥ | etac cobhayam indrābhishṭavanena kshatriyapratipādanasāmarthyāt sampadyate | ataḥ sarvarūpatāyai sarvalokaprāptyarthaṁ tatra ca sarvabhogasamṛiddhyartham uktā hotrakāḥ sampadyante | tataḥ kshatriyāḥ purushāḥ sarvarūpābhiḥ sarvasamṛiddhābhir aikāhikābhir hotrābhiḥ sarvān kāmān avāpnavāmety abhiprāyeṇaihikahotrānushṭhānaṁ kuryuḥ | ekābāś ca dvividhāḥ: sarvastomasarvapṛishṭhās tadviparītāś ca | pṛishṭhye shaḍahe pratipāditās trivṛitpañcadaśasaptadaśaikaviṅśatriṇavatrayastriṅśarūpāḥ shaṭsaṁkhyākāḥ sarvastomāḥ | tasminn eva pṛishṭhyashaḍahe rathaṁtarabṛihadvairūpavairājaśākvararaivatāni shaṭsaṁkhyākāni sarvapṛishṭhāni | taiḥ sarvaiḥ stomaiḥ sarvaiḥ pṛishṭhaiś ca yuktebhya ekāhebhyo vyatiriktāḥ katipayastomapṛishṭhayuktā ekāhā asarvastomā asarvapṛishṭhāś ca | yasmād aikāhikā hotrāḥ pūrvoktarītyā praśastās, tasmād yatra kvacāsarvastomā asarvapṛishṭhāś caikāhā anushṭhīyante tatra sarvatraikāhikā eva hotrāḥ syuḥ, na tu nūtano viśeshaḥ kaścid asti | tat tādṛiśaṁ karma samṛiddham phalena sampūrṇam || atha kshatriyayajñasya saṁsthāviśesho nirṇetavyaḥ | tadartham ādau keshāṁcit paksham upanyasyati |

2. ukthyaḥ | ayaṁ kshatriyajña ukthyasaṁstha eva, sarveshv api stotreshu pañcadaśastoma eva syād ity evam eke brahmavādina āhuḥ |

3. tasmāt | tasmād evam pañcadaśastotraśastratvāt tadukthyaḥ sa kshatriyayajña ukthyasaṁsthaḥ pañcadaśastomayuktaḥ syād ity evaṁ kecid āhuḥ || atha svapaksham āha |

4. jyotishṭomaḥ | yo 'yaṁ kshatriyāṇāṁ jyotishṭomaḥ so 'gnishṭomasaṁstha eva syāt || tasminn agnishṭome ye trivṛidādayaś catvāraḥ stomās, tāu brāhmaṇādivarṇacatushṭayarūpeṇa tejaādiguṇacatushṭayarūpeṇa ca praśaṁsati |

5. brahma vai | Prajāpater mukhabāhumadhyadehapādebhya utpattisāmyāt trivṛidādistomānām brāhmaṇādivarṇacatushṭayarūpatvam | tatra brāhmaṇapūrvakaṁ rāshṭram madīyam ugram avyathanīyaṁ cāstv ity abhiprāyeṇa kshatriyasya trivṛitpañcadaśau krameṇānushṭheyau | saptadaśaikaviṅśayor anushṭhānena vaiśyaśūdrau varṇau kshatriyasyānugāminau kurvanti |

5.

1. athātaḥ | atha kratusamāptyanantaraṃ yataḥ kshatriyo 'bhishekam arhaty, ataḥ kāraṇāt punarabhishekasyaiva, vidhir ucyata iti śeshaḥ | rājñaḥ pūrvam abhishiktatvād ayam punarabhisheko bhavati | itarasyāpi kshatriyasya māhendragrahāya prastute sāmny abhishekasyādhvaryavasya vidyamānatvād ayam punarabhisheko bhavati |

2. sūyate | yaḥ pumān kshatriyaḥ san dīkshate dīkshām prāpnoti | asya purushasya kshatraṃ sarveshām prāṇināṃ kshatāt trāṇaṃ sūyate | pravartate | tasmāt sa kshatriyo yadāvabhṛitād udetya, avabhṛitākhyaṃ karma samāptaṃ kṛitvā, tato 'nūbandhyākhyayā kayācit paśusthānīyeshṭyā yāgaṃ kṛitvā, paścād udavasyaty udavasānīyākhyayeshṭyā karmāvasānaṃ karoti | atha tadānīm enaṃ kshatriyam udavasānīyeshṭau samāptāyām punar api karmāṅgatvenartvijo 'bhishiñceyuḥ |

3. tasyaite | tasya punarabhishekasyaite vakshyamāṇāḥ sambhārāḥ sampādanīyā dravyaviśeshāḥ purastād evopakḷiptā abhishekakālāt prāg eva sampāditā bhaveyuḥ | ke vastuviśeshāḥ sampādanīyāḥ | te 'bhidhīyante | udumbarakāshṭhanirmitā kācid āsandī | tasyai tasyā āsandyāś catvāraḥ pādāḥ prādeśaparimitāḥ | teshām pādānām śirasy uparibhāge 'vasthitāni śīrshaṇyāni | anvak tiryag avasthitāni kāshṭhāny anūcyāni | tāni śīrshaṇyānūcyāny aratniparimitāni | prādeśadvayam aratniḥ | vividhaṃ vayanaṃ rajjūnām otaprotarūpeṇa saṃyojanaṃ vivayanam | tac ca mauñjam muñjatṛiṇamirmitam | īdṛiśyā āsandyā upary āstaraṇaṃ vyāghracarma | dadhyādiprakshepārthaḥ prauḍha udumbarakāshṭhanirmitaś camasaḥ | tathā kācit sūkshmodumbaraśākhā | tasminn etasminn audumbare camase vakshyamāṇadadhyādidravyāṇy ashṭātayāni | atra dvitayatritayādivat saṃkhyāyā avayave tayab iti sutreṇa tayappratyayaḥ | ashṭasaṃkhyākā avayavā yeshāṃ dadhyādīnāṃ tāny ashṭātayāni | dīrghaś chāndasaḥ | tāni ca nishuṭāni nitarāṃ sutāni prakshiptāni bhavanti | camase prakshepyāny ashṭa dravyāṇi kānīti | tāny ucyante | dadhi madhu sarpir ity etāni trīṇi prasiddhāni | ātapayuktavarshabhavā ātapavarshyāḥ | tādṛiśya āpaś caturthaṃ dravyam | śashpāṇi śyāmatṛiṇāni pañcamaṃ dravyam | tokmāny aṅkurāṇi shashṭhaṃ dravyam | surā dūrveti dravyadvayam prasiddham || sampāditāyā āsandyāḥ pratishṭhāpanaṃ vidhatte |

4. tad yaishā | purā vediparigrahārthaṃ sphyena rekhātrayaṃ kṛitam | dakshiṇā pratīcy udīcī ca | tatra devayajanadeśe yaishā vedeḥ sambandhinī dakshiṇā sphyavartaniḥ sphyasya rekhā bhavati, tatra tasyāṃ rekhāyām etām āsandīm prācīm prāgagrām avasthāpayet |

6.

1. vyāghracarmaṇā | uttarāṇy ūrdhvabhāge lomāni yasya carmaṇas tad uttaraloma | prācyāṃ diśi grīvā yasya carmaṇas tat prācīnagrīvam | tādṛiśena vyāghracarmaṇā tām āsandīm āstṛiṇīyāt |

2. tām paścāt | pratishṭhāpitāyā āsandyāḥ paścādbhāge yajamānaḥ prāṇ upaviśya dakshiṇaṃ yaj jānv asti tad ācya bhūmispṛishṭaṃ yathā bhavati tathā nyagbhūtaṃ kṛitvā vāmaṃ jānūrdhvamukham evāvasthāpyobhābhyām pāṇibhyām āsandīm ālabhya spṛishṭvā vakshyamāṇamantreṇābhimantrayet |

3. Agnish ṭvā | he āsandi tvāṃ gāyatryā sayuk sahito 'gnir ārohatu | ushṇihā chandasā sahitaḥ Savitārohatu | evaṃ somabṛihaspatimitrāvaruṇendraviśvedevā anushṭubādichandobhiḥ sahitās tvām ārohantu | tān agnyādīn devān anu paścād aham ārohāmi | kimartham | rājyādisiddhyartham | rājyaṃ deśādhipatyam | sāmrājyaṃ dharmeṇa pālanam | bhaujyam bhogasamṛiddhiḥ | svārājyam aparānadhīnatvam | vairājyam itarebhyo bhūpatibhyo vaiśishṭyam | etad uktam aihikam | athāmushmikam ucyate | pārameshṭhyam prajāpatilokaprāptiḥ | tatra rājyam aiśvaryam | māhārājyaṃ tatratyebhya itarebhya ādhikyam | ādhipatyaṃ tān itarān prati svāmitvam | svāvaśyam apāratantryam | ātishṭhatvaṃ cirakālavāsitvam |

6. caturuttaraiḥ | catvāry akṣharāṇy ekaikasmāc chandasa uttarāṇy adhikāni yeshu gāyatryādishu jagatyanteshu chandassu tāni caturuttarāṇi |

7.

1. athainam | atha śāntivācanānantaram enaṃ kshatriyam udumbaraśākhām antardhāya śirasy udumbaraśākhayā vyavadhānaṃ kṛitvā camasasthair dadhyādibhir abhishiñcet |

6. atha kāmanābhedena vyāhṛitīr darśayati |

bhūr iti | yo 'bhishektemam evābhishicyamānaṃ kshatriyam praty asāv annam adyān, nīrogo bhaved itīchet kāmayeta | tam bhūr iti vyāhṛityābhishiñcet | atha yo 'bhishektā putrapautrābhyām purushābhyāṃ sahitam imaṃ kshatriyam praty annam adyād iti kāmayeta | tadānīm bhūr bhuva iti vyāhṛitidvayenābhishiñcet | atha yo 'bhishektā putrapautraprapautrais tribhiḥ purushair yuktam imaṃ kshatriyam ichet, purushatrayaparyantaṃ [1]) jīvitvā sukhenānnam adyād

1) Keine andere Erklärung ist möglich als die gegebene. annam adyād bezieht sich auf den König allein, und dvipurusham tripurusham sind Attribute zu enam, ihn von zwei oder drei Abkommen begleitet. Sagt man hotā tripurushaḥ, so bezeichnet dieses ihn mit seinen drei Gehülfen.

iti kāmayeta | athavā tam etam apratimaṃ svatulyakshatriyāntararahitaṃ kuryām iti kāmayeta | tadānīm bhūr bhuvaḥ svar iti vyāhṛititrayeṇābhishiñcet |

7. tad dhaike | tad dha tasminn evābhisheke brahmavādinaḥ kecid evam āhuḥ | yā etā vyāhṛitayaḥ santy eshā vyāhṛitirūpā sarvāptir vai, sarvaphalasādhanam | ato vyāhṛitibhir abhisheke saty asyābhishicyamānasya parasmai parasya svasmād anyasya kshatriyasyātisarveṇa tadapekshāmātram atikramya kṛitsnenāpi mantrajātenābhishecanaṃ kṛitam bhavati | tad etad adhikābhishecanam ayuktam ity abhipretya taṃ kshatriyam etena devasya tvetyādinā yajushābhishiñcet | na tu vyāhṛitibhir iti teshām pakshaḥ || tam pakshaṃ dūshayati |

8. tad u punaḥ | tad u tad api pūrvoktam matam punar anye 'bhijñāḥ paricakshate | nirākurvanti | yaṃ kshatriyam etābhir vyāhṛitibhir nābhishiñcanty, esha kshatriyo yad yasmāt kāraṇād asarveṇa sampūrtirahitena vāco vākyena mantreṇābhishikto. bhavati tasmād ayaṃ svocitād āyushaḥ purā praitoḥ praitum martum īśvaraḥ samartho bhavati | tasmād āyuḥkshayahetutvād ayam paksho na yukta iti Jābālāyāḥ putraḥ Satyakāmo maharshir āha |

10. abhishekāṅgaṃ homaṃ vidhatte ||

athaitāni | athābhishekānantaraṃ homa ucyata iti śeshaḥ | ījānād yāgaṃ kṛitavataḥ kshatriyād etāni vakshyamāṇāni vyutkrāntāny apagatāni bhavanti | tāni nirdiśyante | brahmakshatre etasya samīpe vartamānaṃ jātidvayam | ūrk kshīrādirasaḥ | annādyam odanādikaṃ tad etad ubhayam | apām oshadhīnāṃ rasaḥ sāraḥ | apāṃ rasaḥ kshīrādi | oshadhīnāṃ raso 'nnādyam | brahmavarcasaṃ śrutādhyayanasampattiḥ | irāpushṭir (vgl. dagegen 8, 12, 4) annasamṛiddhiḥ | prajātiḥ putrotpādanam | tac ca sarvaṃ kshatrasya svarūpam | atyantam apekshitatvāt | teshāṃ vyutkrāntau kshatriyasya svarūpahānir eva bhavati | atho api cānnasyaudanasya raso rasasya kshīrāder, oshadhīnām annakāraṇānāṃ vrīhiyavādīnāṃ kshatram pratishṭhā, kshatriya āśrayaḥ [1]) | tasmād ukto vyatikramaḥ kshatriyasya na yuktaḥ | tat tathā sati yady amū buddhisthe āhutī abhishiktasya kshatriyasya purastāj juhuyāt | tat tadānīm asminn abhishikte brāhmaṇajātiṃ kshatriyajātiṃ tadupalakshitam annādikaṃ ca sarvam avasthāpayati | brahma prapadye svāhā, kshatram prapadye svāhety āhutidvayam (7, 22) juhuyād iti tātparyārthaḥ |

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1) Aus dem nächsten Kapitel erhellt, dass kshatrarūpam bis pratishṭhā den vorhergehenden Substantiven ebenbürtig zur Seite stehen.

9.

1. atha | athābhishekapānānantaram bhūmāv udumbarasākhām avasthāpya, tām abhilakshya pratyavarohet |

2. upari | āsandyā upary eva svayam upavishṭaḥ prathamataḥ pādau bhūmāv avasthāpya pratyavarohasādhanabhūtam mantram paṭhet |

5. etena | pratyavarūhyeti dīrghaś chāndasaḥ | pūrvoktena pratyavarohamantreṇa pratyavaruhya bhūmāv upastham āsanaviśeshaṃ kṛitvā prāṇmukha āsīno namaskāramantraṃ triḥ paṭhitvā varam ityādimantreṇa vācaṃ visṛijet | vāgvisargo laukikavyavahāraḥ | jitir jayamātram | abhitaḥ sarveshu deśeshu jitir abhijitiḥ | prabaladurbalaśatrūṇāṃ tāratamyena vividho jayo vijitiḥ | punaḥśatrutvarāhityāya samyag jayaḥ saṃjitiḥ | etatsiddhyarthaṁ brāhmaṇāya varaṃ gāṃ dadāmi |

7. atha yat | varam ityādimantreṇa vācaṃ visṛijata iti yad asti, tasmin mantrasvarūpe dadāmīti yad āha | etad eva vāksambandhi jitaṃ jayaḥ | yad eva vāco jitam asti | pūjārtho jitām iti dīrghaḥ | tad vāgjayarūpam me madīyam idaṃ karmānushṭhānam anusṛitya saṃtishṭhatāṃ | samāptam bhavatu | samyag avatishṭhatām iti tasya mantrasyābhiprāyaḥ |

9. samid asi | he kāshṭha tvaṃ samid asi | samindhanasādhanam asi | īṅkhatidhātor loṇmadhyamaikavacanam eṅkshveti | sa ca gatyarthaḥ | uśabdo 'narthakaḥ | indriyapāṭavena śarīrasāmarthyena ca sam v enkshva | saṃyojaya | Dafür wird sam meṅkshva, d. i. sam mentsva zu lesen sein. īṅkshva für intsva, wie avāksam für avātsam |

11. ādhāya | samidham prakshipya prāṇmukha udaṅmukho vā padatrayam abhita utkrāmet | yadvā | prāṅ udaṅṅ ity antarālavartinīm aiśānīṃ diśam abhilakshyotkrāmet |

12. kḷiptiḥ | digviśesham abhilakshya kriyamāṇa he padotkramaṇa, tvaṃ diśāṃ kḷiptiḥ kalpanaṃ svādhīnatvasampādakam asi | ato mayi devārthaṃ kalpata | kalpanasāmarthyaṃ kuru | bahuvacanaṃ chāndasam | Zu lesen ist: kḷiptir asi diśāṃ, diśo me ḳalpantām.

10.

4. abhīvartena | abhīvartenetyādinā sūktenainaṃ jayārthinam uktakrameṇa dikshv āvartayet | athānantaram āvartamānam enaṃ sūktatrayeṇānvīksheta | āśuḥ śiśāna ity apratirathaṃ sūktaṃ | śāsa ittheti śāsasūktam | pra dhārā yantu madhuna iti sauparṇasūktam |

9. etya gṛihān | gṛihān praty āgatya yo 'yaṃ gṛihyo gṛihe vartamāna aupāsano 'gnis, tasya paścādbhāga upavishṭāyāsīnāyānvārabdhāyopaspṛishṭavate kshatriyāya tādṛiśasya kshatriyasyānārtyādisi-

ddhyartham ṛitvig adhvaryur antataḥ sarvaprayogānte kaṅsena kāṅsyapātreṇa caturgṛihītās caturvāram svikṛitā aindrīr indradevatākā vakshyamāṇais tribhir mantrais tisra ājyāhutīḥ prapadaṃ yathā bhavati tathā juhuyāt | prapadam prakṛishṭam [1]) padam | tathā cāhuḥ | pādā yasyās tu yāvanto yāvadaksharasammitāḥ | ṛicy adhyayanam eteshām prapadaṃ tad vidur budhā iti | Zu 8, 11, 1: prakshiptam padajātaṃ yasminn uccāraṇe tad uccāraṇam prapadam |

. 12.

3. ṣīrshaṇye | āsandyāṃ ṣayānasyendrasya ṣirodeṣastham phalakaṃ ṣīrshaṇyam | tac ca pādadeṣāvasthitasya phalakasyāpy upalakshaṇam | ata eva ṣīrshaṇye iti dvivacanam ucyate | anūcye pārṣvadvayavartinī phalake | ṛigrūpā ye mantrāḥ santi, tān prācīnātānān prākpratyagāyatatvena vistāritāu dīrgbatantuviṣeshān akurvan | gīyamānāni sāmāni tiraścīnavāyāṅs tiryaktvena vayanahetūn rajjuviṣeshān akurvan | yajūṅshy atīkāṣān rajjvantarālachidraviṣeshān akurvan | yad yaṣaḥ kīrtidevatārupaṃ tad āsandyā upary āstaraṇam | yā tu ṣrīḥ sampadabhimāninī devatā tām upabarhaṇaṃ ṣirasa upadhānam akurvan |

5. tam etasyām | etasyāṃ vedamayyām āsandyām āsīnaṃ tam Indram prati viṣve sarve devāḥ parasparam idam abruvan | yathā loke vandino guṇakathanena rājñaḥ kīrtiṃ kurvanti | evam atrāpi guṇakīrtanam abhyutkroṣanam | tena rahito 'nabhyutkrushṭa Indro vīryaṃ kartuṃ naivārhati | kīrtim antareṇa pareshām bhītyanudayāt | tasmād abhita enam Indram abhyutkroṣāma, udghoshayāmeti vicārya tathaivāṅgīkṛitya tam Indraṃ sarve devā abhyudakroṣan |

14.

1. athainam | atha prajāpatyabhishekānantaram enam Indram prācyāṃ diṣy avasthitā Vasavo devā ekatriṅṣatsv ahassu pūrvoktair mantrair abhyashiñcan | An 31 Tage ist nicht zu denken, aber ebensowenig ist die Uebertragung mit "während sechs mit dem pañcaviṅṣastoma gefeierten Tagen" zu rechtfertigen. Der pañcaviṅṣa stoma kommt beim mahāvrata, nicht beim rājasuya vor. Ich vermuthe, es sind 6×25 Tage gemeint.

15.

1. samantaparyāyī | deṣataḥ kālataḥ sarvavyāpī syāt | āntāt samudratīraparyantaṃ sārvabhaumatvaṃ deṣavyāptiḥ | ā parārdhāt | parārdhaṣabdābhidheyakālasaṃkhyāparyantaṃ sārvāyushatvaṃ kāla-

1) Vielleicht prakshiptam.

vyāptiḥ | evaṃvidho bhūtvā samudraparyantāyāḥ pṛithivyā eka eva rājāstv ity anayechayācāryo mahābhishekeṇa tam abhishiñcet |

16.

3. atha tataḥ | tata ācārya evam brūyāt | he paricārakās tokmakṛitāny aṅkuranirmitāny oshadhidravyaṇi caturvidhāni sampādayata | sūkshmabḷjarūpā vṛihayaḥ praudhabḷjarūpā mahāvṛihayaḥ |

20.

2. hiraṇyam | hiraṇyasyaiva saṃkhyā sahasranishkaparimitety arthaḥ | catushpācchabdena gavādikam abhidhīyate |

21.

3. Āsandīvati | Āsandīvān iti deśaviśeshasya nāmadheyam | tasmin deśe Janamejayo devebhyo devārthaṃ yāgayogyam aśvam babandha | kīdṛiśam aśvam | dhānyādaṃ dhānyam evātti | rukmiṇam | rukmaśabdena lalāṭagataṃ śvetalāñchanam upalakshyate | tadyuktam | haritavarṇā srag yasyāsau haritasrak | pushpamāleva haritavarṇo dehaṃ vyāpya vartata ity arthaḥ |

14. Kāmapreḥ | sarvakāmapūritasya |

22.

2. alopāṅgaḥ | yo 'yaṃ aṅganāmako rājoktaḥ, so 'yam alopāṅgaḥ sampūrṇāvayava ity arthaḥ | mahad asyāṅgasaushṭhavam | sa kadācit svakīyābhishekakartary udamayanāmake purohite svārthaṃ yāgaṃ kurvāṇe sati tam praty evam uvāca |

4. yābhir gobhiḥ | Priyamedhasya putrāḥ Praiyamedhā maharshaya udamayanāmakam aṅgarājapurohitaṃ yābhir gobhir dakshiṇārūpābhir ayājayan | tā gāvo vakshyanta iti śeshaḥ | badvam iti śatakoṭisaṃkhyāyā nāmadheyam | badvānāṃ śatakoṭisaṃkhyānāṃ gavām madhye pratidinaṃ dve-dve sahasre madhyato madhyaṃdinasavane 'triputra Udamayo dattavān |

5. ashṭāśītisahasrāṇi | Vairocano Virocanasya putro 'ṅganāmako rājā svakīyapurohita udamayanāmake yajamāne yāgaṃ kurvāṇe svayam āgatyāshṭāśītisahasrasaṃkhyān aśvān chvetavarṇān prashṭīn pṛishṭhavāhanayogyavayaskān niścitya svakīyāśvabandhanasthānān niḥsārya prāyachat | dattavān |

6. deśād-deśāt | deśād-deśād digvijayakāle tattaddeśaviśeshāt samoḷhānāṃ samyag ā samantād ūḍhānām ānītānām āḍhyaduhitṛiṇāṃ[1])

1) duhitṛiṇām im Texte zweisilbig, wie oben 7, 13, 8.

dhanikaputrīṇāṃ sarvāsāṃ daśasahasrāṇy Ātreyo 'ṅgarājapurohito dattavān | tāṣ ca duhitaro nishkakaṇṭhya ābharaṇopetakaṇṭhayuktāḥ |

7. daśa | aṅgarājasya purohito brāhmaṇa Ātreyo 'vacatnukanāmake deṣe gajasahasrāṇi daśasaṃkhyākāni dattvā dānena śrāntaḥ san pāṛikuṭān paricārakān praipsat | preshitavān | he paricārakā yūyaṃ dattety evam uktavān ity arthaḥ |

8. śatam | pratāmyati smaiva | glānim eva prāptavān |

23.

3. hiraṇyena | mṛigaśabdenātra gajā vivakshitāḥ | mṛigavad iti bāhulyavivakshayā mṛigaśabdaḥ | te ca gajā hiraṇyena parivṛitāḥ sarvābharaṇayuktāḥ, śarīrapushṭyā varṇotkarsheṇāpy atyantaṃ kṛishṇāḥ pratibhāsante | śuklābhyāṃ dantābhyāṃ yuktāḥ | tādṛiśān gajān mashṇāraṇamake deṣe Bharato rājā dattavān | śatam ityādinā tatsaṃkhyocyate | badvaṃ vṛindam ity etau paryāyau | vṛindaśabdaś ca śatakoṭivācitvena gaṇitagranthakārair darśitaḥ | ekaṃ daśa ca śataṃ ca sahasraṃ cāyutaniyute tathā | prayutakoṭyarbudaṃ vṛindaṃ sthānaṃ sthānād daśaguṇaṃ syād iti | tāni ca śatakoṭirūpāṇi badvāni saptādhikaśatasaṃkhyākāni | tāvato gajān dattavān ity arthaḥ |

6. māyām māyavattaraḥ | In der Parallelstelle Ṣ. P. 13, 5, 4, 12 lautet der Halbvers: Saudyumnir atyashṭhād anyān amāyān māyavattaraḥ | māyino würde einen besseren Sinn geben.

24.

6. agnir vai | paropadravakāriṇī krodharūpā śaktir menir ity ucyate | yathāgner jvālā tadvat | ato yaḥ purohito 'sti so 'yam pañcavidhamenyupeto vaiśvānaraṇāmāgnisamānaḥ |

25.

2. ayuvamāri | yasya rājña evaṃ vidvān vedaśāstroktaprakāreṇa dharmādharmau bodhayitum abhijño brāhmaṇo rāshṭragopo rājyaparipālanakshamaḥ purohito bhavati | īdṛiśasyāryasya rājño rāshṭram ayuvaṃ kadācid api pṛithagbhāvarahitam bhavati | rāshṭram asthiraṃ na bhavatīty arthaḥ | athavāsya rāshṭram ayuvamāri yuvamaraṇarahitam bhavatīty arthaḥ | Diese zweite allein richtige Erklärung bedauere ich übersehen zu haben, und bitte im Texte ayuvamāry asya herzustellen: sein Reich vergeht nicht frühzeitig.

27.

1. purodhāyai | paurohityārtham |

4. atha rājñaḥ purohitavaraṇamantram āha |

bhūr bhuvaḥ | bhūr bhuvaḥ svar iti śabdair lokatrayābhimāninyo devatā ucyante, praṇavena paramātmā | ete sarve 'nugṛihṇantv ity abhiprāyaḥ | he purohita, aham amo dyulokarūpo 'smi | tvaṃ tu sa bhūlokarūpo 'si | punar api sa tvam asy amo 'ham ity abhidhānaṃ dārḍhyārtham | tasyaiva vyākhyānaṃ dyaur aham pṛithivī tvam iti | tathā sāmasvarūpo 'ham, ṛiksvarūpas tvam iti | tāv ubhāv āvām iha rāshṭra ā samantāt purāṇi tadupalakshitagrāmāṃś ca saṃvahāvahai | samyag vahanam purādinirvāhaṃ karavāvahai | tvam mama tanūḥ śarīram asi | ato madīyāṃ tanvaṃ śarīram asmād aihikād āmushmikāc ca mahābhayāt pāhi | raksha || anena mantreṇa rājñā kṛito yaḥ purohitas, tasya rājadattavishṭarābhimantraṇam āha | yā oshadhīḥ etc.

28.

1. athātaḥ | atha paurohityavidhānānantaraṃ yataḥ purohitena sampādyaḥ śatrukshayo 'pekshito, 'taḥ kāraṇād brahmaṇaḥ parimara etannāmakaḥ karmaviśesho 'bhidhīyata iti śeshaḥ | brahmaśabdenātra vāyur vivakshitaḥ | ayaṃ vai brahma yo 'yam pavata iti vakshyamāṇatvāt | tasya vāyoḥ parito vidyudādīnām maraṇaprakāraḥ parimara ity ucyate | tadbhāvanārūpasya karmaviśeshasya tad eva nāmadheyam | yaḥ pumān brahmaṇaḥ parimaraṃ yadā manasā bhāvayaty, enam parita etasya parito 'vasthitāsu sarvāsu dikshu dveshaṃ kurvantaḥ śatravo mriyante | idānīm enaṃ dvishanto jātyā śatravaḥ sapatnās te 'pi parito mriyante | tasmād etadvedanaṃ sampādanīyam |

9. ādityaḥ | āditye yadāstam eti tadāyam agnim anupraviśati | tad etat Taittirīyaiḥ samāmnātam | agniṃ vā ādityaḥ sāyam praviśati, tasmād agnir dūrān naktaṃ dadṛiśe, ubhe hi tejasī sampadyete (Tb. 2, 1, 2, 9) iti |

10. udvān | udvān agnir udvānam upaśamanam prāpnuvan agnir vāyum anupraviśati | vāyor bāhulye dīpavināśadarśanāt |

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yad vai caturviṅśam 4, 14
yad vai neti na preti 5, 18
yad vai samānodarkam 5, 20
yas tejo brahmavarcasam 1, 8
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2. Verzeichniss der erwähnten Verse.

a) Aus der Ṛiksaṃhitā [1]).

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aganma mahā namasā (5, 20) 7, 12, 1
agna ā yāhi vītaye (7, 6) 6, 16, 10
agna indraś ca dāśusho (2, 37) 3, 25, 4
agniṃ vo devam agnibhiḥ (5, 18) 7, 3, 1
agniḥ pratnena manmanā (1, 4) 8, 44, 12
agniḥ śucivratatamaḥ (7, 7) 8, 44, 21
agnināgniḥ sam idhyate (1, 16. 7, 6) 1, 12, 6
agniṃ dutaṃ vṛiṇīmahe (4, 31) 1, 12, 1
agniṃ naro dīdhitibhir (5,5) 7, 1, 1
agnim manye pitaram (4, 7) 10, 7, 3
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agnir netā (3, 18. 4, 29. 31. 5, 1. 4. 6. 12. 16. 18. 20) 3, 20, 4
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agnir hotā no adhvare (2, 5) 4, 15, 1
agnir hotā ny asīdad (7, 9) 5, 1, 6
agnīshomā havishaḥ (2, 10) 1, 93, 7
agne jushasva prati harya (1, 30) 1, 144, 7
agne naya supathā (1, 9) 1, 189, 1
agne patnīr ihā vaha (6, 10) 1, 22, 9
agne marudbhiḥ (3, 38) 5, 60, 8
agne mṛiḷa (5, 19) 4, 9, 1
agner gāyatry (8, 6) 10, 130, 4
agner vayam prathamasyā (7, 16) 1, 24, 2
agne viśvebhiḥ svanīka (1, 28) 6, 15, 16
agne hańsi (1, 15) 10, 118, 1
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añjanti yam prathayanto (1, 19) 5, 43, 7
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antaś ca prāgā (1, 30) 8, 48, 2
apa tyaṃ vṛijinam (5, 4) 6, 51, 13
apa prāca indra (6, 22. 8, 10) 10, 131, 1
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apāḥ pūrveshāṃ (4, 4) 10, 96, 3
apāma somam (8, 20) 8, 48, 3
apūrvyā purutumāny (5, 19) 6, 32, 1
apo devīr (2, 20) 1, 23, 18
apratīto jayati (8, 26) 4, 50, 9

1) Die Anzahl der verwendeten Verse erhellt entweder aus dem Text oder dem Commentar.

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abhi tvā pūrvapītaya (4, 29. 5, 18) 8, 3, 7
abhi tvā vṛishabhā (8, 20) 8, 45, 22
abhi tvā śura (4, 10. 29. 5, 1. 7. 16. 18. 20. 8, 2) 7, 32, 22
abhīvartena haviśhā (8, 10) 10, 174, 1
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abhūr eko (5, 13) 6, 31, 1
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ameva naḥ (6, 12) 2, 36, 3
ambayo yanty (2, 20) 1, 23, 16
ambitame (5, 4) 2, 41, 1
ayaṃ venaś (1, 20. 3, 30) 10, 123, 1
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ayaṃ ha yena (5, 12) 8, 76, 4
ayaṃ jāyata (5, 12) 1, 128, 1
ayaṃ te astu (4, 3) 3, 44, 1
ayaṃ devāya (5, 17) 1, 20, 1
ayam agnir urushyaty (1, 28) 10, 176, 4
ayam iha (1, 18) 4, 7, 1
ayam u shya pra (1, 28) 10, 176, 3
arā ived (7, 9) 5, 58, 5
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āgmann āpa (2, 20) 10, 30, 15
ā cikitāna (5, 4) 5, 66, 1
ā jātaṃ (1, 16) 6, 16, 42
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ā te suparṇā (7, 9) 1, 79, 2
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ā na indro dūrād (4, 30) 4, 20, 1
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āyaṃ gauḥ (5, 23) 10, 189, 1
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ā yāhi vanasā (5, 17) 10, 172, 1
ā yāhy adribhiḥ (5, 1) 5, 40, 1
ā yāhy arvāñ (6, 19) 3, 43, 1
ā va indraṃ (7, 16) 1, 30, 1
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āham pitṛīn (3, 37) 10, 15, 2
ichanti tvā somyāsaḥ (6, 18. 19) 3, 30, 1
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itthā hi soma (5, 6) 1, 80, 1
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imā u vāṃ divishṭaya (5, 6) 7, 74, 1
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imāṃ dhiyaṃ (1, 13) 8, 42, 3
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iyam indraṃ varuṇam (6, 15) 7, 84, 5
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uc chishṭaṃ camvor (7, 17) 1, 28, 9
uc chrayasva (2, 2) 3, 8, 3
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uta no brahmann (2, 40. 41) 3, 13, 6
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uta syā naḥ sarasvatī (5, 18) 7, 95, 4
ut tishṭha brahmaṇas pate (1, 22. 4, 31. 5, 6. 18) 1, 40, 1
ud agne śucayas (7, 7) 8, 44, 17
ud īratām avara (3, 37) 10, 15, 1
ud u tyaṃ jātavedasaṃ (4, 9) 1, 50, 1
ud u brahmāṇy (6, 18. 20) 7, 23, 1
ud u shya devaḥ savitā damūnā (5, 8) 6, 71, 4

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ṛibhur vibhvā (5, 8) 4, 34, 1
endra yāhy upa (5, 13) 1, 130, 1
emā agman (2, 20) 10, 30, 14
evā tvām indra (6, 18. 19) 4, 19, 1
evā na indro maghavā (3, 38) 4, 17, 20
evā pāhi (6, 11) 6, 17, 3
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tvam agne vratabhṛic (7, 8) Āśv. 2, 12, 14. Tb. 2, 4, 1, 11
damūnā devaḥ (3, 29) Āśv. 6, 18, 2. Av. 7, 14, 4
dosho āgād (5, 13, 21) Āśv. 8, 1, 18. Sv. 1, 177. Av. 6, 1, 1
nānā hi vām (8, 8) Āśv. 3, 9, 4. Tb. 1, 4, 2, 2
pra dhārā yantu madhuna 8, 10
brahma jajñānam (1, 19) Āśv. 4, 6, 3. Sv. 1, 321 etc.
bhadrād abhi (1, 13) Āśv. 4, 4, 2. Ts. 1, 2, 3, 3. Av. 7, 8
mahān mahī astabhāyad (1, 19) Āśv. 4, 6, 3. Ts. 2, 3, 14, 6
mahīm ū shu (1, 9) Ts. 1, 5, 11, 5. Vs. 21, 5. Av. 7, 6, 2
yad atra śishṭam (7, 33. 8, 20) Tb. 1, 4, 2, 3
yad adya dugdham (5, 27. 7, 3) Āśv. 3, 11, 7. Tb. 1, 4, 3, 3
yad usriyāsv āhutam (1, 22) Āśv. 4, 7, 4. Av. 7, 73, 4
yayor ojasā (7, 5) Āśv. 5, 20, 6. Tb. 2, 8, 4, 5. Av. 7, 25, 1
yasmād bhīshā (5, 27. 7, 3) Āśv. 3, 11, 1. Tb. 3, 7, 8, 1
yābhir indram abhyashiñcat 8, 7
yo devānām iba (2, 22) Āśv. 5, 2, 8
vi yat pavitram dhishaṇā atanvata gharmaṃ śocantaḥ pravaṇeshu bibhratāḥ | samudre antar āyavo vicakshaṇam trir ahno nāma sūryasya manvata || 1, 20. Āśv. 4, 6, 3
viśvasya devī (4, 10) Āśv. 6, 5, 18
viśvā āśā (1, 22) Āśv. 4, 7, 4. Vs. 38, 10, Ta. 4, 9, 2
vaiśvānaro ajījanad agnir no navyasīm matim | kshmayā vṛidhāna ojasā || (5, 17. 7, 9) Āśv. 2, 15, 2
vaiśvānaro na ūtaya (5, 21) Āśv. 8, 11, 4. Ts. 1, 5, 11, 1. Vs. 18, 72. Av. 6, 35, 1
vratāni bibhrad (7, 8) Āśv. 3, 12, 14. Tb. 2, 4, 1, 11
śam na edhi (7, 33). Vgl. Ṛv. 8, 48, 4
śivena mā cakshushā (8, 6). Ts. 5, 6, 1, 2. Av. 1, 33, 4
samiddho agnir aśvinā (1, 22) Āśv. 4, 7, 4. Tb. 2, 6, 12. Vs. 20, 55. Av. 7, 73, 2
samiddho agnir vṛishaṇā (1, 22) Āśv. 4, 7, 4. Av. 7, 73, 1
sāvīr hi deva (1, 30) Āśv. 4, 10. 1. Tb. 2, 7, 15, 1. Av. 7, 14, 3
svāhākṛitaḥ sucir (1, 22) Āśv. 4, 7, 4. Av. 7, 73, 3

c) yajus, nivid, praisha u. s. w.

aṅśur aṅśush ṭe (1, 28) Āśv. 4, 5, 6. Ts. 1, 2, 11, 1. Vs. 5, 7
agniḥ sushamit 2, 34, dritte nivid
agnir deveddhaḥ 2, 34, erste nivid
agnir manviddhaḥ 2, 34, zweite nivid
agnish ṭvā gāyatryā 8, 6
agne vihi 1, 22
ajaid agnir (2, 5) Āśv. 3, 2, 10. Tb. 3, 6, 5
atūrto hotā 2, 34, achte nivid
adhvaryo indrāya 2, 20, nigada
adhvaryo soṅsāvom 3, 12
adhvaryo soṣaṅsāvom 3, 12
anv enam mātā 2, 6. Vs. 6, 9
ā tishṭhasvaitāṃ ṭe diśam 8, 10
ā devo devān vakshat 2, 34, zehnte nivid
imaṃ devā abhyutkroṣata 8, 12
isham ūrjam anvārabhe 5, 24
iha rameha ramadhvam (5, 22) Vs. 8, 51
uktham vāci 3, 12

upahūtā vāk 2, 27
esha vasuḥ 2, 27. Ts. 3, 2, 10, 2
eshṭā rāya (1, 26) Āśv. 4, 5, 7. Tb. 1, 2, 11, 1. Vs. 5, 7
ojaḥ saha ojaḥ 3, 8
kḷiptir asi diśām 8, 19
kshatram prapadye 7, 22
tūrṇir havyavāṭ 2, 39, neunte nivid
divaṃ tṛitīyaṃ devān 7, 5
devasya tvā savituḥ 8, 7. 13
daivyāḥ samitāra (2, 6) Āśv. 3, 3, 1. Tb. 3, 6, 6
narāśaṅsapītasya 7, 34
nāgner devatāyā emi 7, 24
nendrād devatāyā emi 7, 23
pitā mātariśvā (2, 38) Āśv. 5, 9, 1. Ts. 5, 6, 8. 6
punar na indro 7, 21
punar no agnir 7, 21
prajāpater vibhān 7, 26. Ts. 1, 6, 5, 1
praṇīr yajñānām 2, 34, sechste nivid.
pratitishṭhāmi dyāvāpṛithivyoḥ 8, 9
prācyāṃ tvā diśi 8, 19
prāṇaṃ yacha 2, 21
predam brahma 3, 11
bṛihac ca te rathaṃtaraṃ 8, 17
brahma prapadye 7, 22
bhūr agnir jyotir 2, 31. 32. 37, tūshṇīṃśaṅsa
mukham asi 2, 22
yakshad agnir devo devān 2, 34, elfte nivid.
yad ihonam akarma 5, 24
yāṃ ca rātrim 8, 15
rathīr adhvarāṇām 2, 34, siebente nivid
varaṃ dadāmi 8, 9
vashaṭkāra mā mām 3, 8
vasavas tvā gāyatreṇa 8, 12
vāg ojaḥ 3, 8
vācaspate vidhe 5, 25. Ta. 3, 1, 1
śaṅsāmodaivom 3, 12
śoṅsāvom 3, 12
samid asi sam 8, 9
so adhvarā karati jātavedāḥ 2, 34, zwölfte nivid
somasyāgne vīhi 3, 5
harivāñ indro dhānā 2, 24, yājyā
havir agne vīhi 2, 24, yājyā
hutaṃ havir madhu (1, 22) Āśv. 4, 7, 4
hotā devavṛitaḥ 2, 34, vierte nivid
hotā manuvṛitaḥ 2, 34, fünfte nivid
hotā yakshad 6, 14, praisha.

d) gāthā.

anenasam enasā 5, 30
āsandīvati dhānyādam 8, 21
na mā martyaḥ 8, 21
prātaḥ-pratar anṛitaṃ 5, 31
bṛihadrathaṃtarābhyām 5, 30
marutaḥ pariveshṭāro 8, 21
yaṃ nv imam 7, 13, 2
yajet sautrāmaṇyām 7, 9
yad asya pūrvam 3, 43
yathā ha vā sthūriṇaikena 5, 30
yābhir gobhir udamayam 8, 22
hiraṇyena parīvṛitān 8, 23

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3. Namenverzeichniss.

a) Dichter von vedischen Hymnen.

Die Angaben über diese stimmen mit der Anukramaṇikā überein. Dieses Verhältniss ist dergestalt aufzufassen, dass die in den einzelnen Brāhmaṇa zerstreuten Nachrichten von den Verfassern dieser Liste zusammengestellt wurden.

Apratiratha als Verfasser von X, 103 (8, 10).
Arbuda Kādraveya sarpaṛishir mantrakṛit X, 94 (6, 1).
Kakshīvat I, 120 (1, 21).
Kavasha Ailūsha X, 30 (2, 19).
Gaya Plāta X, 63 (5, 2).
Gṛitsamada II, 12 (5, 2).
Gaurivīti Ṣāktya X, 73 (3, 19. 8, 2).
Nabhāka VIII, 40. 41 (6, 24).
Nābhānedishṭha Mānava X, 61. 62 (5, 14. 6, 27).
Nodhas I, 61 (6, 18).
Paruchchepa I, 128. 129. 130. 133. 135. 137. 139 (5, 12. 13).
Prajāvat Prājāpatya X, 183 (1, 21).
Baru X, 96 (6, 25).
Bṛihaddiva X, 120 (4, 14).
Bharadvāja III, 49. VI, 16. 18. 22 (6, 18. 8, 3).
Vasishṭha VII, 19. 23 (6, 18).
Vāmadeva IV, 19. 20. 22. 23 (6, 18).
Vimada X, 21 (5, 4).
Viṣvāmitra III, 30. 31. 34. 36. 38. 48 (6, 18).
Ṣāryāta Mānava X, 92 (4, 32).
Sarparājñī X 189 (5, 23).
Sukīrti Kākshīvata X, 131 (5, 15).
Hiraṇyastūpa Āṅgirasa I, 32 (3, 24).

b) Namen von Weisen, Königen u. s. w.

Agni 6, 34 (einer der Aṅgiras) 7, 34
Ajigarta Sauyavasi ṛishi, mit seinen drei Söhnen Ṣunaḥpucha, Ṣunaḥsepa, Ṣunolāṅgūla 7, 15
Atyarāti Jānaṃtapi (arājā) 8, 23
Aṅga Vairocana, ein König, der von Udamaya Ātreya gesalbt wurde 8, 22
Abhyagni Aitaṣāyana, ein Sohn von Aitaṣa 6, 33
Amitratapana Ṣushmiṇaḥ Ṣaibya tödtet Atyarāti 8, 23
Avatsāra 2, 24
Ashṭaka, ein Sohn von Viṣvāmitra 7, 17
Asitamṛigāḥ, eine Priesterfamilie aus dem Geschlechte von Kaṣyapa, vertrieben bei einem Opfer des Janamejaya die Bhūtamṛiga aus dem von ihnen angemassten Amte 7, 27
Āmbāshṭhya, von Parvata und Nārada zum König gesalbt 8, 21
Udamaya Ātreya, purohita von Aṅga Vairocana 8, 22
Uddālaka Āruṇi 8, 7
Upāvi Jānaṣruteya 1, 25
Ṛishabha, ein Sohn von Viṣvāmitra 7, 17
Aikādaṣāksha Māṇutantavya, ein König 5, 30
Aitaṣa 6, 33
Kaṣyapa salbt Viṣvakarman Bhauvana 8, 21
Kāpileya-bābhravāḥ, zwei Familien, stammen von Ṣunaḥsepa ab 7, 17
kumārī gandharvagṛihītā 5, 29

Kuśikāḥ, die Söhne von Viśvāmitra 7, 18
Kratuvid Jānaki 7, 34
Gāthinaḥ und Gāthināḥ, die Söhne von Viśvāmitra 7, 18
Girija Bābhravya 7, 1
Gauśla 6, 30
Cyavana Bhārgava salbt Śāryāta Mānava 8, 21
Janamejaya Pārikshita 4, 27. 7, 27. 34. 8, 11, 21
Jahnu, der Stammvater von Ajīgarta 7, 18
Tura Kāvasheya 4, 27. 7, 34. 8, 21 (salbt Janamejaya)
Dīrghatamas Māmateya salbt Bharata 8, 22
Durmukha Pāñcāla, ein König. 8, 23
Devabhāga Śrautarishi 7, 1
Devarāta Vaiśvāmitra, Adoptivname von Śunaḥśepa 7. 17
Nagarin Jānaśruteya 5, 30
Nagnajit Gāndhāra 7, 34
Nārada 7, 13. 34. 8, 21
Parvata 7, 13. 34. 8, 21
Priyavrata Somāpa 7, 34
Praiyamedhāḥ, die Abkömmlinge des Priyamedha 8, 22
Babhru Daivāvṛidha 7, 34
Bulila Āśvatara Āśvi 6, 30
Bṛihaduktha rishi 8, 23
Lāṅgalāyana Brahman Maudgalya 5, 8
Bharata Dauḥshanti 8, 22
Bhīma Vaidarbha 7, 34
Bhūtavīrāḥ, eine Priesterfamilie 7, 27
Bhṛigu Vāruṇi 2, 20. 3, 34
Madhuchandas, ein Sohn von Viśvāmitra 7, 17
Marutta Āvikshita Kāmapri, von Saṃvarta Āṅgirasa gesalbt 8,21
Maitreya Kaushārava 8, 28
Yudhāṃśraushṭi Augrasainya, von Parvata und Nārada gesalbt 8,21
Rāma Mārgaveya 7, 27
Reṇu, ein Sohn von Viśvāmitra 7, 17
Rohita, ein Sohn von Hariścandra 7, 14
Vasishṭha, salbt Sudās Paijavana 8, 21.
Vāsishṭha Sātyahavya 8, 23
Viśvakarman Bhauvana, gesalbt von Kaśyapa 8, 21
Viśvaṃtara Śaushadmana, ein König 7, 27
Viśvarūpa Tvāshṭra, von Indra getödtet 7, 28
Vṛiddhadyumna Ābhipratāriṇa, ein König 3, 48
Vṛishaśushma Vātāvata Jātūkarṇya 5, 29
Śatānīka Sātrājita, von Somasushman Vājaratnāyana gesalbt 8, 21
Śāryāta Mānava, von Cyavana Bhārgava gesalbt 8, 21
Śucivṛiksha Gaupalāyana 3, 48
Śunaḥpucha, Śunaḥśepa, Śunolāṅgula, Söhne von Ajīgarta 7, 15
Śyāparṇāḥ, eine Priesterfamilie 7, 27
Saṃvarta Āṅgirasa salbt Marutta Āvikshita 8, 21
Satyakāma Jābāla 8, 7
Sanaśruta Arimdama 7, 34
Sarpir Vātsi 6, 24
Sahadeva Sārājaya 7, 34
Sutvan Kairisi Bhārgāyaṇa, ein König 8, 28
Sudās Paijavana, gesalbt von Vasishṭha 7, 34. 8, 21
Somaka Śāhadevya 7, 34
Somaśushman Vājaratnāyana, salbt Śatānīka Sātrājita 8, 21
Saujāta Ārāḷhi 7, 22
Saubala 6, 24
Hariścandra Vaidhasa Aikshvāka, König 7, 13
Hiraṇyadat Baida 3, 6

c) Namen von Völkern, Ländern, Flüssen u. s. w.

Andhra, ein Volk 7, 18
Arbudodāsarpaṇi 6, 1
Avacatnuka 5, 22
Uttarakuru 8, 14
Uttaramadra 8, 14
Uśīnara, ein Volk 8, 14

Aurva 6, 33
Kurukshetra 7, 30
Kurupañcālāḥ 8, 14
Gaṅgā 8, 23
Parisāraka, ein Ort an der Sarasvatī 2, 19
Puṇḍra, ein Volk 7, 18
Pulinda, ein Volk 3, 18
Mashnāra, Ortsname 8, 23
Mūtiba, ein Volk 7, 18
Yamunā 8, 23
Vasa, ein Volk 8, 14
Vritraghna, nach dem Scholiasten der Name eines Ortes 8, 23
Ṣabara ein Volk 7, 18
Sarasvatī 2, 19 [1])

d) Einzelnes.

Chandogāḥ 5, 2
śruti, im Sinne von heiliger Schrift 7, 9

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4. Anmerkungen.

a) Handschriften.

Für den Text sind folgende Handschriften verglichen worden:

a) Berlin Chambers 45. Saṃvat 1830.
b) — — 62. Jünger als die vorhergehende.
c) — — 77. 78. Saṃvat 1840.
d) India Office Library 1977. Śaka 1736.
e) — — — 697. Saṃvat 1852—54.

f) Eine Handschrift, die Dr. Hoernle in Calcutta mir zu leihen die Güte hatte. Saṃvat 1820—36.

g) Eine Handschrift im Besitz des Indian Government in Bombay, mit dem Commentar zusammen gebunden, von Śaka 1747.

h) Eine Handschrift der Pariser Bibliothek, D. 197. 198, von mehreren Schreibern zu verschiedenen Zeiten gefertigt.

i) Eine Abschrift von einer Telugu-Handschrift in der Tanjore Palace Library, welche Dr. Burnell für mich in Nāgarī-Schrift umschreiben liess. Ich benutze diese Gelegenheit für diesen Freundschaftsdienst ihm meinen Dank auszusprechen.

k) Die Editio princeps von Martin Haug. Bombay 1863.

Zu erwähnen ist, dass die Handschriften des Commentars den Text entweder theilweise (Anfang und Ende der einzelnen Paragraphen) oder in einzelnen Adhyāya vollständig wiedergeben.

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1) sarvacaru in 6, 1 wird von dem Scholiasten als ein Ortsname, in PW. als der Name eines Mannes erklärt. Ich ergänze yajñe.

Für den Commentar von Sāyaṇa standen mir folgende Handschriften zu Gebote:

a) India Office 2991. Śaka 1771.

b) — — 1836. 1836a auf Europäischem Papier zu Anfang dieses Jahrhunderts geschrieben.

c) India Office 1353. Der achte Adhyāya. Śaka 1583.

d) Die oben unter g. genannte Handschrift der indischen Regierung zu Bombay. Wasserzeichen von 1823.

e) Eine mir von Professor Max Müller geliehene Handschrift (Aa), der Schrift nach aus dem Ende des siebzehnten Jahrhunderts, ist bis jetzt das beste Exemplar der zweiten Klasse.

f) Eine ganz moderne Handschrift in Teluguschrift, ebenfalls Müller angehörig, den Text und Commentar enthaltend, ist von mir nur bei schwierigen Stellen herbeigezogen worden.

g) Ein Fragment des ersten Buches, welches von Anfang bis 1, 16, 40 reicht, eine ganz vorzügliche Handschrift, im Besitz von M. Müller. Diese mir von Müller aus freien Stücken angebotenen Handschriften sind mir von vielem Nutzen gewesen, und es gereicht mir zu besonderer Freude ihm für das Darlehn meinen Dank zu sagen.

h) Eine Abschrift der beiden ersten Adhyāya aus der oben mit i. bezeichneten Handschrift, von Burnell mir freundlichst zugesendet.

Die Handschriften des Commentars zerfallen in zwei Klassen. Die erste ursprüngliche ist durch c. und g. vertreten. Die zweite enthält manche Lücken, Auslassungen und Verderbnisse, und dieser gehören alle übrigen von mir gesehenen Handschriften an. Zu dieser zählen auch die beiden Handschriften von Haug, die sich gegenwärtig in der Staatsbibliothek in München befinden. Zwei Stellen mögen zur Probe von der Beschaffenheit der beiden Klassen dienen. Der Commentar zu 1, 16, 40 ist nach g. mitgetheilt. In den anderen Handschriften lautet er:

athavā smṛitishu abrāhmaṇatvena pratipādito yo sti so yam abrāhmaṇoktaḥ | tad yathā | abrāhmaṇās tu shaṭ proktā iti Śātātapo bravīt | ādyas tu rājabhṛityaḥ syād dvitīyaḥ krayavikrayī | tṛitīyo bahuyājyākhyaś caturtho 'ṣṛautayājakaḥ | pañcamo grāmayājī ca shashṭho brahmabandhuḥ smṛitaḥ |

Der Commentar zu 1, 10, 2 lautet in der B-Klasse wie folgt: tāsu pūrvoktāsv ṛikshu pādam pādaḥ tasmin pāde proktā Maruto devānāṃ vaiśyā antarikshe nivasanti enaṃ yajamānaṃ ni vā roddhoḥ svargagamanaṃ niroddhuṃ vā vi vā mathitoḥ viśeshena mathitum ālodayitum vināśayitum vā te Marutaḥ īśvarāḥ samarthāḥ. In g. hingegen heisst es nach nivasanti: yo yajamānas tebhyo yady anivedya svargaṃ lokaṃ gachati enaṃ yajamānaṃ etc.

Von Lesarten im Texte ist schlechterdings nicht die Rede. Abgesehen von unbedeutenden orthographischen Eigenheiten sind die Fehler des überlieferten Textes allen Handschriften gemeinsam und werden vom Commentar bestätigt. Hiezu tritt der Umstand, dass alte Handschriften des Textes fehlen, und die vorhandenen nach dem gestaltet zu sein scheinen, welcher Sāyaṇa vorlag. In der Ausreutung dieser Fehler bin ich vielleicht etwas zu furchtsam verfahren, aber mit wenigen Ausnahmen schien es mir rathsamer, diese in den Anmerkungen hervorzuheben. Vielleicht gelingt es künftigen Forschern in Indien, die mit eben so vieler Ausdauer wie Bühler arbeiten, den älteren Commentar von Govindasvāmin zu entdecken.

In der Abtheilung der Kapitel in Paragraphen bin ich Sāyaṇa durchgängig gefolgt und habe nur selten Veranlassung gefunden, von ihm abzuweichen. Im Grossen und Ganzen ist er in diesem Commentare ein zuverlässiger Führer und zeigt eine eingehende Kenntniss des Rituals. Selbst in der Erklärung der eingestreuten vedischen Verse verfährt er mit mehr Einsicht als im Ṛigveda. Von Schriften citirt er namentlich Āśvalāyana, Āpastamba, Baudhāyana, die Taittirīyasaṃhitā und das Taittirīyabrāhmaṇa. Am Schlusse vieler Kapitel in den zwei ersten Pañcikā gibt er Auszüge aus dem Jaiminīyamālāvistara, die für unseren Zweck von keinem besonderen Werthe sind.

b) Grammatisches.

Verlängerung von Vokalen: atī tu tam arjātai (ist an der gehörigen Stelle um einen Nachdruck zu bezeichnen) 3, 42. vy ū muñcante 6, 23. nī vīva nardet 6, 32. Im Inlaut: uttaravedīnābhi 1, 28, 23. 29. 33. samāvajjāmībhyām 3, 27 (neben samāvajjāmibhiḥ). pratyavarūhya 8, 9. parīṣesha 7, 5.

Vor ṛi wird ein ā gekürzt: prathama ṛik 3, 35. pita ṛibhūn 6, 12. yatha ṛishabham 6, 18. yathaṛishi 2, 4. Kurzes a mit ṛi wird der Regel nach in ar zusammengezogen, so pancartavaḥ 1, 1. nartuyājānām 2, 29. narchet 5, 23. Daneben findet sich asya ṛicam 3, 7. nāma ṛik 3, 23. eva ṛicā 4, 7. ca ṛishayaḥ 1, 27. 2, 13. Śrautaṛishir 7, 1. sarpaṛishiḥ 6, 1. In einer gāthā (7, 17) bharataṛishabha, obgleich bharatarshabha zu sprechen ist.

au vor einem folgenden Vokal wird gewöhnlich in āv aufgelöst. Ausnahmen davon sind: Aśvinā udajayatām 4, 8. 9. Aśvinā ucatuḥ 7, 16. dvā ubhayoḥ 8, 5. Vergleicht man damit im Aitareyāraṇyaka āshṭāv-ashṭā udyante 1, 3, 5. aindrāgnā urū 1, 5, 1. karṇā upaśṛiṇuyāt 3, 2, 4. tā ūnātiriktau 1, 4, 2. ṇakārashakārā upāptau 3, 2, 6, so ergibt sich daraus die Regel, dass vor einem folgenden u das v

fortgelassen wird. Diese Regel findet sich in allen anderen Brāhmaṇa durchgängig beobachtet.

k für t in der Verbindung ts findet sich in avāksam 1, 28 (vielleicht mit einem Wortspiele: die ich früher bei den Gandharven keine Rede war), sam v aṅkshva 8, 9.

Befremdlich ist das linguale n in brahmaivāsmā etat purogavam akar | ṇa vai 1, 13. 30 und in mahāṇagnī 1, 27.

s bleibt vor k in yaṣas kīrti 7, 23. 24.

r steht für l in urūka 2, 7. roman 2, 9. bahura 2, 18. ṣithira 3, 31.

Das Geschecht ist nicht beachtet in: īṣvaro hotāraṃ yaṣo 'rtoḥ (für īṣvaram), tad dha tat parāṅ (für parāk) 3, 46 (dreimal), yad vichandāḥ 5, 4, etad bhrātṛivyahā sāma 4, 2.

Die Zahl ist nicht berücksichtigt in īṣvaro (für īṣvarā) hāsya vitte devā arantoḥ 3, 48.

āpo steht für apaḥ in ātapavarshyā āpo 'bhyānīya 8, 17. tanvaḥ für tanūḥ 1, 24. stomebhiḥ für stomaiḥ 4, 15.

Feminina auf ā, i, ī, u, ū haben im Gen Abl. sg. ai, wie in allen anderen Saṃhitā und Brāhmaṇa mit Ausnahme des Ṛigveda. So apūtāyai vāco vaditāraḥ 7, 27. abhibhūtyai rūpam 8, 2. gāyatryai ca jagatyai ca 4, 27. ishvai saṃṣityai 1, 27. Daneben findet sich asyāḥ 1, 23. pratishṭhāyāḥ 3, 14. gāyatryāḥ, jagatyāḥ 6, 32. Nirṛityāḥ 4, 10. pathyāyāḥ svasteḥ 1, 9. vedeḥ 6, 3. 7, 27 u. s. w.

Im Locativ der Feminina auf i haben wir āhutyām, kīrtyām, yonyām und daneben ishṭau. bhūmyām 8, 8. bhumau 8, 9. Im Dativ sind mir nur die Formen auf ai begegnet.

Der Locativ von Stämmen auf an hat meistens keine Endung, namentlich wenn ein Adjectiv mit ihnen verbunden ist. samāne 'han 3, 47. caturviṅśe 'han 6, 23. ātman, ṣīrshan, parame vyoman, sāman. Aber auch dvitīye 'hani 4, 31. 32. tṛitīye 'hani 5, 2.

Contrahirte Instrumentale sind jagatkāmyā 6, 15. mitrakṛityā 3, 4.

Ein Superlativ mit doppelter Endung ist balishṭhatama 3, 44 (balishṭha 2, 36. 7, 16), analog dem ṣreshṭhatama in Ts. Tb.

Bei den Zahlwörtern finden sich folgende Unregelmässigkeiten: trayastriṅśatyā 6, 32. shaṭtriṅśatam ekapadāḥ 7, 1. In einem ungehörigen Casus stehen catuḥshashṭiṃ kavacina āsuḥ 3, 48. paṛṇaṣaraḥ shashṭis trīṇi ca ṣatāny āhṛitya 7, 2.

Eigenthümliche Formen beim Pronomen sind: kaḥ svit so 'smākāsti vīraḥ in der Prosa 7, 27. Der gute alte Nominativ yuvam steht 2, 22, während anderweitig nur āvām gebraucht wird. so für sa steht in der gāthā 5, 30 des Metrums willen. enat findet sich 7, 22 zweimal als Nominativ gebraucht: tad enat prītaṃ kshatrād

gopāyati. Ebenso steht in Kaushītakibr. 22, 1 tasmād enau prathamau sasyete.

Beim Verbum bemerke ich zunächst den häufigen Mangel des Augments, den ich ausserdem, aber in seltneren Fällen, nur im Kaushītakibrāhmaṇa bemerkt habe. tān ikshataiva 3, 21. nyubjan 7, 30. kalpayishan 3, 30. uccakrāmat 7, 1 [1]). prajanayan 2, 38. anvavayuḥ 6, 14. pratyuttabhnuvan 4, 18. saṃsthāpayan 2, 31. visrañsata 3, 27. viharanta 2, 36. An unrechter Stelle steht das Augment in udaprapatat 3, 33, wo indessen wahrscheinlich udapatat zu lesen ist.

Das Bestreben, die Verben der zweiten Hauptklasse in die normale erste Conjugation hinüberzuziehen, zeigt sich in abhiprāṇet, abhyapānet 2, 21, pratirundhet 6, 34. abhyahanat 4, 2. nihnave 7, 17. nihnavate 1, 26 [2]). nihnavante findet sich auch in Āśvalāyana 4, 5, 7. 8, 13, 27.

Nachahmungen von vedischen Formen sind duhe (für dugdhe) 6, 3. īṣe (für ishṭe) 7, 16. ṣere (für ṣerate) 5, 28, 7. 15. smasi, vidmasi, śriṇotana, sthana, baddhvāya in Gāthās.

Das gebührende n fehlt in den Participien vadatyaḥ 6, 27. 32. ṣocatyaḥ 3, 36. sishāsatyaḥ 4, 17.

Der Potential lautet auf ī statt e, wie vielfach in anderen Brāhmaṇa, in kāmayīta 3, 45 (kāmayeta 3, 33). āhvayīta 4, 7 (āhvayeta 2, 33). vyāhvayīta 3, 19. 6, 21.

Als Bindevokal bei der Wurzel grah findet sich ai statt ī in paryagrahaisham 6, 24. pratyajagrabhaisham 6, 35. Diese Wurzel hat mehrfach ihr altes bh bewahrt. So in gṛibhīta 2, 1. samagṛibhṇāt 3, 26. nigrabhītṛi 2, 7.

Beachtenswerth ist die Form tāshṭi (2, 4) von taksh nach der zweiten Conjugation, von der Spuren auch im Ṛigveda erhalten sind. Sie lehrt, dass in Ṛv. X, 180, 1 vi ṣatrūn tāḷhi mit taḍ nichts gemein hat.

Das Perfectum von dhṛi lautet, ebenso wie in Ts. Tb. Aitareyār. Tāṇḍya, immer dādhāra, von bhī findet sich 5, 25 bibhāya.

Das periphrastische Perfect wird stets mit kṛi zusammengesetzt, nur 7, 17 steht āmantrayām āsa.

Der Conjunctiv ist nicht selten: tishṭhāsi 2, 2. carāti 7, 15 (an unrechter Stelle des Metrums wegen). kṛiṇavatha 2, 7. prajānātha 1, 7. juhavātha 5, 32. asat 2, 8. atikrāmāt 1, 24. vidhyāt 6, 33. ālulobhayishāt 1, 24. pratitishṭhāt 4, 25. apaharāt 5, 30. gachān 2, 12. nirhaṇan 8, 6. ṣayāsai 2, 2. arjātai 3, 42. saṃgachātai 1, 24. saṃti-

1) Jedoch ist hier wahrscheinlich uccakrāma zu lesen.

2) Dieses hätte ich in nihnuvate verändern sollen.

sbṭhātai 8, 9. haratai (?) 5, 34. asyāthāḥ 6, 30. Für das in 3, 42 mehrfach wiederholte arjasi war arjāsi oder arjasva zu erwarten.

Beachtenswerthe Desiderativa sind jijyūshita von jīv 7, 29. didāsitha, Perfectum von dā, 8, 21. līpsitavyam von labh 2, 3. kalpayishan 3, 30, wo wegen des unmittelbar vorhergehenden vāci ursprünglich vielleicht cikalpayishan stand.

Von besonderen Infinitivformen sind folgende zu bemerken: āsado 'cīklipat 1, 29. purā nābhyā apiṣasaḥ 2, 6.

In Verbindung mit īṣvara, ā, purā stehen Infinitive auf toḥ. So abhyupaitoḥ 7, 29. aitoḥ, paraitoḥ 8, 7. pratyetoḥ 6, 30. anṛiṇākartoḥ 1, 14. arantoḥ 3, 48. glāvo janitoḥ 1, 25. vāco rakshobhāsho janitoḥ 2, 7. ni vā roddhor vi vā mathitoḥ 1, 10. avarshṭoḥ 3, 18. pratyavahartoḥ 7, 33. hiṅsitoḥ 1, 30. ā ṣarīrāṇām āhartoḥ 7, 2. purā vācaḥ pravaditoḥ 2, 15.

Der Infinitiv auf tavai findet sich zweimal: tam praharati vadhaṃ yo 'sya stṛityas tasmai startavai 2, 1. tenedaṃ sarvam etavai kṛitam 5, 15.

Das Absolutiv auf am ist eigenthümlich verwendet 7, 9: ya āhitāgnir jīve mṛitaṣabdaṃ ṣrutvā (für ṣriṇuyāt). Ein anderer grammatischer Schnitzer steht 2, 7: te 'bhitaḥ paricaranta ait (für āyan) paṣum.

Das Adverb paṣcā findet sich nur vor Vokalen: paṣcāstam 1, 7. paṣcāchāvākaḥ 2, 36. paṣceva 2, 36. 3, 2. paṣcāṅgirasaḥ 4, 17.

ā ist einmal mit dem Accusativ verbunden: ā daṣamam ahar ā dvāv atirātrau 4, 24. āntam 3, 45 muss als als ein Compositum aufgefasst werden.

iva steht hin und wieder in der Bedeutung von eva. So: pṛishṭhata ivāgnīdhraṃ kṛitvā 1, 30. yadi ha vā api bahava iva yajante 2, 2. so 'je jyoktamām ivāramata 2, 8.

Das prohibitive mā wird immer mit dem Aorist verbunden. Ausgenommen sind mā bibhīta 2, 16. mā yātayan 7, 13.

hanta kommt im Ganzen elfmal vor und zwar überall beim Imperativ. Wenn das letztemal 7, 16: hantāham upadhāvāmi steht, so liegt es nahe upadhāvāni zu schreiben, und so liest in der That die andere Recension.

Zu Ende eines Tatpurusha findet sich 1, 15 das richtige manushyarāja, befremdlich ist manushyarājñām 8, 26.

Eigenthümliche Constructionen sind: aṣvaḥ ṣveto rūpaṃ kṛitvā 6, 35 [1]). Indro vā etābhir mahān ātmānaṃ niramimīta 5, 7. paṣur vai nīyamānaḥ sa mṛityum prāpaṣyat 2, 6.

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1) Vgl. Ts. 6, 1, 3, 1 kṛishṇo rūpaṃ kṛitvā. Tb. 1, 1, 3, 3 ākhū rūpaṃ kṛitvā.

Tautologisch ist: puro dīpyamānā bhrājamānāḥ 2, 11. asāv imām abhyunatty abhijighrati 1, 7. dvishantam apabādhate 'dharam pādayati 1, 13.

Conditionalsätze stehen öfter ohne beigesetzte Partikel, wie ganz gewöhnlich im Deutschen. prāyaṇīyam iti nirvapanti prāyaṇīyam iti caranti: prayanty evāsmāl lokāt 1, 11. pāvamānīshu sāmagāḥ stuvata, āgneyam hotājyam śaṁsati: katham asya pāvamānyo anuśastā bhavanti 2, 37. vashaṭkaroti: devapātreṇaiva tad devatās tarpayati 3, 5. āhvayate 'tha nividam dadhāti: brahmaṇy eva tat kshatram anuniyunakti 2, 33. adhīyann upahanyād: anyam vivaktāram ichet 3, 35.

Grammatische Ungethüme sind: apāhata 4, 25 (zweimal) für das oft vorkommende apāghnata. apinahyus für apinehus 6, 1. nihṣāna für nihṣyāna 7, 16. ajāyethāḥ für ajāyathāḥ 8, 15. avapadyeyam statt avapadyeya 8, 23. vṛiñjīyam statt vṛiñjīya 8, 15. niniyoja für niyuyoja 7, 16. vyapanayitum für vyapanetum oder vyapanāyayitum 7, 5. pariśriyete für pariśrīyete 1, 29. prajighyati, prajighyatu 8, 28. jagriyāt für jāgṛiyāt 8, 28. aśanayāparītaḥ statt aśanāyāparītaḥ oder aśanāyayā parītaḥ 7, 15. sāmnāhuka für samnāhuka 7, 14. iti ha smā ākhyāya für iti ha smāsmā ākhyāya 7, 13.

Grammatische Kunstausdrücke sind: kurvat für die Gegenwart 4, 31. kṛita für die Vergangenheit 5, 1. karishyat für die Zukunft 4, 29. Die Buchstaben wurden schon damals durch kāra bezeichnet, denn wir haben akāra, ukāra, makāra 5, 32. varṇa ist ein Buchstabe, akshara eine Silbe. Das Masculinum hiess vṛishan, das Femininum yoshā 6, 3. Vgl. Aitareyāraṇyaka 1, 2, 4 und öfter im Ṣ. P.

c) Vermischte Bemerkungen.

Pañcikā I.

1, 1. Agnir vai | "Agni ist der unterste der Götter, Vishṇu der oberste, zwischen beiden befinden sich alle anderen Gottheiten". Agni ist der dem Menschen zunächst liegende Gott, Vishṇu, als die Sonne darstellend, der fernste. Rv. IV, 1, 5: sa tvaṃ no Agne 'vamo bhavotī nedishṭho asyā ushaso vyushṭau. Ṣ. P. 3, 1, 3, 1. apaḥ praṇīyāgnāvaishṇavam ekādaśakapālam puroḍāśaṃ nir vapaty. Agnir vai sarvā devatā, Agnau hi sarvābhyo devatābhyo juhvaty. Agnir vai yajñasyāvarārdhyo Vishṇuḥ parārdhyas. tat sarvāṣ caivaitad devatāḥ parigṛihya sarvaṃ ca yajñam parigṛihya dīkshā iti. tasmād āgnāvaishṇava ekādaśakapālaḥ puroḍāśo bhavati. Vgl. 5, 2, 3, 6 | Kaush. 7, 2. āgnāvaishṇavam ekādaśakapālam puroḍāśaṃ nirvapaty. Agnir vai devānām avarārdhyo Vishṇuḥ parārdhyas. tad yaṣ caiva devānām avarārdhyo yaṣ ca parārdhyas, tābhyām evaitat sarvā devatāḥ pari-

grihya salokatām āpnoti | Ts. 5, 5, 1, 4. āgnāvaishṇavam ekādaśakapālaṃ nir vapati dīkshishyamāṇo. 'gniḥ sarvā devatā, Vishṇur yajño. devatāś caiva yajñaṃ cārabhate. 'gnir avamo devatānāṃ, Vishṇuḥ paramo. yad āgnāvaishṇavam ekādaśakapālaṃ nirvapati, devatā evobhayataḥ parigṛihya yajamāno 'va runddhe |

1, 4. Agnir vai sarvāḥ | Ts. 6, 2, 2, 6. devāsurāḥ saṃyattā āsan, te devā bibhyato 'gnim prāviśan, tasmād āhur: Agniḥ sarvā devatā iti | Tb. 3, 2, 8, 10. te devā Agnau tanūḥ saṃnyadadhata | tasmād āhuḥ: Agniḥ sarvā devatā iti |

2, 3. āhūtayaḥ | Zur Erläuterung werden von āhuti zwei Etymologien gegeben. Die Spenden sind Einladungen der Götter, oder die Bahnen auf denen die Götter zu dem Rufe des Opfernden kommen (ā ūtayaḥ). Solche scheinbare Ableitungen sind in den Brāhmaṇa häufig und dienen entweder zur Begründung oder Veranschaulichung einer bestimmten theologischen Ansicht, drücken jedoch keineswegs die grammatische Ueberzeugung des Sprechenden aus. Vgl. Roth zu Nirukta S. 221.

3, 5. ājyaṃ | Ts. 6, 1, 1, 4. ghṛitaṃ devānām, mastu pitṛiṇāṃ, nishpakvam manushyāṇāṃ, tad vā etat sarvadevatyaṃ yan navanītaṃ. yan navanītenābhyaūkte, sarvā eva devatāḥ prīṇāti, etc.

3, 9. 10. śuddham | Ts. 6, 1, 2, 1. bahiḥ pavayitvāntaḥ pra pādayati, manushyaloka evainam pavayitvā pūtaṃ devalokam pra ṇayati |

3, 11. yoniḥ | Ts. 6, 2, 5, 5. garbho vā esha yad dīkshito, yonir dīkshitavimitaṃ. yad dīkshito dīkshitavimitād pravased, yathā yoner garbhah skandati tādṛig eva tat |

3, 15. 16. vāsasā | Ts. 6, 1, 3, 2. garbho vā esha yad dīkshita, ulbaṃ vāsaḥ. prorṇute, tasmād garbhāḥ prāvṛitā jāyante |

3, 19. mushṭī | Ts. 6, 1, 4, 3. 'mushṭī kurute, vācaṃ yachati, yajñasya dhṛityai |

4, 5. tat-tan nādṛityam, das verdient keine Beachtung. Dieses ist in unserem Brāhmaṇa die stehende Redensart für die Beseitigung abweichender Ansichten. Sie findet sich ausserdem 1, 11. 2, 3. 22. 23. 26. 3, 18. 37. 4, 7. 9. 22. Seltener gebraucht wird: tat tathā na kuryāt 3, 32. 6, 9. 21. Am derbsten ist: avidyayaiva tad āhuḥ 1, 11. Die entsprechenden Formeln im K. sind: na tad ādriyeta, atha nādriyeta, na tathā kuryāt. Das Ṣ. P. braucht na tathā kuryāt, na tathā brūyāt. Die Ts. hat zuweilen: tat tathā na kāryam.

4, 9. etad vai etc., sehr oft. Nirukta 1, 16. Der Zusatz yajushā vā findet sich freilich erst im Gopatha, z. B. 7, 6. Dass Yāska das Aitareya Br. kannte, obwohl er es nicht genau citirt, erhellt aus 4, 27: pañcartavaḥ saṃvatsarasyeti ca brāhmaṇaṃ hemantaśiśirayoḥ

samāsena = 1, 1. ibid. sapta ca vai śatāni viṅśatiś ca saṃvatsarasyāhorātrāḥ = 2, 17. 8, 22: yasyai devatāyai havir gṛihītaṃ syāt tām manasā dhyāyed vashaṭkarishyan = 3, 8. Der Zusatz manasā findet sich nur in Gopatha 8, 4. Dieses liest freilich: tām manasā dhyāyan vashaṭkuryāt |

6, 7. satyasaṃhitāḥ | Ṣ. P. 1, 1, 1, 4. satyam eva devā anṛitam manushyāḥ |

6, 8. vicakshaṇavatīm | Gopatha 7, 23. Das ganze Kapitel nach dem Aitareya. — Tb. 1, 1, 4, 2. cakshur vai satyam | adrā3g ity āha | adarśam iti | tat satyam | Ṣ. P. 1, 3, 1, 27. satyaṃ hi vai cakshus. tasmād yad idānīṃ dvau vivadamānāv eyātām: aham adarśam aham aśrausham iti; ya eva brūyād: aham adarśam iti, tasmā eva śrad dadhyāma | Ait. Br. 2, 40.

7, 2. prāṇo vai | Kaush. 7, 5. prāyaṇīyena vai devāḥ prāṇam āpnuvann udayanīyenodānaṃ, tatho evaitad yajamānaḥ prāyaṇīyenaiva prāṇam āpnoty udayanīyenodānaṃ. tau vā etau prāṇodānāv eva yat prāyaṇīyodayanīye. tasmād ya eva prāyaṇīyasyartvijas ta udayanīyasya syuḥ, samānau hīmau prāṇodānau |

7, 3. yajño vai | Ts. 6, 1, 5, 1. devā vai devayajanam adhyavasāya diśo na prājānan, te 'nyo 'nyam upādhāvan: tvayā pra jānāma tvayeti. te 'dityāṃ sam adhriyanta: tvayā pra jānāmeti. sābravīd: varaṃ vṛiṇai, matprāyaṇā eva vo yajñā madudayanā asann iti. tasmād ādityaḥ prāyaṇīyo yajñānām āditya udayanīyaḥ. pañca devatā yajati, pañca diśo, diśām prajñātyai. atho pañcākṣharā pāṅktiḥ, pāṅkto yajño, yajñam evāva runddhe. pathyāṃ svastim ayajan, prācīm eva tayā diśam prājānann, Agninā dakshiṇā, Somena pratīcīṃ, Savitrodīcīm, Adityordhvām. pathyāṃ svastiṃ yajati, prācīm eva tayā diśam pra jānāti. pathyāṃ svastim ishṭvāgnīshomau yajati, cakshushī vā ete yajñasya yad Agnīshomau, tābhyām evānu paśyaty. Agnīshomāv ishṭvā Savitāraṃ yajati, savitṛiprasūta evānu paśyati. Savitāram ishṭvāditiṃ yajati | Ṣ. P. 3, 2, 3, 1 ffg. — Kaush. 7, 6. prāyaṇīyena ha vai devāḥ svargaṃ lokam abhiprayāya diśo na prajajñus. tān Agnir uvāca: mahyam ekām ājyāhutiṃ juhutāham ekāṃ diśam prajñāsyāmīti. tasmā ajuhavuḥ, sa prācīṃ diśam prājānāt. tasmāt prāñcam Agnim praṇayanti, prāg yajñas tāyate prāñca u evāsminn āsīnā juhvaty, eshā hi tasya dik prajñātā | athābravīt Somo: mahyam ekām ājyāhutiṃ juhutāham ekāṃ diśam prajñāsyāmīti. tasmā ajuhavuḥ, sa dakshiṇāṃ diśam prājānāt. tasmāt somaṃ krītaṃ dakshiṇā parivahanti, dakshiṇā tishṭhann abhishṭauti, dakshiṇā tishṭhan parivahati, dakshiṇā tishṭhann abhishṭauti, dakshiṇā tishṭhan paridadhāti, dakshiṇo evainam āsīnā abhishuṇvanty, eshā hi tasya dik prajñātā | athābravīt Savitā: mahyam ekām ājyāhutiṃ juhutāham

ekāṃ diśam prajñāsyāmīti. tasmā ājuhavuḥ, sa pratīcīṃ diśam prājānāt. tad asau vai Savitā yo 'sau tapati, tasmād enam pratyañcam evāhar-ahar yantam paśyanti na prāñcam, eshā hi tasya dik prajñātā | athābravīt pathyā svastir: mahyam ekām ājyāhutiṃ juhutāham ekāṃ diśam prajñāsyāmīti. tasyā ajuhavuḥ, sodīcīṃ diśam prajānād. vāg vai pathyā svastis, tasmād udīcyāṃ diśi prajñātatarā vāg udyata, udañca u eva yanti vācaṃ śikshituṃ, yo vā tata āgachati tasya śuśrūshanta iti ha smāhaishā hi vāco dik prajñātā | athābravīd Aditir: mahyam ekām annasyāhutiṃ juhutāham ekāṃ diśam prajñāsyāmīti. tasyā ajuhavuḥ, sordhvāṃ diśam prājānād. iyaṃ vā Aditis, tasmād asyām ūrdhvā oshadhaya ūrdhvā vanaspataya ūrdhvā manushyā uttishṭhanty, ūrdhvo 'gnir dīpyate, yad asyāṃ kiṃcordhvam eva tad āyattam, eshā hi tasyai dik prajñātā | ibid. 8. pathyāṃ svastim prathamām prāyaṇīye yajaty athāgnim atha Somam atha Savitāram athāditim etc.

10, 2 Marutaḥ | Kaush. 7, 8. Maruto ha vai devaviśo 'ntarikshabhājanā īśvarā yajamānasya svargaṃ lokaṃ yato yajñavaiśasaṃ kartos. tad yat svastimatyaḥ pathimatyaḥ pāritavatyaḥ pravatyo nītavatyo bhavanti, nainam Maruto devaviśo hiṅsanti |. Ts. 6, 1, 5, 3: Aditim ishṭvā mārutīm ṛicam anv āha. Maruto vai devānāṃ viśo, devaviśaṃ khalu vai kalpamānam manushyaviśam anu kalpate. yan mārutīm ṛicam anvāha, viśāṃ kḷiptyai |

11, 1. prayājavat | Ts. 6, 1, 5, 3. brahmavādino vadanti: prayājavad ananūyājam prāyaṇīyaṃ kāryam, anūyājavad aprayājam udayanīyam iti. ime vai prayājā, amī anūyājāḥ, saiva sā yajñasya saṃtatis. tat tathā na kāryam. ātmā vai prayājāḥ prajānūyājā. yat prayājān antariyād ātmānam antar iyād, yad anūyājān antariyād prajām antariyād. yataḥ khalu vai yajñasya vitatasya na kriyate, tad anu yajñaḥ parā bhavati, yajñam parābhavantaṃ yajamāno 'nu parā bhavati. prayājavad evānuyājavat prāyaṇīyaṃ kāryam, prayājavad anūyājavad udayanīyaṃ: nātmānam antareti na prajāṃ, na yajñaḥ parābhavati na yajamānaḥ. prāyaṇīyasya nishkāsa udayanīyam abhi nir vapati, saiva sā yajñasya saṃtatir. yāḥ prāyaṇīyasya yājyā yat tā udayanīyasya yājyāḥ kuryāt, parāñ amuṃ lokam ā rohet, pramāyukaḥ syād. yāḥ prāyaṇīyasya puronuvākyās, tā udayanīyasya yājyāḥ karoty, asminn eva loke prati tishṭhati |

13, 1. somāya krītāya | Kaush. 7, 10.

13, 35. triḥ prathamām | Ts. 2, 5, 7, 1. triḥ prathamām anv āha trir uttamāṃ, yajñasyaiva tad barsaṃ nahyaty aprasrañsāya |

14, 1. anyataraḥ | Ts. 6, 2, 1, 1. yad ubhau vimucyātithyaṃ gṛihṇīyād yajñaṃ vi chindyād, yad ubhāv avimucya yathānāgatāyāti-

thyaṃ kriyate tādṛig eva tad. vimukto 'nyo 'naḍvān bhavaty avimukto 'nyo, 'thātithyaṃ gṛihṇāti yajñasya saṃtatyai | Ṣ. P. 3, 4, 1, 4.

15, 2. somo vai rājā | Ts. 6, 2, 1, 2. yāvadbhir vai rājānucarair āgachati, sarvebhyo vai tebhya ātithyaṃ kriyate, chandāṅsi khalu vai somasya rājño 'nucarāṇi |

16, 1. 20. agnaye | Ts. 6, 3, 5, 3. agnaye mathyamānāyānu brūhīty āha, kāṇḍe-kāṇḍa evainaṃ kriyamāṇe sam ardhayati. gāyatrīḥ sarvā anv āha, svenaivainaṃ chandasā sam ardhayati |

16, 2. abhi tvā etc. | Kaush. 8, 1.

18, 1. yajño vai | Gopatha 7, 6 aus dem Aitareya.

19, 1. brahma | Kaush. 8, 4.

19, 11. daśa | = Ts. 6, 1, 1, 8.

20, 1. srakve | Kaush. 8, 5.

21, 1. gaṇānām | Kaush. 8, 5.

21, 15. jāgatāḥ | Ts. 6, 1, 6, 2. sā paśubhiṣ ca dīkshayā cāgachat, tasmāj jagatī chandasām paśavyatamā |

21, 17. arūrucat | Kaush. 8, 6.

22, 2. upa hvaye | Kaush. 8, 7.

23, 1. devāsuraḥ | Kaush. 8, 8. upasado 'surā eshu lokeshu puro 'kurvatāyasmayīm asmin rajatām antarikshaloke hariṇīm hādo divi cakrire | Ṣ. P. 3, 4, 4, 3. devāṣ ca vā asurāṣ cobhaye prājāpatyāḥ paspṛidhire. tato 'surā eshu lokeshu puraṣ cakrire, 'yasmayīm evāsmiṅl loke rajatām antarikshe hariṇīm divi etc. | Ts. 6, 2, 3, 1. teshām asurāṇaṃ tisraḥ pura āsann, ayasmayy avamātha rajatātha hariṇī. tā devā jetuṃ nāśaknuvan, tā upasadaivājigīshan. tasmād āhur yaṣ caivaṃ veda yaṣ ca nopasadā vai mahāpuraṃ jayantīti etc.

24, 6. te Varuṇasya | tānūnaptra ist ein Gelöbniss, durch welches, unter Berührung von Opferschmalz (ājya), die 16 ṛitvij und der Opfernde sich verpflichten, einander keinen Harm zuzufügen. Ts. 1, 2, 10, 2. Āśvalāyana 4, 5, 3. Kātyāyana 8, 1, 23—26. Lāṭyāyana 5, 6, 6. Ṣ. P. 3, 4, 2, 9. Ts. 6, 2, 2, 1: devāsuraḥ saṃyattā āsan. te devā mitho vipriyā āsan, te 'nyo 'nyasmai jyaishṭhyāyātishṭhamānāḥ pañcadhā vy akrāman: Agnir Vāsubhiḥ, Somo Rudrair, Indro Marudbhir, Varuṇa Ādityair, Bṛihaspatir Viśvair devais. te 'manyantāsurebhya vā idam bhrātṛivyebhyo radhyāmo yan mitho vipriyāḥ smo; yā na imāḥ priyās tanuvas tāḥ saṃavadyāmahai, tābhyaḥ sa nir ṛichād yo naḥ prathamo 'nyo 'nyasmai druhyād iti. tasmād yaḥ satānūnaptṛiṇām prathamo druhyati sa ārtim ārchati |

25, 2. ishum | Ts. 6, 2, 3, 1. ta ishum sam askurvatāgnim anīkaṃ, Somaṃ śalyaṃ, Vishṇuṃ tejanam | Ṣ. P. 3, 4, 4, 14.

25, 4. caturaḥ | Kaush. 8, 9. trīn agre stanān atha dvāv athai-

kam | Ts. 6, 2, 5, 2. caturo 'gre stānan vratam upaity atha trīn atha dvāv athaikam |

25, 15. Upāvi Jānaśruteya hat in einem Theile eines gewissen Brāhmaṇa, welcher über die upasad handelte, die folgende Aeusserung gethan. Vgl. Ṣ. P. 4, 1, 5, 15. tad adas tad divākīrtyānām brāhmāṇe vyākhyāyate | 3, 2, 4, 1. tad dhishṇyānām brāhmaṇe vyākhyāyate | Ebendaselbst 5, 1, 1, 5. 7 heisst dieser Weise Aupāvi.

26, 1. devavarma | Ts. 2, 6, 1, 5. yat prayājānūyājā ijyante, varmaivaitad yajñāya kriyate varma yajamānāya bhrātṛivyābhibhūtyai |

26, 3. krūram | Ts. 6, 2, 2, 4. ghṛitaṃ vai devā vajraṃ kṛitvā somam aghnan etc.

27, 1. somo vai | Ṣ. P. 3, 2, 4, 3. — Ts. 6, 1, 6, 5. taṃ somam āhriyamāṇaṃ gandharvo Viśvāvasuḥ pary amushṇāt. te devā abruvan: strīkāmā vai gandharvā, striyā nish krīṇāmeti. te vācaṃ striyam ekahāyanīṃ kṛitvā tayā nir akrīṇan | ibid. 6, 1, 10, 4.

28, 2. pra devam | Kaush. 9, 2.

29, 3. pretām | Kaush. 9, 3.

29, 16. rarāṭyām | Dieses ist der Accusativ. Es gibt zwei Formen des Feminins, rarāṭyā und rarāṭī. Lāṭyāyana 1, 9, 9. Kaush. 18, 4. Kātyāyana 8, 3, 26. Āśvalāyana 4, 9, 4. 13, 4.

30, 2. sāvīr hi | Kaush. 9, 5.

30, 6. somo jigāti | Kaush. 9, 6.

Pañcikā II.

1, 1. yajñena | Ts. 6, 3, 4, 7. yajñena vai devāḥ suvargaṃ lokam āyan. te 'manyanta: manushyā no 'nvābhavishyantīti. te yūpena yopayitvā suvargaṃ lokam āyan, tam ṛishayo yūpenaivānu prājānan, tad yūpasya yūpatvaṃ. yad yūpam minoti, suvargasya lokasya prajñātyai |

1, 3. vajro vai | Kaush. 10, 1.

1, 8. bilvaṃ jyotiḥ | Ts. 2, 1, 8, 1. bailvo yūpo bhavaty. asau vā Ādityo yato 'jāyata, tato bilva udatishṭhat | Vgl. auch das śrīsūkta 6. Der bilva heisst auch śrīvṛiksha, śrīphala.

1, 10. tejo vai brahmavarcasam | Ts. 3, 5, 7, 2. devā vai brahmann avadanta, tat parṇa upāśṛiṇot. — brahma vai parṇaḥ | Er wird auch brahmavṛiksha genannt.

2, 1. añjanti | Kaush. 10, 2.

3, 8. yajamānaḥ | Ts. 6, 3, 4, 9. devā vai saṃsthite some pra sruco 'haran pra yūpaṃ. te 'manyanta: yajñaveṣasaṃ vā idaṃ kurma iti. te prastaraṃ srucāṃ nishkrayanam apaśyan, svaruṃ yūpasya |

3, 9. sarvābhyaḥ | Wer die Einweihung beim Somaopfer vollzieht, widmet sich dadurch allen Göttern. Kaush. 10, 3. Der Ge-

weihte fällt in den Mund von Agni und Soma. Wenn er desshalb am Vorabend ein dem Agni und Soma bestimmtes Thier darbringt, so kauft er sich selbst los. Ts. 6, 1, 11, 6. purā khalu vāvaisha medhayātmānam ārabhya carati yo dīkshito. yad agnīshomīyam paśum ālabhata, ātmanishkrayaṇa evāsya sa, tasmāt tasya nāśyam |

3, 10. dvirūpaḥ | Kaush. 10, 3. tam āhur: dvirūpaḥ syāc chuklaṃ ca kṛishṇaṃ cāhorātrayo rūpeṇa, śuklaṃ vātha lohitaṃ vāgnīshomayo rūpeṇeti | Ṣ. P. 3, 3, 4, 23. sa vai dvirūpo bhavati, dvidevatyo hi bhavati. devatayor asamade kṛishṇasāraṅgaḥ syād ity āhur etc.

3, 11. tad āhuḥ | Ts. 6, 1, 11, 6. atho khalv āhur: Agnīshomābhyāṃ vā Indro Vṛitram ahann iti. yad agnīshomīyam paśum ālabhate, vārtraghna evāsya sa, tasmād v āśyam |

4, 1. āprībhiḥ | Kaush. 10, 3. Ṣ. P. 3, 8, 1, 2.

4, 4. prāṇā vai | Ṣ. P. 9, 2, 3, 44. prāṇā vai samidhaḥ, prāṇā hy etaṃ samindhate |

5, 1. paryagnaye | Kaush. 10, 3. Ṣ. P. 3, 8, 1, 6.

6, 1. daivyāḥ | Tb. 3, 6, 6, 1. Āśvalāyana 3, 3, 1. — Kaush. 10, 4. daivyāḥ śamitāra uta ca manushyā ā rabhadhvam upa nayata medhyā dura āśāsānā medhapatibhyām medham iti. tad dhaika āhur: yajamāno vai medhapatir iti. ko manushya iti brūyād, devataiva medhapatir iti. shaḍviṅśatir asya vaṅkraya iti. parśava u ha vai vaṅkrayaḥ etc. |

7, 1. asnā | Ṣ. P. 11, 7, 4, 2.

7, 11. adhriguḥ | Tb. 3, 6, 6, 4. adhriguś cāpāpaś cobhau devānāṃ śamitārau |

8, 1. purusham | Ṣ. P. 1, 2, 3, 6—9.

10, 1. Manotāyai | Kaush. 10, 6.

11, 3. taṃ vai | Ts. 3, 1, 3, 2. yarhi paśum āprītam udañcaṃ nayanti, tarhi tasya paśuśrapaṇaṃ haret |

15, 1. devebhyaḥ | Kaush. 11, 1.

16, 1. Prajāpatau | Kaush. 11, 4.

19, 1. ṛishayaḥ | Kaush. 12, 3. mādhyamāḥ Sarasvatyāṃ satram āsata, tad dhāpi Kavasho madhye nishasāda. tāṃ hema upodur: dāsyā vai tvam putro 'si, na vayaṃ tvayā saha bhakshayishyāma iti. sa ha kruddhaḥ pradravan Sarasvatīm etena sūktena tushṭāva, taṃ heyam anveyāya. tata u heme nirāgā iva menire, tāṃ hānvānṛityocur: ṛishe namas te astu, mā mā hiṃsīs, tvaṃ vai naḥ śreshṭho 'si yaṃ tveyam anvetīti taṃ ha jñapayāṃ cakrus, tasya ha krodhaṃ vininyuḥ |

20, 1. hinotā naḥ | Kaush. 12, 1.

20, 10. aveḥ | Ts. 6, 4, 3, 4.

21, 1. śiro vai | Kaush. 12, 4.

24, 1. havishpañktim | Ts. 6, 5, 11, 4. brahmavādino vadanti: narcā na yajuṣhā pañktir āpyate, 'tha kiṃ yajñasya pāñktatvam iti. dhānāḥ karambhaḥ parivāpaḥ puroḍāśaḥ payasyā. tena pāñktir āpyate, tad yajñasya pāñktatvam | Kaush. 13, 2. atha havishpañktyā caranti, paśavo vai havishpañktiḥ, paśūnām evāptyai. tāni vai pañca havīñshi bhavanti: dadhi dhānāḥ saktavaḥ puroḷāśaḥ payasyeti |

25, 1. devā vai | Ṣ. P. 4, 1, 3, 11.

26, 1. te vā ete | Kaush. 13, 5.

29, 1. prāṇā vai | Kaush. 13, 9. prāṇā vā ṛituyājās. tad yad ṛituyājais caranti, prāṇān eva tad yajamāne dadhati. sa vā ayaṃ tredhā vihitaḥ prāṇaḥ: prāṇo 'pāno vyāna iti. shaḷ ṛituneti yajanti, prāṇam eva tad yajamāne dadhati. catvāra ṛitubhir ity, apānam eva tad yajamāne dadhati. dvir ṛitunety uparishṭād, vyānam eva tad yajamāne dadhati sarvāyutvāyāsmiñl loke 'mṛitatvāyāmushmiñs. tathā ha yajamānaḥ sarvam āyur asmiñl loka ety, āpnoty amṛitatvam akshitiṃ svarge loke. te vā ete prāṇā eva yad ṛituyājās, tasmād anavānaṃ yajanti prāṇānāṃ saṃtatyai, saṃtatā iva hīme prāṇā. nānuvashaṭkurvanti. prāṇā vā ṛituyājāḥ, saṃsthānuvashaṭkāro: net purā kālāt prāṇān saṃsthāpayānīti. yuktā iva hīme prāṇāḥ | Ts. 6, 5, 3, 2. ṛitunā preshyeti shaṭ kṛitva āha, shaḍ vā ṛitava, ṛitūn eva prīṇāty. ṛitubhir iti catuṣ, catushpada eva paśūn prīṇāty. dviḥ punar ṛitunāha, dvipada eva prīṇāti etc. | Gopatha 8, 7 nach Aitareya.

30, 1. prāṇā vai | Ts. 6, 4, 9, 3. prāṇā vā ete yad dvidevatyāḥ paśava iḍā. yad iḍām pūrvāṃ dvidevatyebhya upahvayeta, paśubhiḥ prāṇān antar dadhīta, pramāyukaḥ syād. dvidevatyān bhakshayitveḍām upa hvayate, prāṇān evātman dhitvā paśūn upa hvayate |

31, 1. tato vai devāḥ | Kaush. 14, 1.

35, 2. prathame pade | Kaush. 14, 2.

36, 1. devāsurāḥ | Ts. 6, 3, 1, 1. devā vai yajñam parājayanta, tam āgnīdhrāt punar apājayan, etad vai yajñasyāparājitaṃ yad āgnīdhrāṃ. yad āgnīdhrād dhishṇiyān viharati, yad eva yajñasyāparājitaṃ tata evainam punas tanute |

37, 1. devarathaḥ | Kaush. 14, 4.

Pañcikā III.

5, 1. devapātram | Gopatha 8, 1 nach Aitareya.

6, 1. vajro vai | Gopatha 8, 2 nach Aitareya.

7, 1 trayo vai | Gopatha 8, 3 nach Aitareya.

8, 1. yasyai devatāyai | Gopatha 8, 4 besteht aus diesem Paragraphen und dem letzten des vorhergehenden Kapitels.

8, 2. vajro vai-veda | Gopatha 8, 5.

8, 9. vāk | Gopatha 8, 6.

12, 1. devaviśaḥ | Kaush. 14, 3. Ts. 3, 2, 9. Gopatha 8, 10 nach Aitareya.

13, 4. nijāsya wird von Weber mit allem Recht als das absol. caus. von ni jas erklärt. Als er sie mit Wasser besprengt hatte, glaubte er ihre Gluth verlöscht zu haben.

14, 1. Agnir vai | Kaush. 15, 5.

15, 1. Indro vai | Ts. 2, 5, 3, 6. Indro Vṛitraṃ hatvā parām paravātam agachad, apārādham iti manyamānas. taṃ devatāḥ praisham aichan. so 'bravīt Prajāpatir: yaḥ prathamo 'nuvindati tasya prathamam bhāgadheyam iti. tam pitaro 'nv avindan, tasmāt pitṛibhyaḥ pūrvedyuḥ kriyate | Ṣ. P. 1, 6, 4, 1. Indro ha yatra Vritrāya vajram prajahāra, so 'baliyān manyamāno nāstṛishṭīva bibhyan nilayāṃ cakre. sa parāḥ parāvato jagāma |

20, 1. Indro vai | Kaush. 15, 2.

21, 1. Indro vai | Ts. 6, 5, 5, 3. Indro Vṛitram ahan. taṃ devā abruvan: mahān vā ayam abhūd yo Vṛitram avadhīd iti, tan mahendrasya mahendratvaṃ. sa etam māhendram uddhāram ud aharata Vṛitraṃ hatvānyāsu devatāsv adhi. yan māhendro gṛihyata, uddhāram eva taṃ yajamāna ud dharate 'nyāsu prajāsv adhi |

21, 2. sa mahān bhavati stört den Satzbau.

23, 1. ṛik ca vai | Gopatha 8, 20. 21 nach Aitareya.

24, 1. stotriyam | Kaush. 15, 4. — Gopatha 8, 22.

25, 1. somo vai | Ṣ. P. 4, 3, 2, 7. Ts. 6, 1, 6, 2. Tāṇḍya 8, 4, 1.

29, 1. te devāḥ | Kaush. 16, 1. 3.

33, 1. Prajāpatir vai | Ṣ. P. 1, 7, 4, 1. Prajāpatir ha vai svaṃ duhitaram abhi dadhyau divaṃ voshasaṃ vā: mithuny enayā syām iti. tāṃ sam babhūva. tad vai devānām āga āsa: ya itthaṃ svāṃ duhitaram asmākaṃ svasāraṃ karotīti. te ha devā ūcur yo 'yam devaḥ paśūnām īshṭe: atisaṃdhaṃ vā ayaṃ carati ya itthaṃ svāṃ duhitaraṃ asmākaṃ svasāraṃ karoti, vidhyemam iti. taṃ Rudro 'bhyāyatya vivyādha |

35, 1. vaiśvānarīyeṇa | Kaush. 16, 7.

38, 1. svāduḥ | Kaush. 16, 8.

39, 5. sudhāyām | ein wohl gepflegtes Ross gibt Behagen. Dieses Sprüchwort kehrt 3, 47 wieder. Ts. 5, 5, 10, 7. sudhāyaṃ ha vai vājī suhito dadhāti |

40, 8. dākshāyaṇayajñaḥ | Ueber diesen und den iḍādadha vgl. Āśvalāyana 2, 14, 7. 11. Kaush. 4, 4. 5. athāto dākshāyaṇayajñasya. dākshāyaṇayajñenaishyan phālgunyām paurṇamāsyām prayuñkte. mukhaṃ vā etat saṃvatsarasya yat phālgunī paurṇamāsī, ta-

smāt tasyām adīkshitāyanāni prayujyante. 'tho Daksho ha vai Pārvatir etena yajñeneshṭvā sarvān kāmān āpa, tad yad dākshāyaṇayajñena yajate sarveshām eva kāmānām āptyai. nāsane kāmam āpeti somaṃ rājānaṃ candramasam bhakshayāmīti manasā dhyāyann aśnīyāt. tad asau vai somo rājā vicakshaṇaś candramās, tam etam aparapakshaṃ devā abhishuṇvanti. tad yad aparapakshaṃ dākshāyaṇayajñasya vratāni carati, devānām api somapīthe 'sānīty. atha yad upavasathe 'gnīshomīyam ekādaśakapālam puroḷāśaṃ nirvapati, ya evāsau somasyopavasathe 'gnīshomīyas tam eva tenāpnoty. atha yat prātar āmāvasyena yajata, aindraṃ vai sutyam ahas, tat sutyam ahar āpnoty. atha yad amāvāsyāyām upavasatha aindrāgnaṃ dvādaśakapālam puroḷāśaṃ nirvapaty, aindrāgnaṃ vai sāmatas tṛitīyasavanaṃ, tat tṛitīyasavanam āpnoty. atha yan maitrāvaruṇī payasyā, maitrāvaruṇī vā anūbandhyā, tad anūbandhyām āpnoti. sa esha somo haviryajñān anupravishṭas, tasmād adīkshito dīkshitavrato bhavati ||4|| Ts. 2, 5, 4, 3.

Athāta iḷādadhasyeḷādadhenaishyann etasyām eva paurṇamāsyām prayuṅkte, tasyā uktam brāhmaṇaṃ. sa esha paśukāmasyānnādyakāmasya yajñas, tena paśukāmo 'nnādyakāmo yajeta. tatra tathaiva vratāni carati, dākshāyaṇayajñasya hi samāsaḥ ||5||

44, 1, yo vā eshaḥ | Gopatha 9, 10 aus dem Aitareya.

45, 7. Statt anūtsāram schlage ich vor anutsāram zu lesen. Sie schlichen dem Opfer mit dem und jenem Brauche nach, wie man dem Wilde von Fleck zu Fleck näher zu kommen sucht. Deshalb soll er die Sprüche ganz still hersagen.

49, 1. agnishṭomam | Aehnlich das Tāṇḍya 8, 8, 1. devā vā agnishṭomam abhijityokthāni nāśaknuvann abhijetuṃ. te 'gnim abruvaṅs: tvayā mukhenedaṃ jayāmeti. so 'bravīt: kim me tataḥ syād iti. yat kāmayasa ity abruvan. so 'bravīn: maddevatyāsūkthāni praṇayān iti | tasmād āgneyīshūkthāni praṇayanti | tasmād u gāyatrīshu, gāyatrachandā hy Agniḥ | te 'gnim mukhaṃ kṛitvā sākamaśvenābhyakrāman. yat sākamaśvenābhyakrāmaṅs, tasmāt sākamaśvam | tasmāt sākamaśvenokthāni praṇayanty, etena hi tāny agre 'bhyajayan | sa Indro 'bravīt: kaś cāhaṃ cedam anvavaishyāva ity. ahaṃ ceti Varuṇas. taṃ Varuṇo 'nvatishṭhad, Indra āharat, tasmād aindrāvaruṇam anuśasyate | sa evābravīt: kaś cāhaṃ cedam anvavaishyāva ity. ahaṃ ceti Bṛihaspatis. tam Bṛihaspatir anvatishṭhad, Indra āharat, tasmād aindrābārhaspatyam anuśasyate | sa evābravīt: kaś cāhaṃ cedam anvavaishyāva ity. ahaṃ ceti Vishṇus. taṃ Vishṇur anvatishṭhad, Indra āharat, tasmād aindrāvaishṇavam anuśasyate |

50, 1. te vā asurāḥ | Kaush. 16, 11.

Pañcikā IV.

1, 1. devā vai | Kaush. 17, 1. Der dvādaśāha wird dort in den Kapiteln 17—27 behandelt.

1, 5. tad āhuḥ | Gopatha 9, 19 nach Aitareya.

5, 1. ahar vai devāḥ | Gopatha 10, 1 nach Aitareya.

6, 4. prathamena | Gopatha 10, 2.

6, 8. pavamānavat | Gopatha 10, 3.

15, 1 jyotiḥ | Vgl. hiezu und dem Anfang des folgenden Kapitels Ts. 7, 4, 11, 1.

17, 1. gavām ayanena | Ts. 7, 5, 1. 2. Hier ist selbst in gedankenloser Weise das prāvartanta hinüber genommen, obgleich na prāvartanta allein richtig ist. Sāyaṇa erklärt: tāsāṃ gavāṃ śirassv aśraddhayā śriṅgāṇi na prāvartanta | notpannānīty arthaḥ | Ein Nothbehelf wäre aśraddhayāśriṅgāṇi zu lesen. Uebrigens hat auch das Tāṇḍya 4, 1 dieselbe Lesart: gāvo vā etat satram āsata, tāsāṃ daśasu māssu śriṅgāṇy ajāyanta. tā abruvann: arātsmottishṭhāmopaśā no 'jñateti. tā udatishṭhan | tāsāṃ tv evābruvann: āsāmahā evemau dvādaśau māsau, saṃvatsaram āpayāmeti. tāsāṃ dvādaśasu māssu śriṅgāṇi prāvartanta, tāḥ sarvam annādyam āpnuvaṅs, tā etās tūparās. tasmāt tāḥ sarvān devādaśa māsaḥ prerate, sarvaṃ hi tā annādyam āpnuvan |

17, 5. Ādityāḥ | Ṣ. P. 12, 2, 2, 9. athādityāś ca ha vā Aṅgirasaś cobhaye prājāpatyā aspardhanta: vayam pūrve svargaṃ lokam eshyāmo vayam pūrva iti. ta Ādityāś caturbhiḥ stomais caturbhiḥ pṛishṭhair laghubhiḥ sāmabhiḥ svargaṃ lokam abhy aplavanta. yad abhyaplavanta, tasmād abhiplavā. anvañca ivāṅgirasaḥ | Die Āditya erreichten den Himmel hintendrein, etwa sechzig Jahre später.

17, 6. 7. ākshyanti | Ṣ. P. 12, 2, 3, 1. ākshyanty ahāni sind, glaube ich, stättige umwandelbare Tage. ākshyanti für ākshiyanti, wie in Av. X, 5, 45 ākshyati für ākshiyati zu lesen ist.

18, 5 ffg. tasya vai. Vgl Tāṇḍya 4, 5, 8. trayaḥ purastāt trayaḥ parastād bhavanti | devā vā Ādityasya svargāl lokād avapādād abibhayus, tam etaiḥ stomaiḥ saptadaśair adṛiṅhan. yad ete stomā bhavanty, Ādityasya dhṛityai | catustriṅśā bhavanti. varshma vai catustriṅśo, varshmaṇaivainaṃ sammimate | tasya parācīnātipādād abibhayus, tam sarvaiḥ stomaiḥ paryārshan, viśvajidabhijidbhyāṃ. vīryaṃ vā etau stomau, vīryeṇaiva tad Ādityam paryṛishanti dhṛityai |

27, 5. imau vai lokau | Tāṇḍya 7, 10, 1. imau vai lokau sahāstāṃ, tau viyantāv abrūtāṃ: vivāhaṃ vivahāvahai, saha nāv astv iti | tayor ayam amushmai śyaitam prāyachan, naudhasam asāv

asmai | tata enayor nidhane viparyakrāmatāṃ. devavivāho vai ṣyaitanaudhase |

Pañcikā V.

3, 1. vāg iti | Ṣ. P. 6, 3, 1, 43.

6, 5. vāmaṃ hi paṣavaḥ | Ts. 5, 3, 8, 1. chandāṅsi vai devānāṃ vāmam paṣavo, vāmam eva paṣūn ava runddhe |

9, 1. devakshetram | Kapitel 9—11. 12, 1—4 sind in das Gopatha 11, 10. 11 hinübergenommen.

14, 2. Nābhānedishṭham | Ts. 3, 1, 9, 4. Manuḥ putrebhyo dāyaṃ vy abhajat, sa Nābhānedishṭham brahmacaryaṃ vasantaṃ nir abhajat. sa āgachat. so 'bravīt: kathā mā nir abhāg iti. na tvā nir abhāksham, ity abravīd, Aṅgirasa ime satram āsate, te suvargaṃ lokaṃ na pra jānanti. tebhya idam brāhmaṇam brūhi, te ṣuvargaṃ lokaṃ yanto ya eshām paṣavas tāṅs te dāsyantīti. tad ebhyo 'bravīt, te suvargaṃ lokaṃ yanto ya eshām paṣava āsan tān asmā adadus. tam paṣubhiṣ carantaṃ yajñavāstau Rudra āgachat, so 'bravīn: mama vā ime paṣava ity. adur vai mahyam imān, ity abravīn. na vai tasya ta īṣata, ity abravīd, yad yajñavāstau hīyate mama vai tad iti |

22, 5. ṣrīr vai | Ts. 7, 3, 1, 1. sa yo vai daṣame 'hann avivākya upahanyate, sa hīyate. tasmai ya upahatāya vyāha, tam evānvārabhya sam aṣnute. 'tha yo vyāha sa hīyate, tasmād daṣame 'hann avivākya upahatāya na vyucyam |

26, 6. raudram | Gopatha 3, 12. Ṣ. P. 11, 5, 3, 5.

29, 1. Vṛishaṣushmaḥ | Kaush. 2, 9. udite hotavyā3m anudita iti mīmāṅsante. sa ya udite juhoti, pravasata evaitan mahate devāyātithyaṃ karoty. atha yo 'nudite juhoti, saṃnihitāyaivaitan mahate devāyātithyaṃ karoti. tasmād anudite hotavyaṃ. tad dhāpi Vṛishaṣushmo Vātāvataḥ pūrveshām eko jīrṇiḥ ṣayāno rātryām evobhe āhutī hūyamāne dṛishṭvovāca: rātryām evobhe āhutī juhvatīti. rātryāṃ hīti. sa hovāca: vaktā smo nvai vayam amuṃ lokam paretya pitṛibhyo, 'tho enan na ṣraddhātāro, yad v evaitad ubhayedyur agnihotram ahūyatānyedyur vāva tad etarhi hūyate rātryām evety. etad eva kumārī gandharvagṛihītovāca: rātryām evobhe āhutī juhvatīti. rātryāṃ hīti. sā hovāca: saṃdhau juhuyāt etc.

31, 1. yathā kumārāya | Ṣ. P. 2, 2, 1, 1.

32, 1. Prajāpatiḥ | Chāndogyopanishad 4, 17. Ṣ. P. 11, 5, 8.

33, 3. tad dhaitat | Gopatha 3, 2. 3.

34, 1. yad grahān | Gopatha 3, 3. 4.

Pañcikā VI.

1, 1. devā ha vai | Kaush. 29, 1. atha yatra ha tat sarvacarau devā yajñam atanvata, tān hārbudaḥ Kādraveyo mādhyaṃdina upo-

dāsṛipyovācaikā vai va iyaṃ hotrā na kriyate grāvastotriyā, tāṃ vo 'haṃ karavāṇy, upa mā hvayadhvam iti. te ha tathety ūcus, taṃ hopajuhvire. sa etā grāvastotriyā abhirūpā apaśyat: praite vadantu pra vayaṃ vadāmeti pravadatsu, pra hi te vadanty. atha yatra bṛihad-bṛihad iti: bṛihad vadanti madireṇa mandineti, tatra: vi shū muñcā sushuvusho manīshām iti vimuñcatsu. tā vai caturdaśa bhavanti. daśa vā aṅgulayaś catvāro grāvāṇa. etad eva tad abhisampadyante. tā vai jagatyo bhavanti, jāgatā vai grāvāṇo. 'tha yat trishṭubhā paridadhāti, teno mādhyaṃdine trishṭub upāptā. sa vai tishṭhann abhishṭauti, tishṭhantīva vai grāvāṇaḥ. sa vā ushṇīshy apinaddhāksho 'bhitushṭāva, tasmād vā apy etarhy ushṇīshy eva grāvṇo 'bhishṭauty. atho khalv āhuś: cakshurhā ha sa sarpa āsa, tad ṛitvijo visham apīyāya. sa etāḥ pāvamānīr vishāpavadanīr abhitushṭāva. tad yad pāvamānīr vishāpavadanīr abhishṭauti, yajñasyaiva śāntyai yajamānānāṃ ca bhishajyāyai |

5, 1. stotriyàm | Die Kapitel 5—8 werden im Gopatha 10, 11—14 annectirt.

10, 1. athāha | Gopatha 7, 20.

11, 6. abhitṛiṇṇavatībhiḥ | Gopatha 7, 21.

12, 1. yad aindrārbhavam | Gopatha 7, 22.

17, 1. yaḥ śvaḥstotriyaḥ | Gopatha 10, 11.

18, 1. tān vā etān | Von hier bis zum Schluss des Adhyāya sind ganze Stücke in Gopatha 11, 1—16 geplündert.

30, 7. Bulilaḥ | In Ṣ. P. 4, 6, 1, 9 heisst dieser Weise Budila Āśvatarāśvi.

33, 1. aitaśapralāpam | Kaush. 30, 5. Etaśo ha vai munir yajñasyāyur adarśat, sa ha putrān uvāca: putrakā yajñasyāyur adarśaṃ, tad abhilapishyāmi, mā mā dṛiptam mandhvam iti. te ha tathety ucus. tad dhāpilalāpa. tasya ha jyeshṭhaḥ putro 'bhiśripya mukham apijagrāhādripad vai naḥ piteti. taṃ hovācāpanasya [1]) dhik tvā jālmāstu, pāpishṭhāṃ te prajāṃ karomi. yad vai me jālma mukhaṃ nāpyagrahīshyaḥ, śatāyushaṃ gām akarishyaṃ sahasrāyusham purusham iti. tasmād Aitaśāyanā Ājāneyāḥ santo Bhṛigūṇām pāpishṭhāḥ, pitrā hi śaptāḥ svayā devatayā svena prajāpatinā |

34, 1. Ādityāḥ | Kaush. 30, 6. ādityāṅgirasīr upasaṃśaṅsaty. Ādityāś ca ha vā Aṅgirasaś cāspardhanta: vayam pūrve svargaṃ lokam eshyāma ity Ādityā, vayam ity Aṅgirasas. te 'ṅgirasa Ādityebhyaḥ prajighyuḥ: śvaḥsutyā no, yājayata na iti. teshāṃ hāgnir dūta āsa. ta Ādityā ūcur: aṭhāsmākam adyasutyā, teshāṃ nas tvam eva hotā, sa Bṛihaspatir brahmāyāsya udgātā. Ghora Āṅgiraso 'dhvaryur

1) apanasya, apalasya meine beiden Hss.

iti. tāu ha pratyācacakshire, tam etābhiḥ ṣiṣikshus, tad etā abhivadanti. te 'ṣvaṃ ṣvetaṃ dakshiṇā ninyur, etam eva ya esha tapati. tata u ha Ādityāḥ svar īyuḥ | Ausführlicher erzählt wird diese Sage in Ṣ. P. 3, 5, 1, 13.

36, 14. udācārya āsīt ist fehlerhaft.

Pañcikā VII.

1, 1. athātaḥ | Gopatha 3, 18.

2, 1. tad āhuḥ | Das prāyaścitta wird in Ṣ. P. 12, 4, 1 ffg. erörtert. Noch ausführlicher behandelt denselben Gegenstand das vierzehnte Buch des Kauṣikasūtra.

10. Die Quelle dieses Kapitels ist bisher unbekannt, das folgende ist eine Corruption von Kaush. 7, 11, welches auf S. 236 abgedruckt ist.

13, 1. Hariṣcandraḥ | Die Sage von Ṣunaḥṣepa ist in der Recension des Ṣāṅkhāyanaṣrautasūtra von Fr. Streiter, Berlin 1861, recht brav behandelt worden.

33, 5. ṣaṃ naḥ | Gopatha 8, 6.

Pañcikā VIII.

5, 1. athātaḥ | Kapitel 5—20 sind von Emil Schönborn, Berlin 1862, gedruckt und übersetzt worden.

21, 3. Āsandīvati | Diese gāthā findet sich auch Ṣ. P. 13, 5, 4, 2 mit der schlechteren Lesart: abadhnād aṣvaṃ sārāṅgam.

21, 10. na mā | Ṣ. P. 13, 7, 1, 15. na mā martyaḥ kaṣ cana dātum arhati, Viṣvakarman Bhauvana manda āsitha | upamaṅkshyati syā salilasya madhye, mṛishaisha te saṃgaraḥ Kaṣyapāya |

21, 15. Marutaḥ | Ṣ. P. 13, 5, 4, 6 mit der Lesart: Āvikshitasyāgniḥ kshattā |

23, 5—7. Ṣ. P. 13, 5, 4, 11 ffg.

Verbesserungen.

1, 4 vor agnir lies 8 statt 7.
1, 7 vor Somam lies 9 statt 5.
1, 10, 1 vor Tā ist 1 ausgelassen.
1, 30, 7 lies rājani statt rājaṇi.
1, 30, 4 lies svena statt sveṇa.
2, 7, 12 lies ṣamitṛibhyaṣ statt ṣamitṛibhyas.
2, 9, 8 das Komma hinter esha zu streichen.

2, 16, 3 lies prātaranuvākaḥ statt prataranuvākaḥ.
2, 18, 3 lies catushpādā statt chatushpādā.
2, 23, 7 lies utpūtaṃ statt utpūtam.
2, 24, 7 lies bhāratīvān statt bhāratīvan.
2, 25, 2 lies evojjeshyāmīti statt evojjeshyāmiti.
2, 36, 6 lies 'syāchāvākīyāṃ statt 'syāchākīyāṃ.
3, 31, 14 lies evainaṃ statt evainam.
3, 48, 9 lies saṣvad dhāsya statt saṣvaddhāsya.
4, 3, 4 lies esha statt eshā.
4, 4, 11 lies tṛitīyasavanād statt tritīyasavanād.
4, 22 Unterschrift lies ashṭādaṣādhyāye statt ashṭādaṣe 'dhyāye.
6, 18, 1 lies vā tvām statt va tvām.
6, 20, 13 lies 'har-ahaḥ statt ahar-ahaḥ.
6, 24, 11 lies caturtham statt caurtham.
6, 27 zu Schluss lies 15 statt 4.
6, 30, 8 hinter dadhikrā ist der Punkt abgesprungen.
7, 21, 3 hinter pūrtaṃ ist dāt ausgefallen.
7, 34, 2 lies mā- statt mā.
8, 3, 5 lies kshatriyayajñaḥ statt kshatriyajñaḥ.
8, 6 Linie 4 vor tām lies 2.
8, 7, 10 lies prajātiḥ, statt prajātiḥ.
8, 12, 4 lies Marutaṣ statt Mārutaṣ.
8, 23, 6 lies māyavattaraḥ statt māyāvattaraḥ.
8, 25, 2 lies ayuvamāry asya statt ayuvam āryasya.
S. 251 2, 1 lies sa ca statt ca sa.
S. 256 7, 11 lies mukhyadeva statt mukhyadevā.
S. 260 16, 6 lies trir statt tvir.
S. 307 6, 3 lies pītavatyaḥ | statt pītavatyaḥ-.
S. 365 25, 4 lies dvividhaṃ statt dvividham.
S. 371 31, 2 lies sambhavata statt sambhavata.
S. 378 4, 1 lies sāṃnāyyarūpaṃ statt sāṃnāyarūpaṃ.
S. 385 16, 2 lies āprīṇanam statt āprīnaṇam.

Verbesserungen zum Ṛigveda.

I, 42, 5 lies pūshann. IX, 110, 3 lies ráṅhamāṇaḥ. IX, 114, 3 pada lies nānā-sūryāḥ. X, 13, 2 pada lies su-āsasthé.

In dem Verzeichniss der Versanfänge fehlt:

asme indra sāca sute 8, 97, 8.
tam īḷishva ya āhuto 8, 43, 22.

tvām agne pitaram 2, 1, 9.
mahāṅ asi mahisha 3, 46, 2.
mā no asmin maghavan 1, 54, 1.
yad agne divijā 8, 43, 28.
sa vāyum indram 9, 7, 7. Sv. 2, 484.
sa vāvasāna iha 3, 51, 8.
stomāsas tvā gaurivīter 5, 29, 11.

Störende Fehler in demselben Verzeichniss finden sich in: adidyutat 6, 11, 4. — abhivṛitya. — araṃ kshayāya. — asādi vṛito. — ā gha tvāvān. — ā tv etā. — ād u me. — indraṣ ca vāyav (zweimal). — ishkṛitir nāma. — uchantī yā kṛiṇoshi. — ud agne tava tad. — uruṃ yajñāya cakrathur u. — eva vasva indraḥ. — esha suvānaḥ — kṛiṇota dhūmaṃ. — tad vo vājā 4, 36, 3. — tava vāyav. — divyā āpo. — dṛiṣāno. — nakish ṭaṃ karmaṇā. — na te sakhā. — nāham indrāṇi. — pari shya suvāno akshā. — pāvakayā yaṣ citayantyā. — pīvoannāṅ. — pra pūtās. — pra-prā vo. — pra vartaya. — bhadrā te agne. — yat tvā deva. — yat purusheṇa havishā. — yuvam bhujyum bhuramāṇaṃ. — yenā sūrya. — yo vām aṣvinā manaso. — sa na indrāya yajyave. — sa no madānām 9, 104, 5. — sa ṣushmī 9, 18, 7. — sākaṃjānāṃ. — subhāgān no — S. 673, 6 lies mahāvisha. — S. 688 tac chaṃ yor ist ein selbstständiges sūkta.

Zur Entgegnung.

Herr Ludwig hat mir die Ehre erwiesen, meiner in der Vorrede zum dritten Bande seines Rigveda S. XXII zu erwähnen. Die Stelle lautet:

Aber sehn wir, wie wir von jemand ganz andern, von Professor Aufrecht kritisiert werden; I. 84, 16. soll ich nicht verstanden haben, und mit 'die priester' die frage 'wer etc.' beantwortet haben. Darum werde ich Herr Ludwig genannt, was in Prof. Aufrechts augen eine strafe zu sein scheint. Zum glück ist diese unverdiente strafe nur eine leichte, die ich noch dazu in guter gesellschaft abbüsze. Aber verdient habe ich sie nicht. Es war mir allerdings ser schwierig den leser aufmerksam zu machen, dasz 'die priester' nicht antwort auf wer? sein soll. Da übrigens es offenbar ist, dasz man über die 'gâ ṛtasya', nicht über 'wer' einer aufklärung bedarf, da letzteres sich von selbst beantwortet (obwol wir uns hierin geirrt haben), wenn

n weisz, was unter ersterm zu verstehn, so begnügten wir uns, 'denn' einzuschieben, was für den aufmerksamen leser in der tat nug ist. Denn fürt man das ganze ausz, so heiszt es: 'wer beäftigt die rinder [die priester]? der einsichtige, denn wer ihre rung mert wird leben.' oder von wem gilt disz, wem nur kann n es zumuten, dasz er priester beschäftigt? denn es ist ja sein gener vorteil, also vom verständigen. Dieses 'denn' hat eben nur einen sinn. Herr Aufrecht, wie wir ihn nunmer in gerechter dervergeltung nennen, beantwortet aber seinerseits die frage 'wer' lsch; nicht 'irgend ein gottesfürchtiger' sondern die einsichtigen id gemeint, die, die ihren eigenen vorteil richtig zu beurteilen szen. Also auch wenn ich die frage in Aufrechts sinne beantwortet tte, konnte ich kein 'denn' einschieben. Vgl. die folgende strophe.

Herrn Ludwig's Uebersetzung von 1, 84, 16. 17 ist die folgende:

16 wer spannt heute an die stange der ordnung[1]) die kräftigen, immigen, schwer zu beugenden rinder? | die pfeile im rachen[2]) ben, die ins herz schieszen, die heilbringenden? [die priester, nn] wer ihre narung fördert, der wird leben.

17 wer flieht, wird geschädigt, wer fürchtet? [der böse;] wer aubt an Indra? wer glaubt, dasz er nahe? [der fromme.] | wer ndererseits] spricht seinen segen über samen und gesinde, über n reichtum, ihn selber und die leute? [Indra.]

Raden, Russ, am meisten aber
Schwindelhaber, Dippelhaber.

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1) Also dhury ṛitasya.

2) Die Priester haben Rachen.

Universitäts-Buchdruckerei von Carl Georgi in Bonn.

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